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THE
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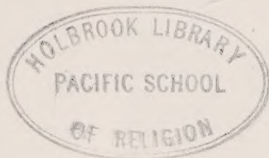
American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1889.

VOL. LXXXV.



BOSTON:
PRESS OF SAMUEL USHER,
171 DEVONSHIRE STREET.
1889.

V. 85
1889

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits
devoted to the missionary cause.

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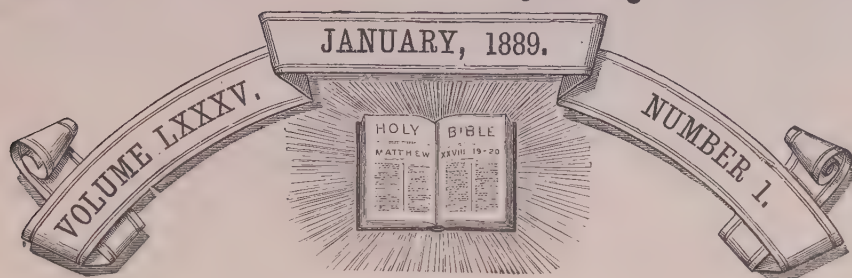
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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

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Pamphlet Sketches of the several Missions of the Board, 35 cents for the set.

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THE
MISSIONARY HERALD.

VOL. LXXXV. — JANUARY, 1889. — No. I.

THE receipts for the first three months of the financial year from donations were \$62,650 ; from legacies, \$7,758.35 ; a total of \$70,408.35. This is a falling off from the average for the preceding five years, for the corresponding months, of about \$4,000 from donations and about \$12,000 from legacies, a total deficiency of \$16,000. In view of this statement please read carefully an article on a subsequent page of this issue entitled "The Call for 1889." May we not look for a large increase during the months of December and January? What a splendid opportunity for generous New Year's thank-offerings!

THE American Board Almanac of Missions for 1889 is now ready, and it is believed it will furnish information in a more attractive form concerning the foreign missionary work not only of the American Board, but of all American and European societies, than can be found elsewhere in so small a compass. The almanac of previous years has met with great favor. It will be found that the present issue is larger and better than any that have preceded. Shall it not find a place in all our Christian homes? Its price is but ten cents. See advertising pages for terms by the quantity.

WE are happy to announce that Rev. A. N. Hitchcock, PH.D., pastor of the First Congregational Church of Kewanee, Illinois, has accepted the appointment of District Secretary for the Interior, to be associated with Dr. Humphrey, his work to be that mainly of Field Secretary. We have abundant reason for believing that he is preëminently fitted for this department of service, and that he will be most heartily welcomed by pastors and churches throughout the States of the Northwest.

ATTENTION is called to several pamphlets and leaflets which pastors and friends can obtain for free distribution, by application to the Missionary Rooms at Boston, New York, or Chicago. They are well adapted to be placed in the pews in connection with the presentation of the missionary work by pastors, or with arrangements for renewing subscriptions to the weekly offering for the coming year. Among them may be mentioned: "Our Annual Missionary Offering: How is it Distributed?" "The Weekly Offering: How shall it be Divided?" "The Call for 1889;" "The Field, Force, and Work, 1889;" "Our Financial Outlook," as well as the brief sketches of different missionary fields. Let missionary information be widely circulated among old and young.

OUR new Secretary for the Middle District, Rev. Charles H. Daniels, has already entered vigorously upon his work at the New York office, as successor to Dr. Kincaid.

ACKNOWLEDGMENTS are due in behalf of many of our missionaries to Rev. Dr. Peloubet for a gift of three hundred copies of his Notes on the Sabbath-school Lessons. These commentaries have long been in demand by our missionaries, as well as by native preachers in several countries, and the call for them has been in part met by Dr. Peloubet's generous contribution.

A TELEGRAM from Constantinople brings the unlooked-for tidings of the death, December 4, of Rev. Giles F. Montgomery, of Adana, Turkey. This is a heavy blow, not only to the Adana station, but to the whole Central Turkey Mission, of which he has been a leading member since 1863. We have no particulars — only the sad fact. The question of supplying the increasing vacancies in our mission fields is becoming increasingly serious. Will not the friends of missions join in the prayer that the Lord will raise up many laborers for the great harvest of the world, long since ripe and perishing?

JUST as this number of the *Herald* is ready for the press, a large mail has been received from Micronesia by way of the Philippine Islands. The news from all the stations is good, save that the death of Mrs. Walkup, of Kusaie, is reported, the sad event occurring August 16. The *Morning Star* arrived at Kusaie August 2, at Ponape August 9, and at Ruk August 14. At the last date, August 23, the vessel was at Ponape on her way eastward. The interesting letters from the island world will be given next month.

TIDINGS of the death of still another missionary reach us just as we go to press. Mrs. Addie B. Robbins, wife of Rev. Elijah Robbins, of the Zulu Mission, died at Adams, Natal, October 20. Mr. Robbins himself is now in feeble health. Let this sorely afflicted mission be specially remembered in prayer.

WE are authorized to say to missionaries of the Board in all parts of the world, that the Congregational Sunday-School and Publishing Society, Boston, kindly offers to send to them, in such numbers as they can wisely use, copies of its illustrated periodicals, *The Mayflower*, *The Well-Spring*, and *The Little Pilgrim*. Many of our missionaries will be glad to avail themselves of this generous offer.

THERE has been some delay in the preparation of the volumes containing the proceedings of the London Missionary Conference, and we now learn from the Rev. Mr. Johnston, the secretary of the conference, that they will probably be delivered in this country by the first of January, perhaps a little sooner. Arrangements have been made by which the two volumes, making together about twelve hundred pages, will be issued by F. H. Revell, New York and Chicago, and will be for sale at the bookstores in all parts of the country, and will be sold at the rate of \$2 for the two volumes, carriage free. These volumes have been prepared in the expectation, which we confidently share, that there will be an extensive demand for them.

THE tabular view of the missions of the Board, found on page eight, may seem dry to some, but it is in truth the most eloquent page that has appeared in this magazine for a long time. The facts and figures there presented, if rightly used, could be expanded so as to make a glowing discourse. One of the most suggestive columns is a new one in our tabular statement, showing the native contributions for benevolent purposes. These contributions amount to what, under the circumstances, is a magnificent sum, nearly \$125,000 in gold. We are confident that if this were estimated on the basis of the value of a day's work in the different countries where the money is contributed, it would be found that the native Christian churches under the care of the American Board have contributed for evangelical work more than has been received by the Board from the churches at home. Let it be remembered that in unevangelized lands the mass of the people are poor, and as a general rule it is to the poorer portion of these masses that the gospel is preached, just as in the time of Christ. These gifts show a commendable degree of self-denial, called forth, in part, by the gifts which are made at home. Christian life and activity affect remote nations in more ways than we are apt to imagine.

WE referred some months ago to the visit paid by Count Inouye, minister for agriculture and commerce of Japan, to the Doshisha at Kyōto, and of his address to the students, warmly commending the institution. We now learn from Kyōto that recently Count Inouye was in that city on official business, and a dinner was given in his honor by the governor of Kyōto, at which the governors of the surrounding provinces were present. The Count, after speaking in eulogistic terms of the Doshisha, invited the governors to visit the institution with him the next day. Several of these governors accepted the invitation, and in the chapel of the Doshisha the Count spoke in most commendatory terms of the work there accomplished, and of Mr. Neesima, its president, urging the students to carry out the purposes for which the institution was formed. We learn also that the editors of ten of the leading daily papers of Tōkyō, as well as several papers in Kyōto and Osaka, have agreed to publish an appeal for contributions for the enlargement of the Doshisha, so that it may become in fact a university. There is every reason to expect that, with such supporters as Counts Inouye, Ito, Okuma, and others, in connection with the hearty approval of the vernacular press, the scheme for the university will be carried on.

REV. DR. DANIEL MARCH, to whose journey around the world in company with Rev. Mr. Porter, with the special purpose of visiting mission stations, we have frequently referred, has returned to his home in Woburn, Mass., and has been cordially welcomed not only by his church, but by a large circle of other friends. We hope that in some way Dr. March will give to the public the impressions he has formed as to missionary work in the countries he has visited. In response to a request for a paper on this subject, Dr. March reluctantly declines on account of pressure of work since his return, but says: "I should be most happy to send my salutations to the missionaries of the Board through the next number of the *Missionary Herald*, and I should be still more glad to assure all patrons of the Board that their representatives in the mission fields are

true men, conscientious and efficient in fulfilling the demands of their sacred commission, and that the blessing of the Lord is upon their labor, and that there is an outlook of hope and high expectation in all the lands of the East."

A MOST impressive incident occurred at the Missionary Rooms on Tuesday, November 27, when a deputation of gentlemen who had come from Japan on a business errand made a call upon the executive officers of the Board. Two of the gentlemen, Messrs. Nakamura and Takagi, are members of the Kyōto Prefectural Assembly, one of them also representing the "Western Capital Trading Company," and the third, Mr. Tanabe, is the engineer in charge of the Lake Biwa Canal, a work which has required much skill in construction. These gentlemen, before attending to the special business which had brought them to this country, came to the Missionary Rooms and asked the privilege of addressing the officers of the Board. Rev. Dr. D. C. Greene acted as interpreter, and both Mr. Nakamura and Mr. Takagi expressed in the warmest terms their gratitude and that of their people to the American Board for the noble work it had begun and accomplished in Japan. They dwelt especially upon the educational work at Kyōto, and urged the Board not to withdraw its aid and fostering care. The manner in which these words were spoken not less than the words themselves bore witness to the heartiness and sincerity of their utterances, to which it was the pleasure of the Secretaries as heartily to respond. It was an event that will long be remembered by those who participated in it.

THE paper issued by Canon Isaac Taylor on what he calls the "Failure of Modern Missions" has awakened a good deal of attention, not so much because of the statements it contains, as of the source from which they come. Ever since missions began there have been skeptics who have ridiculed the work, but it is seldom that one who claims Christ as Master shuts his eyes so closely against all signs of progress and seems to delight in decrying the work that Christians are doing, as does Canon Taylor. His paper presented at the Church Congress a year or two since, in which he lauded Mohammedanism both in itself and as a stepping-stone toward Christianity, was so packed with errors, and its pretended statements of fact were so thoroughly exploded, not by missionaries alone, but by such men as Sir William Hunter and Bosworth Smith, that it would seem that the Canon from very shame would hardly venture before the public again. Possibly his mortification over his ill-success in his former venture may have rendered him reckless in his present utterances. His paper seems to be chiefly a pecking at missions, finding fault with the way in which they are conducted, exposing some infelicitous methods and some incapable men, such as doubtless there are in all missionary fields and connected with all Missionary Boards. The Canon's special object of assault is the work and methods of the Church Missionary Society of England, an organization which has done noble work for the kingdom of Christ in many parts of the world. This new Tobiah exclaims, "Even that which they build, if a fox go up he shall even break down their stone wall." But, as of old, the walls of Jerusalem are going up, nevertheless. There is a mass of testimony to prove this, though as yet the walls are far from being completed. A brief paper from Dr. G. F. Herrick, of

Marsovan, will be found on another page referring to some of Canon Taylor's criticisms. There is something almost ludicrous in a Canon of York, enjoying its rich endowments and its sumptuous adornments, arguing that the only method of prosecuting missions is through ascetic and celibate missionaries. There are men in modern times who have honestly believed and tried this method, who have frankly confessed that the results did not sustain their theories, and that the establishment of the Christian home in the midst of Pagans and Mohammedans is one of the most effective methods for introducing and commending the gospel. As to the argument from the increase of the numbers of the heathen during the last century, it may be said that the fault lies not against missionary societies for what they have done, but against the Church of Christ for what she has not done. The Canon's argument is like that of the farmer who suffered the weeds to grow over most of his fields, and then because the weeds were so numerous condemned farming as unprofitable. England, for instance, has twenty-three thousand ministers of the gospel, while the whole world has sent less than five hundred ministers to China, and then an English Canon reasons that because the heathen multiply in China, missions are a failure. Let the Church of Christ enter with proper energy and devotion upon the task set her by her Lord, giving of her men and means as she can, and missions will be put on their proper footing and will speedily and gloriously triumph.

SOME pastors and Sunday-school superintendents will be wise enough to provide for a good supply of the new American Board Almanac for 1889, for distribution among families of the flock and scholars in the Sunday-school. It comes in admirably about Christmas and New Year's. The same may be said of the *Mission Dayspring* for the children, always remembering, of course, the *Missionary Herald* with its illustrated department in each number for young people. Keep the missionary literature in constant circulation. Nothing is more helpful for its educational influence among the young.

THE death at Buckingham, Connecticut, November 27, of Rev. H. D. J. Gardner, under appointment as a missionary of the Board and preparing to sail for the Zulu Mission in January next, is a serious loss to a mission already sadly depleted in force, and makes doubly imperative the call for four or five young men at once in that important field. Mr. Gardner was a graduate of Amherst College in the class of 1884, and of Hartford Theological Seminary in the class of 1887, and was held in affectionate esteem by his classmates and teachers in both college and seminary. He was ordained to the work of the Christian ministry in foreign lands in September last, in the home church at Buckingham, of which his father is pastor, and was looking forward with high purposes and growing desire to the chosen work of his life. His personal qualities, his intellectual attainments, and his deepening Christian experience gave promise of a devoted and useful service. Who is ready to step into the place thus left vacant, and bring to this mission the help so sorely needed? It is a singular providence that only the day after the tidings of Mr. Gardner's death were received, an offer of service for the Zulu Mission reached the Missionary Rooms from a student in the Pacific Theological Seminary. But others are needed. Africa is calling loudly for them.

A BRIEF letter has been received from Mr. Treiber, on Ruk, dated July 16, reaching this country by way of China. He reports good health and fair progress. School was opened the next week after the *Star* left and had just closed, having sixty enrolled pupils, most of whom were regular in attendance. From fifty to eighty people were present, on an average, at the preaching services. Mr. Treiber says: "Please think of us as happy and contented in our island home. The tenfold has already been added."

THE Catalogue of Robert College, Constantinople, for the year 1887-88, reports 171 students: 29 seniors, 15 each in the junior, sophomore, and freshman class, 16 in the second freshman class, and 81 in the preparatory department. Of the twenty-nine seniors, sixteen are Bulgarians, eleven Armenians, one Greek, one English. The institution was never more flourishing. During the twenty years of its history it has graduated 208 students, whose average time in college was six and one-half years. The total number of students is 1,389. "The object of the college is to give to its students, without distinction of race or religion, a thorough education, equal in all respects to that obtainable at a first-class American college, and based on the same general principles."

A BRIEF report was given in our last number, in a letter from Mr. Bates, of East Africa, of the progress of the expedition to Gungunyana's country. The journal of Mr. Wilder has since then been received, narrating the various steps which have been taken. Messrs. Wilder and Bates were encamped for a while at Jobo's on the Buzi River. The account given of the region is promising; the soil is rich and native food in great variety is produced, such as is nutritious and palatable. The lemon-tree and the banana grow luxuriantly. The kraals along the Buzi River are numerous and the people are kindly disposed. The Zulu young men who accompanied Messrs. Wilder and Bates have been sick with the fever, but were recovering; Messrs. Wilder and Bates have enjoyed perfect health. The messengers who came from Gungunyana's spoke pure Zulu. It had been hoped that the expedition could go toward the king's kraal in boats on the Buzi, but disturbances on the line made it necessary for them to go across the country. They were expecting to start from Jobo's about August 1, as the last pages of the journal were written. We shall hope to hear from the expedition by the next mail.

THE golden wedding anniversary of Rev. and Mrs. Aldin Grout, long connected with the Zulu Mission, was made the occasion of a delightful service at Springfield, Mass., on the twenty-third of November. A large number of ministers from the Hampden East and West Associations, with many other friends, assembled to greet the venerable couple. A series of resolutions, elegantly engrossed, was presented by Rev. G. H. Griffin in behalf of the Associations, and letters were read from absent friends, and many gifts were presented. Mr. Grout went to South Africa in 1834, returning to the United States when the mission was compelled to withdraw in 1838, but again taking up the work two years later, he remained in the service until 1870. Hearty congratulations are extended from friends of missions on both sides of the Atlantic to Mr. and Mrs. Grout, in view of their many years of faithful service and the good providence which has prolonged their lives.

THE Religious Tract Society of London has just issued its Eighty-ninth Report. Its receipts from all sources amounted to \$1,055,540, of which \$837,660 were from sales, and \$146,705 from donations and legacies for missionary work. Grants to foreign missions in all parts of the globe were made of \$84,060. The missions of the American Board have had a generous share in these benefactions. The Society has aided in the creating of a Christian literature in our missions to Bohemia, Bulgaria, Asia Minor, Ceylon, and by grants to tract societies in Bombay, Japan, and North China. These donations and grants will probably amount to not far from \$3,000 annually, perhaps more. The assistance thus rendered is warmly appreciated by the missions of the American Board.

DR. DODD, of Cesarea, reports the ordination and installation of a pastor at Yozgat, September 29. The prosperity of this church in past days has been hindered by a lack of harmony among its members; but Dr. Dodd writes that the new pastor, Rev. Garabed Krikorian, a graduate of the Chicago Theological Seminary, has "from the first proved acceptable to the people, winning their hearts and establishing an undisputed leadership over them." The examination of the pastor lasted three hours, and the services of the ordination were witnessed by a select and deeply interested audience.

SINCE the letters from the missions were prepared a mail has arrived from West Central Africa, bringing cheering reports from all the stations. Miss Bell remained at Benguella with Mr. and Mrs. Sanders, but Mr. and Mrs. Woodside had reached Bailundu, after a journey of twelve days from the coast. All were well and the outlook at all the stations seems hopeful. Mr. Currie has already opened what may be regarded as the fourth station in the mission, at Cisamba. His letter describing the place must wait until our next number.

THE state of affairs on the East African coast is such as bodes no good for the progress of missions. In our "Notes from the Wide Field" will be found cheering letters from the stations of the Church Missionary Society at Uganda, and elsewhere in the interior, but the disasters that have attended the German East African Company at various stations, and the blockade of the coast, which has been agreed upon by Germany and England and approved by France and other Powers, will doubtless create great disturbances. The blockade is designed to prevent the importation of munitions of war and the exportation of slaves; but the natives in the interior will regard all this as part of the purpose of foreigners to "eat up" their land. The Germans are now planning to send an expedition for the relief of Emin Pasha, under the leadership of Lieutenant Wissmann. It is proposed that this expedition shall go by way of Uganda, and shall be composed of two hundred Germans and one thousand natives. There is every reason to apprehend that the approach of such a company toward Uganda would so alarm the timid but passionate king Mwanga, that he would kill the missionaries, whom he has always suspected of being emissaries of the Germans. Already we have learned by telegraph that various missionaries have been summoned to the coast, in anticipation of approaching trouble. May God protect his servants who are seeking to establish his kingdom in the Dark Continent!

THE CALL FOR 1889.

AT the beginning of 1888 the Prudential Committee authorized the missions to make their estimates for 1889 upon the basis of a total expenditure by the Board of about \$575,000. So urgent are the necessities of the missions that the imperative call now is for not less than \$650,000. And yet another \$100,000 beyond this is sorely needed. What shall the Prudential Committee do as to the amount of their appropriations for the year? They have considered the subject and looked over the problem carefully and prayerfully.

Taking into account the hopeful advance in contributions during the last financial year, and the hearty assurances from a considerable number of friends and churches that they propose to make a still further advance during the present year, the Committee has determined to stretch its faith to the utmost, and to confide in the friends and supporters of the Board for special advanced gifts during the coming year. They have therefore already appropriated for the year 1889 the sum total of \$620,000, with the expectation that friends will add to their ordinary regular contributions thank-offerings sufficient to meet the additional \$45,000 beyond what might be considered the most conservative basis of expenditures for the year. Of this amount \$5,000 has been appropriated as additional for the most pressing needs of our missions in India, \$4,000 for the Pacific Islands, \$6,000 for Japan, \$10,000 for Asiatic Turkey, and the remainder to other missions, all supplementary to the regular appropriations; this additional sum to be met, it is hoped, by special contributions. The call for Turkey has been emphasized by the impoverishment, in some sections, which has attended and followed the continuance of famine.

We ask therefore at the beginning of the new year that pastors and churches will form their plans for the largest possible contributions to the work of the Board by some efficient systematic method, and also that in some way a special additional offering may be secured. This may be for some particular mission or missions, or for some particular department of the broad work, educational, evangelistic, church-building, publication, or other.

Particularly would we request special memorial gifts from individual donors, which call for special self-sacrifice, and which are accompanied with special prayer. We shall be glad to hear from many personal friends, who are bearing the interests of their beloved and trusted Board with unusual tenderness before the throne of grace at the beginning of the new year. May the Lord move many to respond with glad thank-offerings!

WORK IN INDIA: SPECIAL OBJECTS.

BY SECRETARY N. G. CLARK.

IT is often a matter of interest to know what work is carried on at a mission station, and what is spent for particular objects. Take, for example, the Madura Mission. This embraces a territory about as large as the State of Massachusetts, divided into a dozen districts called stations, each of which is intended to be in

charge of one missionary family. As the population of the mission is not far from 2,000,000, each district embraces from 150,000 to 180,000 souls under the immediate charge of the missionary family. The people live for the most part in villages of from one hundred to five hundred or more inhabitants. The only cities of considerable size are Madura and Dindigul.

These conditions determine the methods of missionary labor. The villages are so near together that when congregations are first gathered and churches are organized, the members are often from several neighboring villages, while the schools are of necessity largely limited to single villages. The missionary in charge of the station must depend largely on his native helpers—pastors, preachers, teachers, and Bible women—for the success of his labors. These he brings together, usually every month, to hear reports and to receive special instruction. For example, Rev. J. S. Chandler, of Pemaikulam, has four pastors in charge of churches, sixteen catechists, so called, most of whom teach during the week in the village schools, and preach to such congregations as they can gather on the Sabbath. The village school is often the beginning of Christian work. It is in some sense a Sunday school all the week. Besides the simple elements of an education, the children learn to read the Scriptures in their native language, daily engage in religious services of song and prayer, and, as a rule, there is soon awakened an interest in the minds and hearts of parents and friends to assemble in congregations; and in due time churches are organized, and the work becomes established and known in groups of villages.

The salaries of the pastors are paid by the churches, but the village catechists, who are thus laying foundations, must be paid from the mission treasury. The sum asked for the support of 144 catechists during the coming year is \$4,702, or an average of \$32.80 to each. In this way the work is carried on at other stations. Dr. Chester, at Dindigul, has three pastors and eighteen catechists. The latter require for next year \$447, or \$24.80 each. So Mr. Hauen, of Palani, has one pastor and eleven catechists, at an expense, for the catechists, of \$323.40, or \$29.40 each; Mr. Perkins, of Mandapasaiah, has four pastors and eighteen catechists at an expense of \$797, or \$44.45 each.

Other details as to teachers and Bible women must be omitted in this paper. Here is opportunity for individuals, churches, or Sabbath schools to take some specific mission work in the support of these catechists, who are preachers and teachers of the gospel in the midst of large heathen communities. We have recently proposed to a Sabbath-school in Brooklyn to take all the catechists of one of the above-named stations. Should they thus be taken, in the expectation of knowing the name and the village occupied by each, there are plenty more ready for an assignment, whether singly or in a group.

We earnestly bespeak the attention of Sabbath-schools and Young People's Societies of Christian Endeavor to take at least one such catechist for the coming year, and to report at an early day the money, or a pledge to this effect, to L. S. Ward, Treasurer, Congregational House, Boston. If any prefer a preacher, teacher, or Bible reader in the Marathi Mission, such preference will be regarded. The method in that mission is much the same, and the need equally urgent. Where can money be spent more wisely and with such promise of good results?

SOFIA, THE CAPITAL OF BULGARIA.

BY REV. J. H. HOUSE, D.D., OF SAMOKOV.

THE picture which accompanies this article gives a view of Sofia taken from the north, when the country belonged to Turkey. The road in the foreground, upon which are the horsemen, is the important government road leading from Sofia to the Danube, reaching the latter at Lom Palanka. Until the recent opening of the railway through Servia, this was the main route to northeastern Europe, and one of the most important thoroughfares in the country. This road, in its passage of the Balkans, exhibits some of the finest engineering that I have ever seen, and it was done during the rule of Prince Alexander.

The connected line of circles in the foreground, to the right, are the old ruins of extensive Roman fortifications. The new and beautiful Sofia railway-station is situated on this road, some little distance to the north of these ruins. The bridge at the left is an ancient structure of solid stone and excellent workmanship. In shape, style, and age it resembles many of the bridges which are found in Bulgaria, some of which are very large and fine. They date back, probably, to the reign of Solomon the Magnificent; some, it may be, to Roman times.

The mountains seen in the background lie to the south of the city, between Sofia and Samokov, and are called the Vitosha (vee'-to-sha) Mountains. They form a spur of the high Rhodope range which lies to the south of Samokov.

The palace of the Prince of Bulgaria is situated on the opposite side of the city from that which you enter by the road described above. It is a large, fine building which cost 4,000,000 francs, and is surrounded by beautiful grounds. The new European part of the city, which is growing rapidly and contains many fine buildings, is built about the palace as a centre. The old city, with its crooked, narrow streets, remains much as it was in Turkish times.

Sofia is the ancient Sardica, in which, in 343 A.D., there assembled a church council. The ruin of the Sofia Mosque, which is one of the most prominent objects near the palace, is doubtless the ruin of the Sophia Church, erected, it is supposed, by a Byzantine princess, of the name of Sophia. The building is solid and completely arched overhead, but now, however, cracked and partially ruined by an earthquake.

The city contains hot springs, the water of which, as it comes from the ground, has a temperature of 117°. Sofia is beautifully situated in the midst of a large plain and on a little river (over which the bridge in the picture passes) called Bogdana. The Emperor Constantine, before he made Byzantium his capital, is said to have remarked, "Sardica is my Rome." It failed of becoming his Rome, but it is now fast becoming an important centre, and is evidently destined to become a large and flourishing city. It was selected by the Russians as the capital of Bulgaria, with reference to its becoming a centre for a much larger state than now goes by the name of Bulgaria.

Sofia was one of the early missionary stations of European Turkey. It was first occupied by Rev. Mr. Morse in 1862, but in 1867 it was abandoned as a station, Samokov, some thirty miles distant, being occupied on account of its better climate. At the advent of the Russians in 1878, the city became an im-



SOFIA, THE CAPITAL OF BULGARIA.

portant governmental and commercial centre, and many from all quarters were attracted to it, among whom were several Protestant families. The work has gradually grown in importance, but not without many hindrances. The need of a house of worship was deeply felt, and through the earnest efforts of the friends in Sofia and elsewhere in this country, with liberal assistance from friends in Boston, a large and convenient brick church has been erected. It is located in the southwestern part of the city, and is a plain but attractive building. The congregations range from 150 to 200.

This important centre of work is now under the immediate care of the Bulgarian Evangelical Society, a sort of Home Missionary and Tract Society which works in harmony with the mission of the American Board.

CANON TAYLOR ON MISSIONARY METHODS.

BY REV. GEORGE F. HERRICK, D.D., OF MARSOVAN, TURKEY.

[Dr. Herrick, during a recent visit to England, prepared an article for an English review, which was not intended as a reply to Canon Taylor's criticism upon Christian missions, but as "the testimony of experience touching some very practical principles of missionary work and procedure, and presenting a few statements of facts on the side of results." The readers of the *Missionary Herald* are more or less familiar with the results of missionary labor in Turkey, and as our space will allow us to give but a portion of Dr. Herrick's article, we select that part of it which deals with Canon Taylor's criticism upon missionary methods.]

THEORIZING on missionary procedure is heavily discounted, in our day, by practical men. Experimenting there has no doubt been, but the most important questions are now settled; principles are adopted, and the men in the field work on definite and well-understood lines for clearly defined ends, with harmony and courage. As a preliminary to facts to be presently stated, through which the form and significance of the principles will clearly appear, I may be allowed to offer Canon Taylor and others who may be fond of figures another arithmetical problem. He speaks of the "lavish" expenditure of missions and their meagre result. Note that the missionary work has four departments: (1) The evangelistic, which develops into churches. (2) The department of Publication. (3) Education. (4) Philanthropy, including free medical service, hospitals, famine relief, and the like.

The problem I propose is this: find the total value of all church property of the Church of England, and set down the interest of the same at three per cent. Then set down the entire annual expense of the Establishment. Do the same with the Established Church of Scotland. Make the same computation in the case of all the Nonconformist bodies. Now pass to schools: set down the interest on the original cost of all educational property from Oxford and Cambridge and Edinburgh and Glasgow universities to the common schools; write the total of annual expenditure; go through with a similar computation in the case of all hospitals, asylums, and eleemosynary institutions; and then calculate the expenditure of all Bible and other societies publishing either Christian or school literature, and the work of all famine and relief boards: and when you have added up the column, you will find a total of something quite different from the paltry £5,000,000 that is called "lavish" expenditure for the conversion of the world, with its 1,400,000,000 souls.

Why ! there are single men, and that too within the pale of the Christian Church, who could carry that load for one year and not seriously trench upon their capital. Now turn to the Church Year-Book and the Year-Books of the several Christian bodies and find the number of additions—not from heathens, mark, but from Christian homes—to the Christian churches, and find the average cost ! Is Christianity then a failure ? Are churches and the Christian ministry a failure ? Is education a failure ? Is philanthropy a failure ? I am no pessimist. Our day is not worse, it is better than those that have gone before. But the problem of sin is dark enough. We need no jeremiads : we need bugle-calls and cheer answering to cheer along the ranks.

The first part of my testimony relates to the life of the missionary. All sense and experience and Holy Scripture are opposed to the recommendation to the missionary of an ascetic life. Conformity on the part of the missionary to native modes of life is of no practical utility whatsoever. Men who make such a recommendation confound two things that differ *toto cælo* ; namely, conforming to external native customs, and habitual manifestation of love and sympathy. The one is the missionary's duty and privilege, and his habit ; the other course is stark folly. For (1) an ascetic life is mere spectacular Christianity, and a travesty at that, and cannot lead men to Christ. (2) On such a plan of life in an oriental country nine hundred and ninety-nine out of a thousand missionaries would die in the raw immaturity of their youth, before they had acquired the language in which to preach. (3) An occidental ascetic will be left far behind in the religious race with an oriental ascetic, who has an infinite facility in the assumption and expression of devoutness. (4) Asceticism is plainly in opposition to the teachings of the New Testament and to the lessons of church history. If it were useful for the missionary to live as an ascetic, is there any conceivable reason why it should not be equally useful for the minister at home ? A missionary must not live apart from men, must not beg, must have his home, his well-ordered domestic life, in order that he may reach and mould the social life, the whole life of the people to whom he goes.

Canon Taylor's pet aversion seems to be a missionary with a wife and a pony-carriage. Quite unconsciously, it would seem, in quoting native Indian judgment of the missionary, he has drawn to the eye of one experienced at once in oriental and missionary life a charming picture : "A charitable Englishman, who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations and triads, and drives out his wife and his little ones in a pony-carriage." Noting that the judgment is hostile and critical, that of one whose mind is unconvinced and whose heart is unimpressed by Christian truth, could the missionary himself wish higher commendation ? The native sees in him kindness and benevolence : he is winning in his bearing ; his school is excellent, well organized, thorough in instruction, has a high moral purpose, is fitted to develop character, is one that will set its mark indelibly and for good upon the coming generation. And this school is cheap ; it is therefore within the reach of the poor of an Eastern land. The missionary speaks the language well ; he is no bungler ; he has a powerful engine of influence always ready, and he preaches the great doctrines of the Christian faith, the atone-

ment of the incarnate Son of God and the Trinity, with the related doctrines of saving truth. And then as the labors of the day end, and the cool air of evening comes on, the missionary brings his pony-carriage — mark ! a pony-carriage, a simple affair, no costly or pretentious equipage, but a little pony-carriage to the door, and assists into it the lady who for his sake and the work's sake has come from a home of refinement and culture in the fatherland to the debilitating climate of India, where special care in the matter of daily change and rest and exercise in the open air is necessary, but where she and her children cannot walk out freely and alone as ladies and children do in the sweet air and over the fresh green swards of England. Note that it is the missionary's wife, who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years — the years of women's missionary societies — for unmarried ladies to go abroad and live and work among the people of Eastern lands.

Surely it is not knowledge, it is profound ignorance of the whole practical missionary problem that can sneer at the missionary wife, and at the little pony-carriage by means of which life is prolonged for years of labor in a foreign land. I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty that youthful features never wear, the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes.

The work of American missionaries in Turkey proper, not including Syria, was begun in 1832. At that time it was the midnight of hope for all races, especially for the three subject Christian races, the Bulgarian, the Greek, and the Armenian, numbering all together a little more than ten million souls.

Education among all these races hardly existed. The priests were wellnigh as ignorant as the masses of the people. Schools were few and poor. Under four hundred years of oppression, aspiration had died out. Not alone as a saving influence but in elevating and educating power, the free Bible in the living tongue of men is beyond all comparison to be placed first. The first great work, therefore, undertaken by American missionaries in Turkey was to give to all races the whole Bible in their living speech. This was to be done for Christian as well as Moslem, for Moslem as well as Christian. It was well understood that there could be no successful work among Moslems except through a reform and evangelizing of the oriental churches. The corruption of early Christianity gave Islam opportunity and scope when it rose. The corruption of Christianity, both east and west, in the Middle Ages, that ugly excrescence of Christianity in the twelfth century, the Crusades, thrust with such baleful moral effect upon the attention of the Moslem world, had steeled the heart against all Christian influence. Therefore American missionaries, understanding the magnitude of the task they had undertaken, began with the translation of the Bible, and with the creation of a Christian literature about that centre ; and began with the Christian races. The great Bible societies joined hands with the missionary society. The Bible has been translated into all

languages, published in many editions, sold by the ten thousand, now by the hundred thousand, copies a year, and goes everywhere; and with it go the religious books and the schoolbooks for all grades of school, published in editions of three thousand or five thousand copies.

Until recently, in the interior of the country, almost all that was read by the people of all races, of periodical or permanent literature, was that which issued from our presses. While these Bibles and other books have gone most widely among the Armenian and Greek races, other races have also been influenced. Twenty-five years ago, when the Bulgarians, who are now most influential in the affairs of a nation which is surprising Europe with its intelligent appreciation of civil and religious liberty, and with its patient and heroic purpose to secure its rights against mighty odds, were conning their lessons at school, and while there was scarcely a Protestant or "evangelical" Bulgarian in the country, the first editions of the New Testament in Bulgarian were issued and were put into the newly established schools as reading-books. *There* is found the solution of a problem that baffles the diplomatist.

TURKEY FIFTY YEARS AGO AND NOW.

BY REV. CYRUS HAMLIN, D.D.

[On the evening of December 2, a special service with a large audience was held in Park-street Church, Boston, commemorating the fiftieth anniversary of the meeting held December 2, 1838, in the same church, when Rev. Cyrus Hamlin and wife, who were to sail for Turkey on the next day, received their "instructions" as missionaries of the American Board. This commemorative service was of deep interest, and it was an occasion for surprise and gratitude that after such a protracted period, the venerable missionary could be present in such vigor to speak of what God had wrought in Turkey. We give here as much of Dr. Hamlin's address as our space will permit.]

FIFTY years ago to-night, about this very hour, I stood with my chosen partner in the third pew from the front to receive my instructions as your missionary to Turkey, from your great Secretary, Dr. Anderson. He was careful beyond most men to have everything done decently and in order, and he came with me to the church before the service, pointed out our places, wished us to rise when he should begin his address, and resume our seats when he should motion us to do so. The Rev. Dr. Dwight, of Constantinople, to be my associate for many years, was with him in the pulpit, and followed with an address.

At almost fourscore years an old man's memory becomes treacherous, but there are scenes that never fade. Just half a century has passed, but that evening with the Secretaries, the Prudential Committee, and other friends still presents itself as a fresh reality. The pulpit, the platform, and other appointments of the house are changed; probably not one of that vast audience is here to-night. The Secretaries of that day and the Prudential Committee have all passed away from earth, but the vision remains unchanged. I was appointed to Constantinople February 1, 1837, to my inexpressible surprise. My first love was Africa, as an explorer into the interior; my second was China; my destiny was Turkey. I had no hand in it whatever. . . .

I wish to give you, Christian friends, some conception of the mission field in Turkey as it then was, and to point out certain changes which have occurred during the lapse of half a century.

The revolt and destruction of the janizaries in 1826, the revolution in Greece which culminated at Navarino in 1827, and the war with Russia, 1829-30, had shaken the old empire, and made the government only more watchful against foreign propagandism. The Greek and Armenian churches were organized by the conquering Sultan, 1453, on the plan of an *imperium in imperio*. The Patriarchs had supreme power in all religious and educational affairs over their own flocks. They could inflict very heavy penalties, but they could not send into exile without the sanction of the government, very readily given for a *backshish*. The Armenian, whether merchant, citizen, or peasant, was under a double despotism, and the two kept the people in darkness and subjection.

But there was the old established law of the empire, precisely as in Russia, that every one must be enrolled in some religious organization, and a copy of the enrolment given to the government. No man was allowed to belong to "no religion." He would be an outlaw, a heathen, and might be sold as a slave. There was only one change allowed, as in Russia, and that to the national Church; in this case to Islam. All private meetings or associations, however small, were stringently interdicted. Had not the Greek Revolution originated in that way? The first evangelical association of about twenty young men was formed to labor for the spread of evangelical sentiments with the deliberate determination to risk the consequences of discovery, whether bastinado, imprisonment, or exile. Twice I rescued the archives of this association from the clutches of the Patriarch's officers, by the most energetic and immediate action. The seizure, completed, would have sent hundreds into exile, for there were confidential letters from nearly all the enlightened and liberal-minded men of the empire.

There was also such jealousy of the printing-press that the missionaries, fleeing from Beirût for safety, established the press at Malta. And when at length it was removed to Smyrna it was ordered back at once by the Turkish government. But the American Consul, with true American spirit, took all the boxes into the consulate, and said, "This is American property and on American territory, and while it remains here you cannot touch it." They waited till the Turks were embroiled in something else, and then went quietly to work under consular protection.

It will easily be seen that your early missionaries in Turkey, Goodell, Dwight, Schauffler, Homes, Adger, Schneider, Powers, had to work within very narrow limits and with great prudence, patience, and perseverance. It was devoutly hoped that the plague, cholera, or fatal cup, piously given, would take them off. Occasionally they had to show that Yankees, unencumbered, could run faster than Orientals encumbered with brickbats, but generally they dwelt in safety and their average of life was beyond threescore and ten. Their work was by necessity chiefly with individuals, not with masses, and this work they did skilfully, wisely, and well.

But there was one other sphere left widely and strangely open, that of common school education. This your missionaries entered into with almost alarming success; and that era had culminated in the High School, to which I was appointed in 1837. Then the clergy and primates took the alarm. The doors

were closed, and that part of my instructions to aid existing institutions, rather than establish new ones, became impossible.

In 1842, after due deliberation, the mission came to the conclusion that our work was with the common people, through the press and the schools, and by personal interviews, and not through the clergy. We were often petitioned by evangelical men to form a pure evangelical church. It was just what our opponents wanted us to do. We should thus have become guilty before the law, and been ordered out of the country, a plan already once attempted, and always watched for. But little praying circles were formed, which continually increased. They were careful always to pray for the Sultan and his government, and the Turks always acknowledged the right to do that. If Christians should be exiled from their homes for that, it would be a case that would claim the attention of Europe.

But relief came unexpectedly from a quarter which astounded both friend and foe, for its boldness, madness, and folly. The Armenian Patriarch, urged on by bishops and primates, hurled the great anathema at all the recognized evangelicals. They were thrust out of their homes and places of business, and subjected to great indignities, privations, and sufferings. They were outlaws. According to a law of the empire, they must belong to some religious organization, and there was none to which they could belong. Through the able interference of the great English ambassador, Sir Stratford Canning, the Moslem autocrat, the Sultan, by his imperial and infallible authority, announced the Protestant Church as one of the legal religions of the empire, with equal rights. The first individual church was formed in Pera of Constantinople, July, 1846.

A marvelous change, not contemplated as possible when I received my instructions in this house fifty years ago, had transformed our whole work in less than eight years from that date. You have now, in consequence, more than one hundred churches in this empire; every one a centre from which the gospel is preached in two, three, or four neighborhoods, some four hundred points of light on the broad fields of darkness. All this has been possible because the absolute, despotic power of the Armenian Patriarch over his people was broken in 1846, in that memorable persecution. This fact has attracted but little attention, but it is the greatest, in its far-reaching and ever-widening results, of anything that has been achieved by your missions in Turkey. The Greek Patriarch had to tread the same path; and the Bulgarians are free. He hurled anathemas at them, and they laughed him to scorn. Through much tribulation Bulgaria is triumphant; and the Patriarch has lost half his subjects, and more than half his revenues; and both the Patriarchs have to exercise their functions in connection with a council of the people.

This change has affected the whole religious constitution of the empire. The bishops have less fear of the Patriarch, the priests less fear of the bishop, and the people less fear of the priest. The old Armenian Church, or the Gregorian Church, as it is called, is abandoning its errors, and approaching an evangelical form. In the interior Protestant pastors are invited to preach in Gregorian churches. The reformation which Dr. Anderson, in my instructions, hoped would begin from the ecclesiastics and work downward has begun from the people,

and is working upward. The Turkish government, now essentially in the hands of Russia, regrets all this, and would gladly expel every missionary, close every school, and efface every Protestant church.

We only ask that treaties shall be faithfully kept.

SELF-HELP.

BY REV. C. C. TRACY, OF MARSOVAN, TURKEY.

IN this land poverty makes liberal education an impossibility for most of the hopeful class of young men. They realize the importance of it, but sigh in vain for the opportunity to secure it. Now if any door could be opened by which such persons might, by the sweat of their brow, make their way through a course of study, they would gladly do it, and be far more grateful than those are likely to be who are taken up and carried through on the arms of charitable support. During several years past a few meagre dollars have fallen into our hands to be used in this way. A few young men have been assisted through their own labor while pursuing education. The manifestation of such a possibility has caused a ray of light to fall across the path of many a young man, sent a thrill of hope to many a heart, and applications multiply for such opportunity. This class of young folk contains the most hopeful material in all the land. If power comes from any source it will be this. On this plan, moreover, manliness is developed during education, instead of being weakened.

Now why shall not this method of self-help be encouraged? Knowing, as we Americans do, that so large a proportion of our own most influential men in their youth did chores morning and evening to pay for their bread while going to school; knowing how many of them gladly did menial work to pay college bills; how many hoed, mowed, or peddled in vacation to meet immediate necessities, how is it that our American friends do not more readily give countenance to plans for self-help in other lands? It is to us a phenomenal fact that most of our friends prefer, apparently, to help young men without work, than to help them by their work. Mistaken, and even dangerous, as this course is, it is, nevertheless, a favorite course with many.

We want this Self-Help Department in Anatolia College. It is not to teach trades; it is not to make money, for every such department must, in such a land as this, have more or less deficit every year. It is to make men. We feel like appealing to the commonsense of our Christian people, and if commonsense is not found in the land of the Pilgrims, surely it must be the most uncommon thing on this poor planet.

It may strike our friends with surprise when we tell them that the sum of money which a couple of well-to-do students spend in one year at one of our popular New England colleges would set up a self-help department in connection with our institution here in Marsovan, by which thirty young men might always be working their way through college for years to come. I do not know where on earth three thousand dollars could do more for a country. Are there not men of means who felt the pinch of poverty in their youth who will with bounding hearts take up this plan and carry it out? Some of the very best men

now engaged in the gospel work in Turkey have fought their way through difficulties in just this way, and are all the better for it. How many sturdy preachers and influential Christian men might come forth from such a self-help department! We are now successfully engaged in bookbinding, though almost without tools. We wish to set up some humble shops and start cabinetwork, but cannot for want of means. Some simple machinery is necessary. For purchase of machines and material and the erection of shops we ought to have three thousand dollars, and we scarcely can command three hundred at present. Every good work constitutes a call for a man. Who is the man that is called in this case to furnish the means and set going an institution for the development of men? Let it be remembered, the object is not to teach trades nor make money, but to make education possible and strengthen manhood in the process.

Letters from the Missions.

European Turkey Mission.

BOYS' BOARDING-SCHOOL IN SAMOKOV.

DR. HOUSE writes:—

"Our school is now in full operation again with seventy-two pupils, of whom some thirty-two are new. Undoubtedly the numbers will be considerably reduced by those who fall out from want of means and other reasons; but, as you see, the number enrolled is almost one half larger than last year, which again was nearly one third larger than the year before. This is a remarkable growth in numbers. Our buildings are full to overflowing, and some eight boys are quartered outside of the new building. From this you can see that the influence of the school is increasing from year to year. Our first care is to bring to bear upon these new and old elements the power of the gospel. The hearts of these students must be reached. We want the influences of the Holy Spirit to be with us this year. In the hearts of older students there is need of a deeper work of grace, and to many of the new students the gospel, up to the present time, has been a sealed book; not that they have not known about it, but they have known nothing of its vital power. May we not appeal to our Christian friends at home, who have taken a deep interest in the founding of this institution, to pray for us, for the institution, for the

teachers, for the pupils? 'The shortest way to reach us is round by heaven.'

"The Industrial Department of the school is still prospering. The present popularity of the school is doubtless due in large measure to this department. It is of a character which enemies as well as friends can appreciate, and we are hoping that some way may be found to put it upon a solid basis. We are trying to improve it as much as possible this year."

CHURCH-BUILDING UNDER DIFFICULTIES.

In reporting a tour, Dr. Kingsbury, of Samokov, says:—

"I found a most encouraging work going on in Macedonia. In Eleshnitsa the brethren are building a new chapel. They are doing it under great difficulties. A general call to the friends was issued publicly and privately, inviting each and all to come and work. Almost all the congregation came. Even small children assisted at carrying stones. For eight successive times the enemies of the truth tore the work down by night, as the friends labored day by day to build it up. The friends, at length, by the judicious use of some money, were able to overcome the opposition, and at the time I was there they had succeeded in getting the roof on the building. Since I have returned, however, I have heard that the government had placed an embargo on

the work. We await the results with interest."

AN IMPORTANT FIELD.

"I regret that nothing is being done for the large district centring around Seres. It may not be wise to occupy that as a station, but hundreds of thousands of people are found in the vicinity of that city who are without the gospel, and at the same time are ready to receive it. Strong Christian churches might be built up in that locality were the right means pursued. Everywhere the people are ready to listen to the story of the cross. My time and space allow me to speak of only one of the many places which we visited — Procechen. It is about half as large as Samokov. No sooner had we arrived than the Turkish officials began to trouble us with empty questions and frequent visits, coming sometimes by twos, sometimes as many as six at once. We went out and sat down in the market-place, where the Bulgarians congregate in the evening, and met the Bulgarian teacher, who seemed to be an influential man. All spoke of him as active, energetic, and devoted to his work. The people received our words kindly. A large number gathered around us, and we spoke to them of the way of salvation. We talked thus to attentive circles until dark; and on the third day some persons asked Mr. Sichanoff to preach in the church. It was rather a delicate task, but Mr. Sichanoff was preparing himself, when he learned that the priest was objecting to his preaching. So he dropped the matter and was going to leave; but the chief man of the place rose and said, 'Yes, he is going to preach. We want to know of the Bible way of salvation.' So Mr. Sichanoff mounted the broken-down pulpit and spoke to the people for a half-hour. He attracted quite a number of persons from outside, so that at the close there was a good audience. Some were pleased, others were offended; but the seed was sown. The rest of the day we spent in going about from house to house, to many of which we were invited. We spoke to the people of the

Saviour and his love, and had everywhere a warm welcome. When we left one house to go to another, many persons followed us to hear more. The place is very hopeful. I wish it was occupied. From thence I went to Philippi, where the gospel was first preached in Europe; thence to Kavata, thence by steamer to Salonica, and by the way of Monastir, Nisch, and Sofia, home."

A NEW CHURCH ORGANIZED.

Mr. Locke, of Philippopolis, writes:—

"On October 16 a council was called to meet in Haskovo to organize a church. Twenty-seven persons presented themselves as candidates for the new church, which is the ninth in order of formation. Of this number, twenty-four—eleven men and thirteen women—were accepted, six of them being examined for the first time. Eighteen of the twenty-four were members of the church in Merichleri.

"This is the first church formed, I think, where the women have outnumbered the men—a fact going to show that faithful work has been done by Bible-women in this city. In this city it has not been held to be proper for a woman to know how to read—a fact not true of many places in southern Bulgaria. In the examination of the candidates the members of the council all took part. It was no small gratification to me to listen to the questions of our three deacons. One could see the marks of their Christian life and growth in the questions they proposed, questions relating to everyday practical life—life among worldly men and Christian men.

"After the organization of the church the council proceeded to examine the candidate, Mr. Veliko Petranoff. The examination lasted three hours, and it was voted satisfactory. He was accordingly ordained. And so another church with its pastor has been organized in our mission—the ninth Bulgarian evangelical church and the eighth pastor."

EDUCATION IN MACEDONIA.

Mr. Baird, of Monastir, writes respecting the remarkable movement among the

Bulgarians in Macedonia in the matter of education:—

“Among the Bulgarians there is a steady advance in educational matters. There is now a much larger supply of teachers than there was, and so teachers’ wages have greatly declined. There is a girls’ boarding-school in Monastir, another in Uskub, begun this year, and one in Salonica. Whether there is another in southeastern Macedonia or not, I do not know. There are boys’ boarding-schools in several places. Some few students are received entirely free, and others in part. They seem to be making some advance towards self-support. Day-schools are increasing in the smaller places. I was told by a teacher that the Exarchate’s budget for education the last school year for Macedonia and Turkish Thrace was \$101,200, while for this year it is \$136,400. Of course the main reason for spending so much money is political. It can hardly be that the Greeks spend less. The Catholics around Salonica are expending large sums. The Roumanians spend not a little.”

Western Turkey Mission.

ANATOLIA COLLEGE.

MR. TRACY, of Marsovan, after speaking of the opening of the new college year with undiminished numbers and with students of a perceptibly higher class, says:—

“We have been delighted to learn that the students, during their last vacation, industriously scattered the seeds of moral truth, and exercised no little salutary influence in places where they passed their time. Some lectured in Gregorian schools and churches, some labored successfully to break up drinking and smoking habits among their friends and neighbors. We consider it no small matter in this country, where these habits prevail so extensively (smoking is all but universal among the men), that we have under our care about one hundred and thirty young men who neither drink nor smoke here, certainly, and the most of whom

exert their influence in opposition to these habits. Religious sentiment increases in power with the progress of the college. Set that down; it is a fact. Firm and steady discipline increases respect for law, makes for righteousness, and leads toward the fear of God. The whole Word of God is taught: every day its weighty lessons are enforced; every Sunday it is roundly and soundly declared; and all the teachers strive to live by its precepts, illustrating Christianity by their lives. Piety and sobriety are gaining ground in a vast region of country through the influence of this institution.”

“THINGS NOT LAWFUL TO BE UTTERED.”

“A few days ago I sat by a dying woman. She was in the last stage of pulmonary consumption, and could speak only in a whisper. In a few more hours she would be beyond pain. She held my hand between both hers, and poured forth such expressions of heavenly love and joy as I never before heard from human lips. She laughed and rejoiced, striving in vain to make known the unutterable happiness that filled her soul. And why? Because she was going to be with Jesus. Who was she? A poor weaver. Where did she find this unearthly joy? In the Scriptures, which she had learned years ago, when Mrs. Tracy used to have her daily, with a dozen others, for an hour’s study of the Bible. This reading was kept up for several years with the weaver girls, who were required to read each a passage, and then tell the substance of it with the book shut. Those were ignorant girls, and could read only blunderingly, but in this way they became familiar with a large part of the holy Book. We did not think of it at the time as a very hopeful work, but what came of it? Some of these girls found the kingdom of God, and all were changed by it. This girl was a pleasant and amiable person. She was married and had children, but the burdens of life bore heavily upon her, and she was seized with pulmonary disease. She was a child of God. Her last days were remarkable.

She seemed to have the visible presence of Christ with her day after day, and night after night she was filled with unearthly joy. Though in the full possession of her faculties, appreciating every little kindness, as a cup of tea, with most affecting expressions of gratitude, she was favored, in spirit, with what seemed to be the sight of the very face of Jesus. Her own words were: 'Christ came last night and stood by the window outside, looking in upon me. His face was so full of love and grace, so benignant, so glorious, so beautiful, that it overcame me as I looked. I gazed on his countenance till I could bear the glorious beauty of it no longer; then I hid my eyes under the coverlid; but my heart smote me for refusing to look on him who had come to manifest himself to me, so I looked again. Thus I looked, though it filled me with a glory which I could not bear. Oh, how happy I am! I am going to the presence of Jesus! Rejoice with me! It is wedding-day to me. Away with mourning! Rejoice and be glad with me, for I am going to be with Jesus!' Her friends said: 'Happy are you, C——, that you can die so happy!' 'Happy are you all,' she replied, 'for Jesus calls you all, as well as me, to come into his kingdom. Believe on him and rejoice.' Sometimes the friends asked her to describe what she saw, to tell them more about that glory in which she was. She replied: 'It is not lawful to utter. I am not permitted to speak further about it.' In this ecstatic state of mind, with seraphic joy on her countenance, she remained for several days, and then passed away, with her last breath sending most loving salutations to us, and bidding her relatives rejoice and be glad, to make festivity as for her wedding, and have no sadness at her death.

"When a boy, I read Edwards on the Affections, and have always been a little skeptical about ecstatic emotions; but as I sat by this happy, emaciated creature while she held my hand in both hers, pouring out her soul's unutterable joy, I wished that some of the wise and prudent

of this world, who wander in polar seas of splendid but endless and hopeless speculation, could have taken my place and seen how the Father of our spirits reveals himself unto babes. When the Good Shepherd, moving among his flock, takes to his bosom some maimed and helpless lamb, who can know the joy of the favored one?"

PARTING WITH ALL FOR CHRIST.

"Three Sundays ago I called on one of our leading brethren. I found him sick, after returning from a journey. Let me tell you, in substance, what he said. 'For the last two or three days I have been looking at that picture on the wall opposite [Christ preaching to the people on the mountain]. It is a very sweet picture to me. As I looked at it, Christ seemed to say to me: "Will you sell all you have and give it to the poor, and come and follow me?"' The question disturbed me terribly. I could not say Yes. He kept looking at me and asking me the same question. My soul was thrown into tumult. I said: "How can I sell all and give it away? This house cost me — pounds. I shall have to sell it for half that sum, and *that* I must give away. How can I part with my store and all I have got with such hard labor, and distribute the whole avails to the poor?" Long did my heart rebel and struggle against the demand. At last, terrible as it was, I came to the point where I said, "Yea, Lord, I will do as thou requirest." I put up my house at auction; it went at half its value. I put up my store; it went likewise. I distributed all. I took my wife and children out into the street. We went down into a humble quarter and entered a poor tenement. We sat down in a mean room. When we were seated, Jesus came in, and said, "Peace. Hast thou done as I bade thee?" I replied, "Yea, Lord, I have given all." Then he said, "To-day is salvation come to this house." So in spirit he parted with all.'

"I give you the above examples, not for the sake of telling anything new or wonderful, but to show you, after all the

discouragement we often feel, all the backwardness we see, and all the lamentations we make on account of the persistency of the old Adam in man, how strong the grip of the gospel really is upon those who hear and accept it."

PERSECUTION.

"Persecution is not a thing of the past. I have already alluded to the imprisonment of one of our preachers. It was a sudden and almost unaccountable thing. It was supposed that his apprehension and detention so long in jail was on account of suspicion of his being engaged in some sort of plotting against the government; but that was absurd, as all his acquaintance knew he was the last person to be engaged in anything of the kind, and, as we all know, that Protestants are, by their very principles, forbidden to have to do with any such thing. He was at last released on bail. It seems more probable that this was a matter of persecution through the influence of the Greeks, who are greatly roused by the progress of evangelism among their communities on the coast.

"Another case is still pending. Nicolas, the faithful brother at Alacham, of whom we told you, was called to Trebizond and confined for eleven days, in consequence of accusations against him by the Greeks—charges trumped up under the influence of a determination on their part to crush out rising Protestantism among them. The English consul at Trebizond took up the case as one of religious persecution, and soon secured Nicolas' release on bail."

Central Turkey Mission.

MARASH. — DISTRESS UNRELIEVED.

MR. MARDEN, under date of October 1, gives a sad picture of the people in the district about Marash, a part of the region for which famine relief was so generously contributed last year. This letter groups together some of the elements which make up the hard lot of this people:—

"A heavy pressure is upon us from various directions. The government re-

quires all new buildings in the burnt district to be made of stone, for security against fire. The cost is therefore so great that but few new shops are being built. The manufacture of cloth by hand-loom, which is the great industry of Marash, has been almost entirely abandoned. It is doubtful whether it ever revives. In this famine season cheaper foreign cloth has come in to take its place, and seems likely to continue to do so. Trade has not revived after the harvest, as was hoped. Many a merchant sits all day long in his cupboard-like shop and sells absolutely nothing. There is very little sale for anything but food. Multitudes of people have sold their mats and cooking utensils, and are now seen every day offering their clothes and beds in the streets. Merchants buy up these articles, and store them away to sell again in more prosperous times.

"Many of the weavers took their families out to the wheat-fields on the burning plains to glean after the reapers; but not being accustomed to field-work, they could not endure the heat, and broke down with fever. In the lower parts of the city there are several cases of fever in almost every house. It is sad to see the poor creatures by the dozen lying beside the street in the refreshing shadow of the stone walls. The physicians say they need food more than they need medicine. Sad reports come from the villages on every hand. The cases of sickness are found largely among the famine sufferers of last winter.

"Would that we had in hand a few liras with which to help the poor to-day in Marash and its villages. However, there is not now much actual beggary, for vegetables and grapes are plenty, and constitute almost the entire food of the poor.

"The crop of wheat, rice, and barley was good, but nearly all of it is owned by wealthy men, who are storing it away for higher prices. In case a poor man had a grain-field, he had mortgaged nearly or quite all of it for his support the past winter. Almost every day men of the middle and better class come to me with heart-

rending stories of sickness, hunger, and despair in their own homes.

"According to the rate of taxation in vogue for the past years, a man who has five male children would be required to pay his entire wages for sixty days as his annual poll-tax alone. A few months ago the rates for all the taxes throughout the empire were increased about one fourth. A recent order from the Porte requires 10,000 liras (\$44,000), back taxes, to be collected in Marash within five months. The governor must collect this money or suffer the penalty. The first day the police filled the prison with several hundred poor fellows who had nothing to pay.

"All classes of the people are greatly discouraged in view of the future, and prophesy more suffering the coming winter than was known the past year. The poorest man then had something he could sell, but now in so many cases all is gone, and himself and family broken in health and spirit. Some of the wealthier men have dealt generously with their suffering neighbors, but others seem to have become hardened and strangely indifferent to the sorrows around them.

"The Protestants are not sufferers above others, but we come into closer contact with them, and feel their wants in greater measure. The First Church has a debt of sixty liras to their pastor and the teachers of last year. Vigorous efforts have been made to raise this debt, but partly on account of disaffection they have not been successful. The Second Church, in its poverty, has had no pastor for a year, but regular preaching has been sustained by the missionaries and students. The Third Church has built its new church, but is in debt both for its building and for many months of its preacher's wages."

STUDENTS FOR AINTAB.

"We have just sent nearly twenty-five young men to the Aintab College, all of them in the regular course. They are mostly poor boys picked up here and there among the mountains and in the city, and most of them have been under our personal care for several years. Seven of

them were employed as teachers the past year. We require the students we aid in college to stay out and work two years during the course. It teaches them self-reliance, makes them stronger men, and provides the best of helpers for our smaller out-stations. A new set of student teachers is being appointed to fill the vacant places."

Eastern Turkey Mission.

"NOTES OF A TOURING MISSIONARY."

WE have received from Mr. Browne, of Harpoot, interesting "notes" of a tour to the northeastern part of the field, one hundred miles from Harpoot. He crossed the Euphrates in a "leaky old scow," which left him ten feet from the shore, and his first night was spent among the fifteen brethren at Pertek, a former out-station, who gave him "a delightful oriental welcome," and from whom he heard a "sad tale of poverty, oppression, and discouragement" which kept him awake for hours in his bed upon the housetop. He was unable to promise even a teacher to the people of this village, but gave them the hope of an occasional visit from a colporter. The next day he passed through Pashavank, once an out-station, of which, in reference to the work previously carried on there he says:—

"After years of unexampled opposition we finally saw a most promising work opening, but priestcraft, combined with the violent hostility of the Turkish bey, or lord of the village, eventually drove away every avowed Protestant, shut up our large school, and apparently rooted out evangelical religion. Of the families thus driven away we have just heard that one of them is doing rare service in Russia. Still it was sad, as we halted some time by a large fountain, that not one of the villagers dared to come near us or to give us the least recognition."

"PRIMITIVE PIETY."

The second night was spent at Harasik.

"Here the chief brother is sick and all his family. On the preceding Sabbath he had witnessed a good confession and this

sickness was the fruit of it. The Armenians, following ancient precedent (Daniel 6), despairing of finding occasion against him and the young men he was instructing in the gospel, except they find it against him concerning the law of his God, accused him before the bey's wife, in the absence of her lord, of refusing to labor on the Sabbath. This Jezebel ordered them all to be brought before her. They were found searching the Scriptures. Being confronted by their accusers they replied as of old: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' Then and there judgment was rendered by a merciless beating of five out of the nine, who steadfastly refused to break the Sabbath, one so severely over his head as to occasion deafness. On his roof that night, rising frequently to see that there were no listeners, this brother related many stories of what he, and those he was leading to the truth were called to suffer, and this too in a village where we have never sent a helper. Surely this is primitive piety revived, as well as primitive loyalty to truth. I wondered at his patient endurance and said: 'A skilled mechanic like you can find work elsewhere; why not go to Harpoot, or where you can serve God in peace?' 'True,' he said, 'that would indeed be sweet, but what would become of these seekers for the truth if I should go away?'

SECTARIAN ZEAL.

"Peri, October 1. This is the principal town in this great district. For many reasons our work has made little progress this way. We do not feel that we have had any help from our Baptist friends, whose agent last year immersed eleven of our brethren here, and three in the neighboring city of Palu. Such ill-advised zeal not simply distracts our little communities and cripples their means of supporting preaching, but the injury done among those without is far more serious. It is a stumbling-block to those nearly persuaded; while it furnishes great joy to all enemies of the gospel. 'Here you see

plainly,' they say exultingly, 'the legitimate fruit of Protestantism compared with the stability and unity of our national church;' and much more it is hard to refute in face of this proselytism. This movement has been very harmful in other places in our field. Here the earlier bitterness and strife have mostly disappeared and our immersed brethren are again attending our chapel. Two of them were among those who, with the preacher, went yesterday to near villages to preach not baptism but Jesus. All returned with joy this morning. If they will only agree to work with us for souls, the other matter will settle itself."

KOORDISH OPPRESSION.

"Temran, October 8. Passing over such places as Tepe and Kerbose, where we have had no worker, but where everything seems ripe for it; also Kassaba and Dzermak, where they greatly desire that we 'take hold once more vigorously and push the work with them,' we have spent three busy days here. Three years ago a church was formed in this central village of this Geghi district, but their young pastor has just been called away to a large church near Harpoot. This region is completely terrorized, not as formerly by Turkish beys, and as in that just passed through, but by the lawless Koords whose villages are on all the surrounding mountains. It would seem as if the limit of human endurance had wellnigh been reached when they are compelled to sell to these idle Koords, at their own price, the products of their handicraft and of their fields; and then they are afraid to go and collect their dues, save in companies. They also suffer from the midnight incursions of these marauders, losing merchandise, animals, hard-earned harvests; and this time they related stories of outrage and cruelty almost incredible, and how they are compelled to ransom themselves and children out of their clutches. Appeals to the government result in so little redress as to lead them to believe none is intended. Now this is the question pressing upon us: between the ever-

increasing demands of an insatiate government, and the rapacity of such plundering neighbors, how are these villagers to find enough to feed themselves and do so much towards the support of preaching and teaching? Visiting their houses the mystery grows. Only their tithe-loving Lord understands it."

A DILAPIDATED VILLAGE.

"Horhore, October 9. Seldom have I seen a more pitiable sight than on entering what on my last visit was a comfortable village. Last winter, following several shocks of earthquake, there occurred a great landslide and nearly half the houses of the village either fell or were so injured as to render them uninhabitable or dangerous. Marvels are related in connection with all the exciting scenes which followed. One fact is that though the old Armenian church is almost an utter ruin, the Protestant chapel, standing quite near, remains almost unimpaired. The four walls of the chapel sank so evenly that the walls were unaffected, from which our preacher, a native and resident of this village, draws many spiritual lessons. The brother of our preacher is the priest of this village, but a man of far less influence than the preacher. It is not improbable all may unite in accepting the chapel as their providentially preserved place of worship. If they move away and build a new village, I think it probable but one sanctuary will be built and our preacher will minister there."

HOW THE LEAVEN WORKS.

"Charnakji, October 10. A few years ago, on a tour, we were attracted to this fair and large Armenian village, but we were speedily disenchanted on entering it, by being rudely expelled and refused even a night's shelter. Since then no attempt has been made by us to introduce the gospel. Yet how different this visit! Far outside the village I was greeted and conducted to my stopping-place; and I was welcomed and feasted and forced to hold an almost continuous meeting all that day and evening. Let me condense the story

of Sahag the blacksmith, which shows us the secret of this contrast. 'For one long year after I moved my family here, the villagers used every means in their power to drive us away, convinced, as some said, if these Protestants once get a foothold here they'll turn our village upside down. Finally I succeeded in hiring this place, with its two rooms, of which, you see, one is my shop, the other my kitchen, and this I secured only by the kind offices of the government. For the two years following, the entire village boycotted me, not a person spoke to me, and had it not been for the surrounding Koordish villagers I should have been starved out. We are now three Protestant families. Armenians now often attend our Sabbath meetings here in my shop, and they are beginning to ask us why we do not build a chapel and have a preacher, so they can understand our religion.'

"Such is the working of the leaven in this mountain village, the fruit of that love that hopeth all things, endureth all things. I slept that night with my head touching this good brother's anvil and my feet his furnace, and I thought, as I dropped off to sleep, both were excellent types of two elements of his piety. A long row of fowls nearly over my head roused me long before dawn, but I found the sturdy blacksmith up and waiting to have one more strengthening talk ere he should send me on my way."

A GENERAL REVIEW.

"Shuhaji, October 15. Here I have spent a good Sabbath. Save for a short time, they have had no preacher for many years, and I was amazed at the large audience held together by the ministrations of an unlettered shoemaker, one of the brethren, while one of their young men teaches the winter school. And now, from this slightly village on the mountain-side, in starting for Harpoot, let us glance back over our tour. Away to the north, beyond the Euphrates, lies the Charsanjak region which we first traversed, where, our colporter says, are sixty-six villages and one preacher. To the east extends

the Geghi district, said to embrace forty Armenian villages, where we have but two preachers, and possibly two teachers this winter. Just at our right stretches the fertile Palu plain, with its city and numerous villages, where we have two teachers but no preacher in the city, and none in the villages. Here before us, among the numerous villages of our Harpoot plain, there are sixteen villages now unsupplied by either. Whatever else this tour has taught us, three thoughts are uppermost: 1. However great our resources in schools, college, and seminary, what are these among so many, even if we limit our view to the wonderful preparation and immediate needs of our own field? 2. How little comparatively has yet been done, notwithstanding our joy and gratitude at present results, simply to occupy, I dare not say harvest, the great white fields stretching out invitingly on every side. 3. Overwhelmed though we may be by the greatness of our opportunity, yet we are inspired by an assurance of the result, if faithful, and by visions of possibilities grander far than the Master ever showed his disciples amid the mountains and plains of Palestine."

Marathi Mission.

A PRAYER-TREE.

MR. ROBERT A. HUME, of Ahmednagar, reports the organization of a church in a large town of Kanhur, thirty-one miles west from Ahmednagar. He says:—

"This is a child of my prayers and plans and efforts. There is a tree near Kanhur which we call 'the prayer-tree for the Kanhur Church.' When there was no Christian in the place, and no dream in any one else's mind about a church there, I began to pray under that tree that this large town might soon become the headquarters of a church. Then our agents were accustomed to do the same thing under that tree. I have never passed that tree, coming or going, for years without offering prayer for a church at Kanhur. This afternoon the Hearer of

prayer is to let us see how he is answering those petitions and hopes.

"Good second rains are now falling, and our fears for a very serious distress seem likely to be mercifully dispelled. Our godly Presbyterian governor, Lord Reay, has just visited Ahmednagar and paid a most kind and sympathetic visit to all our work."

Ceylon Mission.

THE RELIGIOUS QUICKENING.

REV. W. W. HOWLAND, of Oodoo-ville, sends cheering accounts of the religious movement in Jaffna, to which we have referred in previous numbers of the *Herald*. He mentions several cases of the restoration of backsliders, many of them prominent persons whose influence has heretofore been deleterious, because they had once been regarded as Christians. But they are now taking new and vigorous stand for Christ. Mr. Howland says:—

"The pastor and assistants have been having the tent pitched in different villages and visiting from house to house during the day, and holding meetings in the evening. During two weeks past they have been thus working in a village where there is not a single Christian, which is a rare case here. We have a small girls' school in the village. Mrs. Howland had been very anxious about this village, and some of her last words before her death were: 'What shall we do for Ernuville?' The heathen were troubled by our holding meetings, and called a Brahman who is employed by the Anti-Christ Society to preach against the Bible and Christianity, and appointed opposition meetings. Very few came to their second meeting, while many came to ours, and they held no more. Those who attended in the tent accepted what was said as true, and there seemed to be much interest. One man, educated in the Wesleyan mission school, decided to be a Christian, and attends our Sabbath service. His son also seems somewhat moved, but dares not take a stand

openly for fear of his father-in-law, with whom he lives, who is very much opposed. A young man who attended all the meetings came to the house of the pastor secretly and said he wished to be a Christian, but he could not remain at home on account of the opposition of his father and his uncle, the headman. Last week he wrote a letter and left it for his father, telling him that he had decided to be a Christian; that he need not seek him, for he would not return. The father and others came for him, and he was persuaded by fair promises to go home. He has not returned, and we hear that he is not treated unkindly. 'We feel very anxious for him, that he may be kept firm in his decision.'

MANEPY.

Mr. S. W. Howland, in the absence of the Misses Leitch, has for a few months been stationed at Manepy, of which place he says:—

"Not only is it a centre for heathenism, one of the chief temples of Jaffna being directly across the road from our church, but there is a larger community of educated and influential men here than elsewhere in our mission field. Although many of those are strong in their opposition to Christianity, there are, on the other hand, many who are, to say the least, ready to give heed to the claims of Christianity, and some who seem to be coming forward to the light. The fact that so many of them have been known as Christians and have gone back has great weight with others. Thus for several reasons the success of the work in Manepy seems quite as important in its relations to the whole field as that in any other place, and I am glad to be able to say that the outlook is very hopeful. Several of the wanderers have taken a stand again on the side of Christ, and a number of others who have long resisted the truth have seemed to decide for Christ. There is in the community more of a consideration of the claims of Christianity than I have seen before, and on the part of Christians an expectation of the con-

version of individuals more definite than heretofore. Our meetings are well attended, and we have been able to hold a good number of them. Although the weather has been warm, there has been a good wind. Cholera has appeared in some localities, but has not as yet prevailed extensively. The general fear of it, while hindering evening meetings in some localities, has its effect in making many more susceptible to religious truth."

Hong Kong Mission.

CLAIMS AND NEEDS OF THE MISSION.

MR. HAGER, who has been with great courage and devotion holding the post at Hong Kong for five years, sends the following appeal for the work in that region:—

"The Hong Kong Mission, though one of the youngest missions of the Board, occupies one of the old missionary fields. For more than thirty years the American Board carried on work in Hong Kong, Macao, and Canton; so that while the name of the mission has somewhat changed, still the mission contemplates what the early laborers, Messrs. Bridgman, Williams, and Parker, sought to accomplish. This cannot be done without adequate reinforcement. Every mission ought at least to hold its own, if not to be making some slight advance. Now this is what we aim for the Hong Kong Mission. We do not ask that it be made the strongest mission in China, but simply to put it upon a good working basis, so that in case of sickness or removal of the one missionary, there will be at least one or two on the field who shall continue the work. Their support in part would come from the interested American Chinese.

"1. We need one missionary, at least, to open a training school for native assistants. This need is more and more apparent each year, and we are only crippling ourselves by deferring to some future period what ought to be done in the immediate present.

"2. We need one or two missionaries to

labor almost exclusively among the homes of the American Chinese, these missionaries to be located in some central station in the interior where the field can be easily reached.

“3. We need one or two missionaries for the southwest country, where is found an open door to preach the gospel, with a parish of from two to three million souls.

“4. We need one or two missionaries for the untouched province of Kwong Sai, that has a population of five million.

“Now how many of these shall we have? Two missionaries are in immediate demand, and we trust and pray that God will put it into some brave young men to come to our assistance immediately.”

Shansi Mission.

WORK IN VILLAGES.

MR. CLAPP, of Tai-ku, reports that they have, in order to escape from the bad air of the city, spent the summer at a village five miles distant, going into the city twice a week, but devoting most of the time to visiting the villages in that region. There are no inns in these villages, and the people are afraid of foreigners till they have seen something of them. Moreover, the people at this season of the year were in the fields at work. Mr. Clapp sends from his notebook an account of his visits to several of these villages, from which we take one that may stand as a specimen. On June 20, he says:—

“I have visited only two villages today. I purposed to call on the headman of the village first and if possible secure his friendship, as these men have great influence with the people, especially where there are so few who can read. I found that he was in the fields at work, and while waiting for him to come in I called on the village schoolmaster, a surly old man of about sixty years. I found him cooking his dinner, and perhaps that accounted for his inhospitable manner. He would not listen to a word, nor look at my books and tracts, though I left one of the latter for him to read at his leisure.

Going on the street, feeling rather chagrined at my reception, I soon met the headman and told him my errand. After talking with him for a time, and trying to tell the story of the cross to the villagers who gathered about us, the man invited me into his house to drink tea. Instead, however, of taking me into his own house, he led me around another way into that schoolmaster's place which I had just left so crestfallen. A few men gathered in, and I preached to them as best I could, and after drinking tea left for the next village. This old teacher is a type of a large class of the village teachers in this part of China. Evidently the children were all afraid of him, for not one dared come into the court while I was there, though they crowded about the door, and when outside they did not seem at all afraid. Like many of his fellow-teachers, this old man is a coarse, ignorant, conceited man, who, knowing a few characters, is engaged for a very small sum to teach the village school; and thus many of the youth of China are being — educated? No; ruined.”

Japan Mission.

CHRISTIAN WORK IN HOKKAIDO.

THOUGH no direct evangelical work is attempted by the agents of the American Board in Hokkaido, the great northern island of Japan (formerly called Yezo), yet our missionaries frequently visit that region, and several of the Japanese Christians who have been connected with our mission stations in southern Japan have settled in various towns of Hokkaido. The region is proving a good health resort for laborers in the southern provinces, and we are glad to give some account of Christian work there as seen by Dr. Berry, of Kyōto, who with his wife spent a short vacation there. Writing from Kyōto October 11, Dr. Berry says of Sapporo, the capital of the island:—

“The history of the work there well illustrates what a Christian teacher may do in a government school in Japan. The early influence of President Clark,

when at the head of the Agricultural College at Sapporo, has steadily grown until now we find there an independent, self-sustaining, and self-propagating church of one hundred and thirty members, and embracing those of the very best families in the city. Its contributions last year amounted to 355 *yen*, and for the first half of this year, to 230 *yen*. Its pastor, Rev. Mr. Oshima, now instructor in the preparatory department of the college, cheerfully devotes his time and strength to the welfare of the church and its work. Under his leadership the young men have organized a temperance society which now embraces a membership of over four hundred, some of whom even reside on the mainland. The society publishes a monthly journal, and some of the most hardened and abandoned men among the criminal miners of the island have reformed. This latter work is largely due to the labors of the earnest and efficient missionary of the Sapporo church, Mr. Baba, formerly of Okayama, who assists Mr. Oshima in his pastoral duties and acts as the church missionary, devoting much of his time to extended tours over a large portion of the island. The church is a widely recognized power for good. It was a privilege to become one for a time with these brethren in their plans and work.

"Scarcely less notable is the Christian work going on at Mombetsu, a thriving community of some five thousand souls at the head of Volcano Bay. Here a Japanese brother from Sendai, Mr. Oshikawa, made a missionary tour some years ago and planted the good seed, the fruit of which is now seen in a new church building, recently dedicated, and a church membership of about one hundred. Some of these are from the first families in the place. The church supports its pastor and is a power for good.

"At Hokadate, too, it was pleasant to be welcomed by young men, strong, influential, educated — men who will be a power in moulding public opinion and in shaping the future of the island. Unfortunately, the members of these churches have been so occupied with work for their

own countrymen, the new and unorganized state of society there especially demanding this, that no attention whatever has been given to the Ainos, save what Mr. Bachelder, of the Church Missionary Society, has been able to afford. Some of the Christians were deeply interested in learning what the early Church in the United States did for the American Indians and will, I think, unite to do what they can for the Ainos. It has certainly not been from any lack of desire that they have not done this in the past."

THE AINOS.

"The Aino is a promising man to work for, though much labor must be bestowed upon him. He is without a written language and, of course, without education. They speak a little Japanese, however, and understand more; and even now many of them could be reached through that language. I fancy the best plan for reaching them will be to get hold of some Aino youths, convert them to the Truth, instruct them in the principles of Christianity, and then have them labor for their people under the general direction of these Christian pastors.

"The Aino would seem to have grown up, morally, as he was born. He will, it is true, lie to make a story effective, but placed upon his honor he will tell the truth and act honestly. When invoking the blessing of the gods upon the hunt and when returning thanks for success in the same, he is a religious enthusiast. All reports to the contrary notwithstanding, he is holding his own in point of numbers, and will constitute an important factor in the future of Hokkaido. Great mortality exists among the Aino children, but those who pass this period live to a ripe old age. The Japanese government are hereafter to tax their property, and in return will allow it to be held in their own name — a point greatly desired by the Aino."

GOVERNMENT TEACHERS.

"It is pleasant to see to what extent the American teachers have given the people American ideas and ways of doing

things in Yezo, and of the high esteem in which they are held among the people; and they are worthy of it. With that adaptability peculiar to Americans they are one with the people. If a fire breaks out in town they are on hand helping the firemen and directing them in their efforts to control it. If a horse-race comes off (and horse-racing is conducted here without betting—a Japanese does not know what it is to bet), they are the first to encourage it by their presence, and to discuss intelligently the good points of a horse. As agricultural teachers, too, they are thoroughly competent, so much so that Amherst, even, cannot longer afford to be without one of them, greatly to Japan's loss.

"As a health resort, this region is unsurpassed in the East. With a latitude as far north as Portland, Maine, and with inland elevations as high as from one thousand to three thousand feet, it is

easy to place one's self under climatic conditions where the night-air is as keen, and the campfire needed as much as in the Adirondacks. Saddle-horses abound, roads are fairly good, mounted guides are cheap, provisions, supplemented by canned meats, are ample, and under such conditions a man may take an outing here with results scarcely inferior to a trip through the woods of Maine or among the mountains of northern New York. With the improved facilities for travel, the Hokkaido (Yezo) will more and more be brought into intimate relations with the mainland, and this will greatly strengthen the influences operating there for good.

"Through the previous visits of our Mr. Gulick, Mr. Cary, and Mr. Neesima, and the frequent emigration of Christians thither, the Christian work and workers in the region of Sapporo have close and cordial relations with our churches of this region."

Notes from the Wide Field.

AFRICA.

EASTERN EQUATORIAL MISSIONS.—Letters of a most encouraging character have been received by the English Church Missionary Society, from all their stations on the eastern coast and in the interior. These letters were written prior to the late conflicts between the natives and the Germans, and it is to be feared that the state of things reported has now been entirely changed, at least in some places. From Uganda the accounts down to last April are unexpectedly cheering. It will be remembered that Mr. Gordon had taken the place of Mr. Mackay at Mwanga's capital, and now we have letters from Rev. Mr. Walker, who had been invited by the king to join Mr. Gordon at Uganda. In these letters he describes a remarkable reception given him by the people and by the court. On the first Sunday there were one hundred and fifty or two hundred native Christians present at the service, and Mr. Walker was greatly delighted at the glorious work which had been done in Uganda. After a week's resting, the king's messenger came for the missionaries to visit the palace. The account given of the reception is quite striking; such a reception, it is said, was never before granted to any one. As the missionaries approached the court, men came running at full speed to meet them, shouting, "Come quickly!" and then turning round ran back to the entrance gate as fast as they could. Again they came at the same rate. The entrance gate was lined with some six or seven hundred warriors, many of their faces painted red; inside the courtyard there were other soldiers. All this time the drums were beating and the soldiers were shouting. After passing through several doors, the audience-room was reached, and not only the court but the king arose to receive the guests. Such a thing has not been known before, that the king should rise and stand on receiving a white man. Mr. Walker's impression of Mwanga is that he is weak and frivolous and passionate, but he was very courteous and did all he could to give a magnificent reception. A few days

after the reception, the ladies of the court came to buy books and reading-sheets. Mr. Walker says that if the king remains as well disposed as at present, by God's grace a great work can be done at Uganda.

Letters from Mr. Mackay and Mr. Ashe at Usambiro, and from Mr. Hooper and Mr. Deeks at Nassa, on Speke Gulf, Victoria Nyanza, are very encouraging. These new stations are among thickly populated villages, and the people are ready to listen to the Word of Life. The old station of Mpwapwa is now divided into three stations, from three to six miles distant from each other. From this point the territory of Ugogo has been visited and the people seem friendly. They are afraid of the Germans, and on this account are somewhat suspicious of the English missionaries, although they are able to distinguish between them. From Mombasa and Chagga there are good reports down to September last. Mandara, the monarch of Chagga, who has great influence in all that region, is listening to the truth, and claims to be impressed by it. Mr. Taylor is in doubt whether Mandara is playing a part or is seriously impressed. The king listens with apparent pleasure to the reading of the Bible and Christian instruction. He has been a sad profligate, and earnest prayer is asked for him that one so influential may be brought to Christ. Mr. Taylor reports that the Chaggas are sun-worshippers, attributing all blessings to the agency of the sun. It is devoutly to be hoped that this encouraging state of things in Eastern Africa may not be interfered with by the present political troubles.

[Other matter prepared for this department must be omitted, for lack of room.]

Miscellany.

BIBLIOGRAPHICAL.

The Life and Letters of Samuel Wells Williams, LL.D., *Missionary, Diplomatist, Sinologue*. By his son, Frederic Wells Williams. New York and London: G. P. Putnam's Sons, The Knickerbocker Press. 1889. With a fine portrait. Octavo, pp. 490.

This volume adds another to the valuable missionary biographies which have appeared during the past few years, and will be welcomed by the many who have known and revered this distinguished scholar. The story of his early life and entrance upon his missionary life as printer at the age of twenty-one is exceedingly interesting. So also is the story, which is given in this volume, of the attempt to enter two of the ports of Japan in 1836 and land seven Japanese shipwrecked sailors; the ship, which was *The Morrison*, being fired upon thrice and obliged to return without accomplishing her errand. Dr. Williams gives in his letters and journal an account also of the two expeditions of Commodore Perry, in 1853 and 1854, which secured the first treaty of the United States with Japan, Dr. Williams being the interpreter in negotiating the treaty. Our space forbids further mention of this

interesting volume except to give the following quotation, showing how small a matter at a critical moment determined the question whether such a life should be written at all. "The ill-health of his mother made it necessary that his early infancy should be spent away from home, and for some years he was put in charge of his mother's aunt, Miss Dana. That excellent woman once capsized the sleigh, while driving with him on a stormy day from New Hartford to visit his parents. After picking herself and her conveyance out of the snowdrift, she hurried on, when with the recollection of her errand came the discovery that her muff and the baby stowed within it were lost. 'Shall I go back?' she queried. 'Yes, for God may have something for him to do; moreover, I cannot spare the muff.' The nursling lived to thank his grandaunt for many favors besides this." We of the present day unite in the thanksgiving, and agree that that muff, considering its contents, was worth saving.

The Romance of Missions in the Land of Ararat. By Miss Maria A. West. With an Introduction by

Mrs. Charles, author of *The Schönberg-Cotta Family*.

We are glad to welcome a new edition of Miss West's book. The fact that it has reached its seventh edition shows its deserved popularity. Miss West has had a long and successful missionary service in various parts of Turkey, and this book is full of graphic incidents connected with that service.

This edition is furnished with a map and a complete index. The price of this volume of 700 pages has been reduced from \$2.50 to \$1.50, post free, and may be had from the publisher, J. J. Arakelyan, 150 Pearl Street, Boston, and of other booksellers.

A Budget of Letters from Japan. Reminiscences of work in Japan. By Arthur Collins Maclay. New York: A. C. Armstrong & Son. Second edition.

We are glad to see the second edition of this valuable book on Japan which we commended to our readers some two years ago. It is one of the most attractive works on Japan which has been published.

Samuel Irenæus Prime: Autobiography and Memorial. Edited by his son, Wendell Prime. New York: A. D. F. Randolph & Co. Pp. 385. Price, \$1.75.

An interesting memorial of a prominent member of a noted family, whose influence as an editor and a Christian leader has been widely felt throughout our land and will long remain.

Sermons on the International Lessons for 1889. By the Monday Club. Fourteenth series. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 402. Price, \$1.25.

That this is the fourteenth series shows that these sermons have met a popular want. They come from the pens of many of our best pastors, and are well worthy of the circulation they will have.

A Tale of Home and War. By E. P. H. Portland, Maine: Brown, Thurston & Co.

The Rev. Worcester Willey went as missionary of the American Board to the Cherokee Indians in 1844, and was laboring there when the mission of the Board was discontinued, about which time the war of the rebellion broke out. Mr. Willey and his family remained at their station while the storm of war raged around them. They passed through many thrilling experiences, of which this volume gives the tale. Incidentally there is brought to view many illustrations of Indian character and of the value of missionary work.

BOOKS RECEIVED.

A. D. F. Randolph, New York, sends twelve separate poems by different authors, each daintily printed by itself, the most attractive of which are: *All's Well; The Secret of Content; God Knoweth; Sometime; Beyond the Shadow.* Such Christian hymns, in this attractive form, are the best gifts for Christmas.

Angel Voices (25 cts.); *The Better Land* (40 cts.); *Golden Showers* (50 cts.), are three nicely illustrated Christmas books published by Thomas Whittaker, New York.

The Peerless Prophet; or, the Life and Times of John the Baptist. By Archibald McCullagh, D.D. New York: A. D. F. Randolph & Co.

Rest Awhile. By Rose Porter. New York: A. D. F. Randolph & Co. Pp. 263.

The Life of General Philip H. Sheridan: Its Romance and Reality. By Frank A. Burr and Richard J. Hinton. Illustrated. Providence, R. I.: J. A. & R. A. Reid. 1888. Pp. 437.

Pilgrim's Letters; or, Bits of Current History. By Rev. Joseph E. Roy, D.D. Pp. 310. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, \$1.50.

Studies in Criticism. By Florence Trail. New York: Worthington Company.

Sure to Succeed. By J. Thain Davidson, D.D., author of *The City Youth, Talks with Young Men.* New York: A. C. Armstrong & Son, 714 Broadway. 1889.

The Jolly Ten, and Their Year of Stories. By Agnes Carr Sage. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 299. Price, \$1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

ARRIVALS AT STATIONS.

September 28. At Bailundu, West Central Africa, Rev. Thomas W. Woodside and wife.

October 8. At Kyoto, Japan, Miss Flora Denton, to join the mission.

October 19. At Hadjin, Central Turkey, Mrs. J. L. Coffing.

October 25. At Harpoot, Eastern Turkey, Rev. C. H. Wheeler, D.D., and wife, and Miss Alice Heald.

November 6. At Yokohama, Miss Ida A. McLennan, to join the Japan Mission.

DEPARTURES.

November 28. From San Francisco, Rev. C. R. Hager, returning to Hong Kong; also, by same steamer, Miss Adelaide Doughaday, returning to the Japan Mission, and Miss Ida V. Smith, to join the mission.

MARRIAGES.

October 17. At Foochow, China, Rev. Lyman P. Peet and Miss Caroline Koerner.

November —. At South Glastonbury, Connecticut, Professor William D. Franklin to Miss Mary G. Hollister, the latter having been for years a missionary in Central Turkey.

DEATHS.

August 18. At Kusaie, Micronesia, Mrs. Margaret L., wife of Rev. Alfred C. Walkup.

October 20. At Adams, Natal, Mrs. Addie B., wife of Rev. Elijah Robbins, of the Zulu Mission.

November 27. At Buckingham, Conn., Rev. H. D. J. Gardner, under appointment to the Zulu Mission. (See page 5.)

December 4. At Adana, Central Turkey, Rev. Giles F. Montgomery. (See page 2.)

ERRATUM. In the November *Missionary Herald*, in place of "the late Rev. Dwight W. Marsh, D.D., of Mosul, Eastern Turkey," read "the Rev. Dwight W. Marsh, D.D., late of Mosul."

For the Monthly Concert.

[Topics based on information given in this number of the *Missionary Herald*.]

1. An important field in European Turkey. (Page 21.)
2. A missionary's tour in Eastern Turkey. (Page 25.)
3. A Christian's deathbed. (Page 22.)
4. Christian consecration in Turkey. (Page 23.)
5. After the famine in Turkey. (Page 24.)
6. Christian work in the northern island of Japan. (Page 30.)
7. Claims of the Hong Kong Mission. (Page 29.)
8. The revival in Ceylon. (Page 28.)
9. Items from Central Africa. (Page 32.)

Donations Received in November.

MAINE.

Cumberland county.	
Auburn, High-st. ch.	100 00
Cumberland Mills, Warren ch., to const. JOHN E. WARREN, H. M.	100 00
Portland, in memory of Hattie D. Liscomb, from her parents, 25; Ladies of 2d Parish, 10; Y. P. S. C. E. of 2d Parish, 5; for Mrs. Howland's special work, Ceylon,	40 00
South Freeport, Cong. ch. and so., 37; Rev. Horatio Hsley, 20,	57 00—297 00
Kennebec county.	
Augusta, South Cong. ch. (of wh. from OSCAR HOLWAY, to const. himself H. M., 100),	201 00
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch., of which 50 for native preacher,	577 31
Newcastle, Mrs. Samuel Wilson,	9 00
Rockland, Cong. ch. and so.	22 43—608 74
Penobscot county.	
Brewer, 1st Cong. ch.	13 00
Somerset county.	
Madison, Cong. ch. and so.	17 00
Washington county.	
Calais, 1st Cong. ch. and so.	38 00
Machias, "Machias,"	9 00—47 00
York county.	
Eliot, 1st Cong. ch. and so.	6 00

Danville, Two friends,

3 00

1,192 74

NEW HAMPSHIRE.

Cheshire co, Conf. of Ch's. W. H. Spalter, Tr.	
Keene, Cong. ch. and so.	8 25
Rindge, Cong. ch. and so.	11 55—19 80
Cooks county.	
Lancaster, Cong. ch. and so.	14 00
Grafton county.	
Bethlehem, Cong. ch. and so.	8 00
Hanover, Rev. S. C. Bartlett, D.D., extra,	20 00
Piermont, Cong. ch. and so.	15 00
West Lebanon, Cong. ch. and so.	4 81—47 81
Hillsboro' co, Conf. of Ch's. George Swain, Tr.	
Nashua, 1st Cong. ch. and so.	50 00
Merrimack county Aux. Society.	
Concord, 1st Cong. ch., to const. Mrs. FREDERICK ALLISON, H. M., 100; West Cong. ch., 26,	126 00
Salisbury, Cong. ch. and so.	4 00—130 00
Rockingham county.	
Candia, John P. French and Mary E. C. French,	300 00
Deerfield, Cong. ch. and so.	38 15—338 15

Sullivan county Aux. Society.
Acworth, Cong. ch. and so.

6 50

606 26

VERMONT.

Caledonia co., Conf. of Ch's. T. M.
Howard, Tr.

St. Johnsbury, Charles Fairbanks, \
to const. Rev. and Mrs. Dr.
MURRAY MITCHELL, H. M.

200 00

Chittenden county.

Charlotte, Cong. ch. and so.

23 66

Essex county.

Lunenburg, Chas. W. King,

25 00

Orange county.

Brookfield, 1st Cong. ch., *extra*,

6 25

Orleans county.

Newport, Cong. ch. and so.

18 00

Washington county Aux. Soc. G. W.

Scott, Tr.

Waterbury, Rev. and Mrs. L. H.

10 00

Windsor county.

Ludlow, Cong. ch. and so.

13 73

Norwich, Cong. ch. and so. (of wh.

extra, 5)

25 00

Plymouth, Cong. ch. and so.

1 69

40 42

323 33

MASSACHUSETTS.

Barnstable county.

Centerville, Cong. ch. and so.

20 00

Berkshire county.

Dalton, Cong. ch. and so.

61 64

Great Barrington, 1st Cong. ch. and

so.

219 94

Mill River, Rev. S. R. Butler,

10 00

Monterey, Cong. ch. and so.

12 00

Pittsfield, Mrs. Mary S. B. Todd,

10 00

Williamstown, 1st Cong. Sab. sch.,

for Euphrates College,

10 00

323 58

Bristol county.

East Taunton, Cong. ch. and so.

2 00

Fall River, Central Cong. ch.,

367.80; 3d Cong. Sab. sch., for

student in Anatolia College, 7;

N. R. Earl, for support of a stu-

dent, 10,

384 80

Mansfield, Cong. ch. and so.

19 84

Norton, Cong. ch. and so.

62 10

468 74

Brookfield Association.

Brimfield, 1st Cong. ch. and so.

8 50

Oakham, Cong. ch. and so.

28 10

36 60

Essex county, North.

Amesbury, A friend in Main-st. ch.

5 00

Georgetown, Memorial ch.

33 13

Rowley, Cong. ch. and so.

34 50

72 63

Essex county, South.

Beverly, Dane-st. ch., m. c.

11 50

Gloucester, Lanesville ch.

14 00

Hamilton, Cong. ch. and so.

26 70

Peabody, South Cong. ch.

278 00

330 20

Franklin co. Aux. Society. Albert

M. Gleason, Tr.

Buckland, Cong. ch. and so.

28 46

Northfield, Cong. ch. and so.

25 00

53 46

Hampden co. Aux. Society. Charles

Marsh, Tr.

Chicopee, 1st Cong. ch. and so.

108 82

Indian Orchard, Cong. ch. and so.

4 68

Monson, Cong. ch. and so.

29 62

South Hadley Falls, Cong. ch. and

so.

9 50

Springfield, Memorial ch., 100;

Olivet ch., 53.46,

153 46

Westfield, 1st Cong. ch. and so.,

114.61; 2d Cong. ch. and so.,

35.95;

150 56

456 64

Hampshire co. Aux. Society.

Amherst, College ch., 266.40; South

Cong. ch. and so., 7.10,

273 50

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10 00

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50 00

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ch.

10 00

Northampton, A. Lyman Williston,

300; Mrs. C. H. Ladd, *extra*,

323 00

608 50

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Auburndale, Cong. ch. and so. (of

wh. m. c. 30.51, 990.70); A. S.

Cooley, 25c.

990 95

Billerica, Cong. ch. and so.

25 00

Cambridgeport, Wood Memorial ch.

1 45

Everett, Cong. ch. and so.

10 09

Lexington, Rev. C. Hamlin, D.D.,

extra,

15 00

Marlboro', Union Cong. ch., to

const. WM. A. DUDLEY, H. M.

102 83

North Chelmsford, 2d Cong. ch.,

add'l,

10 00

Reading, Cong. ch. and so.

10 00

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22 40

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33 95

West Medford, Cong. ch. and so.

17 49

Wilmington, Cong. ch. and so.,

25.02; m. c., 9.89,

35 81

1,274 97

Middlesex Union.

Lunenburg, Cong. ch. and so.

25 00

Norfolk county.

Sharon, Cong. ch. and so.

36 65

South Weymouth, 2d Cong. ch. and

so.

26 00

Walpole, Mrs. L. Johnson, to const.

Mrs. C. I. KENDALL, H. M.

100 00

Wollaston, 1st Cong. ch. and so.

10 00

Wrentham, 1st Cong. ch. and so.,

38.75; Jemima Hawes, 50,

88 75

261 40

Plymouth county.

Hanson, Cong. ch. and so.

6 07

Suffolk county.

Boston, Park-st. ch., 130; Eliot ch.

m. c., 6.87; Berkeley-st. ch., 1;

Mount Vernon ch., 1,

138 87

Chelsea, 3d Cong. ch.

55 96

194 83

Worcester county, North.

Westminster, 1st Cong. ch. and so.

27 00

Winchendon, 1st Cong. ch. (of wh.

m. c., 24.20),

45 95

72 95

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1 00

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133 33

134 33

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159 60

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6,919 50

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212 65

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10 00

222 65

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5 78

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9 50

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VIRGINIA.

Herndon, Cong. ch.	3 78
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A friend, 5,	
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Thomasboro', R.	18 34
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	13 62—1,370 25

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Kidder, Cong. ch.	10 75
Springfield, Ger. Cong. ch.	2 15—34 90

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Windsor, Cong. ch.	40 00—221 42

IOWA.

Ames, 1st Cong. ch.	32 83
Cedar Falls, Cong. ch., <i>extra</i> ,	12 22
Chester Centre, Cong. ch.	8 41
De Moines, Plymouth Cong. ch., to const. M. H. SMITH and W. G. WORK, H. M.	246 90
Gilman, Cong. ch.	26 05
Grinnell, Cong. ch.	16 28
Larchwood, Cong. ch.	2 55
McGregor, Cong. ch.	36 46
Newell, Cong. ch.	12 55
Onawa, Cong. ch.	6 35—400 62

Legacies. — Des Moines, Mrs. Harriet L. Rollins, rent of land,	4 75
	405 37

MINNESOTA.

Glyndon, Cong. ch.	4 35
Medford, Cong. ch., <i>extra</i> ,	16 45

Minneapolis, Plymouth Cong. ch.,
48; Lyndale, Cong. ch., 12; Park-
ave. Cong. ch., 6,
Plainview, Highland Mis. Ch.

66 00
2 06—88 86

KANSAS.

Douglass, Cong. ch. 25
Paola, Y. P. S. C. E., for Chinese
student, 5 00
Valley Falls, Cong. ch. 9 54—14 79

NEBRASKA.

Ashland, Cong. ch. 10 65
Cambridge, Cong. ch. 2 71
Olive Branch, Ger. La. Mis. Soc. 5 00
Wahoo, Cong. ch. 7 00—25 36

CALIFORNIA.

Oakland, 1st Cong. ch., 152.08; Ply-
mouth-ave Ch., 16.50, 168 58
Legacies.—Oakland, Harriet B. Wil-
lard, by W. Wilkinson and G.
Moor, Ex's (less exchange,
3.50), 2,009 43
2,178 01

OREGON.

Fairview, Cong. ch. 3 55
Forest Grove, Cong. ch. 15 00—18 55

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58 35

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THE ZULUS AT HOME.

BY REV. H. D. GOODENOUGH, OF THE ZULU MISSION.

ON the next page is a picture of some Zulu kraals. This word kraal (pronounced *krawl*) is a Hottentot word used by the Dutch and English to describe a collection of native huts. In the picture there are six kraals, each having from four to twelve huts. You will notice in the centre a circular enclosure. This is the cattle-pen, called a cattle-kraal, and around this are clustered the huts in a circle. Here you see the home of the uncivilized Zulus.

Now I want the young people who read these words to imagine that instead of being born a little white baby boy or girl in a comfortable, civilized home, you first opened your eyes a little black heathen in one of these kraals in Africa. In the dusky faces bending over you would have been a kindly interest, for a Zulu child is always welcome. To father and mother "children are a heritage, and blessed is the man that hath his quiver full." Boys and girls are alike welcome. If there is any difference it is in favor of the girls, for each of whom the father receives ten head of cattle when she is married. As you grow old enough to look about your humble home, you would see beneath, a circular floor of hard earth, and above, the sloping sides of one dome-shaped room, destitute of windows and with no opening except a small arched doorway so low that people must stoop or crawl to enter. There is no chimney, and the dim light is dimmer still by reason of the smoke from the fire in the circular hollow in the middle of the room. Here the simple family meal is cooked, and here the dusky members of the family gather at night with no light but that of the fire, and tell stories far into the evening. Hanging from the smoke-begrimed roof you would see stalks of native grain stuck into the basketwork of little sticks which forms the framework of the hut. You would also see ears of corn braided together and suspended from the roof, and sticks of various sorts stuck into the sides of the hut.

A Zulu boy or man seldom goes from home without carrying several sticks, partly as a defence against human enemies, and partly for use against venomous snakes, of which there are plenty in the grass. Some of these sticks have large knobs on the end, and are called knob-kerries. There are spears too, called *assagais*, thrust into the side of the hut, and various articles—snuffboxes and gourds, used as dishes—suspended from the roof or lying on the floor. At night you would sleep on a piece of matting made of a special kind of grass. As a baby you would have no pillow unless, perhaps, a rolled-up corner of the



ZULU KRAALS IN NATAL.

rough, brown blanket. But grown people have wooden pillows made from the limb of a tree, so cut that attached pieces of branches form legs like a little stool. In the morning you would be taken up without washing or dressing — perhaps some fat would be rubbed over you. You would then be tied upon your mother's back as she went about her work — out into the garden to weed with a big hoe as heavy as a dozen of the light American garden hoes; or perhaps she goes with a company of other women to bring treacle in calabashes on their heads from the sugar-mill ten or even fifteen miles from home.

As you grew a little older, so that you could be trusted to the care of one of your little sisters, you would be transferred from your mother's back to that of a very small girl, who, to keep you quiet, nudges your sides with her elbows, and runs with you outside the hut to the cattle-kraal to see the men milk, and into the huts of your father's other wives; for your father is a polygamist and each wife has a hut for herself. If you want to know what your father would look like, glance at the picture of a Zulu chief on the next page. If you remove his shield and *assagai* and necklace of shells and tiger's claws, it will do very well to represent any ordinary Zulu man. Instead of sweet milk for your dinner your little sister gives you, from a gourd, sour milk called *amasi*, which is considered by the Zulus much nicer than sweet milk. You are taken to see the men building the huts, and the women grinding the corn between two stones.

As you grow up you will get very definite notions of what is "boy's work" and what is "girl's work." The girls will fetch wood and water, do the weeding, carry the *mealies* (Indian corn) to market, etc. The boys will herd the cattle, lead the oxen for plowing, or drive or hold the plow, milk the cows, and build the huts. If you are a boy you will be ashamed to carry burdens or gather wood, because that is girl's work. Have you never known boys in this country who were ashamed to wash dishes, or sweep the house, or take care of baby, because that was girl's work? During some long stormy days as you sit by your mother in the hut as she weaves mats, or shells her harvested beans, she teaches you to make bead necklaces or a bead dress for yourself, and perhaps tells you nursery tales. You will hear dark, fearful stories of cannibals, of witches, of murderers, who kill little children to get medicines from their bodies to use as charms. You will grow up like your parents, suspicious and afraid of all about you — afraid lest they shall employ some evil charm upon you, or lest you shall be accused of employing the like upon them. You will believe in rain doctors, who pretend to have power to cause it to rain. You will believe in witch doctors and will consult them. You will believe, like your parents, that the snake which comes about your hut is the spirit of some ancestor returning to his home, and you will offer sacrifices to it.

In short, you will grow up believing and practising just what your parents do. You will grow up and come to understand the system of polygamy, and, if a girl, would look forward to the time when you are to be one of several wives of a heathen man. If a boy, you become ambitious to be the master of a large kraal with many wives and many cattle, and with many daughters to be sold in marriage for more cattle. For polygamy degrades marriage to a mere matter of business — the means of wealth-getting: the more wives the more daughters,

and the more daughters the more cattle, and the more cattle and the larger the kraal, the greater and more influential the man.

Perhaps you can now realize something more than you have what your Christian, civilized homes have done for you. Can you show your gratitude in



A ZULU CHIEF.

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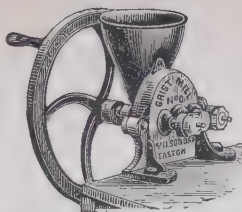
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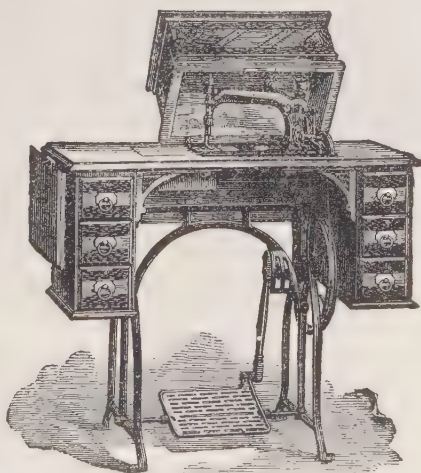
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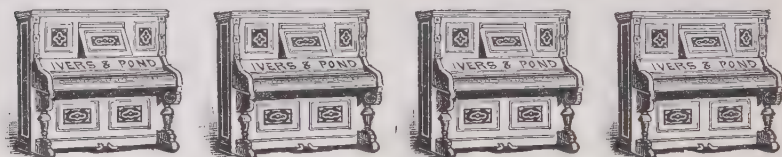


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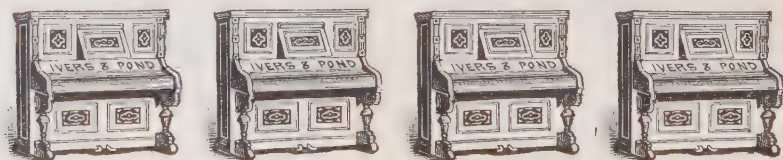
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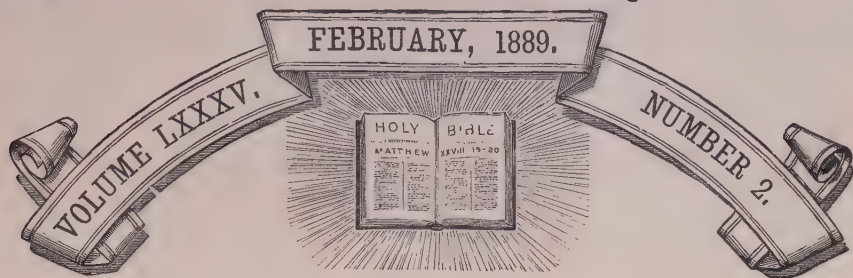
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THE
MISSIONARY HERALD.

VOL. LXXXV. — FEBRUARY, 1889. — No. II.

THE receipts from donations for the month of December were cheering, reaching a total of \$54,591.49, an advance over those of the corresponding month of the preceding year of about \$5,600. The receipts from the same source for the first four months of the financial year were \$117,241.49, about \$4,500 less than those of the corresponding months of the preceding year. Legacies have amounted during the same period of four months to only \$15,063.58, against \$42,040.04 received during the corresponding period of last year. The total receipts for the four months are therefore, owing to this large falling-off in legacies, about \$31,000 less than they were last year at the same date, about \$1,400 less than the average for the preceding five years. Let us hope for unusually generous offerings during the early months of the new year.

THE condition of affairs at the Samoan Islands is a reproach both to the United States and to Germany. We have heretofore referred to the removal of King Malieotoa by the German authorities, and his transportation first to Western Africa and then to Germany. The United States had practically pledged itself to maintain the existing government at the islands, and to uphold the king against an insurgent chief. But the German officials incited further rebellion and supplanted the king by this insurgent chief, who was used as a tool for their own purposes. The result has been a bitter civil war throughout the Samoan group, which could have been avoided had the United States authorities given the protection they had pledged, or had Germany not interfered to support the insurgents. The natives will be ground to powder, as between the two millstones, and some foreign power, probably Germany, will make the prevalent disorder a pretext for *annexing* the islands.

AFFAIRS on the east coast of Africa are in a sad condition, threatening the life of several missions, if not of the missionaries. The trouble has arisen, as Prince Bismarck clearly admits in his diplomatic correspondence, from the folly of the colonists connected with the German East African Company, who, instead of conciliating the natives near whom they settled, assumed that they were lords of the country. The natives rose against those whom they regarded as invaders and thieves, and the German war-vessels were called upon to defend their countrymen. The conflict has raged along the coast opposite and north of Zanzibar, and the Germans have been beaten and driven out. The native leader, Bushiri,

has a large force behind him, and has captured and plundered Bagamoyo. So far as yet appears the hostility of the natives has not been aroused against the English, but it is to be feared that in their excitement they will drive out all foreigners. In the meantime the Sultan of Zanzibar, doubtless stirred up by the bloody doings along the coast, has been ruling as only a savage could, ordering brutal executions of prisoners, and affirming that henceforth he should govern strictly according to Mohammedan law! Those who are best informed regard the blockade of the East African ports, so far as Germany is concerned, as having no reference, except ostensibly, to the slave-trade. It is simply to defend her colonies and her prestige. Our chief interest in all this sad complication is for the missions at Mpwapa, Uganda, Bondei, Magila, and at other points. May the Lord maintain his work, and protect his missionary servants! The latest word is that Bushiri has interposed, at the risk of his own life, to protect Bishop Smythies of the Universities' Mission.

WE had hoped that before it was necessary to go to press with this number of the *Herald* more and more definite news would be received from Mr. Stanley in Africa. The reports received both from Zanzibar and the Congo of his arrival at Bonalya, on the Aruwimi River, seem to be authentic, and yet there is something suspicious about them. No one, outside of Central Africa at least, knows of any such place as Bonalya, and if Mr. Stanley was able to send letters to Stanley Falls it is certainly singular that in sending messengers to the coast these letters, or copies of them, should not have been brought, giving more details. The tidings which have been telegraphed from the several points are quite inconsistent. Possibly the solution of the enigma which still exists as to Mr. Stanley's whereabouts will be clearly solved before this paragraph reaches our readers. We trust it will appear that the intrepid explorer has accomplished all that these recent reports would indicate.

THE American Board Almanac for the present year is receiving warm commendations from individuals and papers of all denominations. The call for it has been larger than ever before, but though thousands of copies have been sold there are still thousands of families that ought to be supplied with this handbook of our missions. Send ten cents to Charles E. Swett, 1 Somerset Street, Boston, for a copy.

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WE have previously noticed the stirring volume entitled "The Crisis of Missions," by Rev. Dr. Arthur T. Pierson. The author and his publishers, Robert Carter & Brothers, have kindly placed with the American Board one thousand copies of this book, in paper covers, for distribution among our churches. So long as the supply lasts, one copy will be given to each person who will call for it, promising to read and circulate it. These copies can be

obtained at the rooms of the American Board, 1 Somerset Street, Room A. If it is to be sent by mail, postage at the rate of four cents a copy should be forwarded. We are glad to act as distributors of this bounty, and we believe that the reading of this volume will greatly stimulate interest in work for Christ in foreign lands.

THE coming to our table of a bound copy of *The Missionary Review of the World* for 1888 furnishes a good opportunity again to commend the *Review* to the notice of our readers. There is abundant room for a magazine like this, for, whatever some may say, there is a call on the part of the Christian public for more rather than less missionary literature. This portly volume of 974 pages, made up of the twelve successive numbers of the *Review*, is full of interesting and valuable matter touching the work of all missionary societies, and is sold at the low price of \$2.50.

A GIFT of twenty-five sets of the six volumes of the sermons of D. L. Moody made by the publisher, last summer, has brought so many requests from foreign lands for additional copies that the publisher has generously given twenty-five additional sets. But these will not meet the demand from missionaries and native pastors, teachers, and others who can read English. An arrangement has therefore been effected with the publisher, F. H. Revell, by which these six volumes will be supplied us *at one sixth of the regular price* (\$3.60), or 60 cents per set, to be sent to missionaries for distribution. There are doubtless many among our readers who will be glad to assist us in taking advantage of this arrangement. To some missions, for example those in Turkey, it would be expedient to send these books by mail, and the postage will be not far from 40 cents. Remember that 60 cents will secure a set of these helpful books, and 40 cents will pay the postage to a missionary in any one of our missions except the Zulu. Gifts to aid in this work may be sent direct to Charles E. Swett, 1 Somerset Street, Boston.

THE Congregational Sunday-School and Publishing Society has received from Rev. Mr. Jones, of the Madura Mission, a letter of thanks for a generous supply of *Well-Springs*, *Mayflowers*, etc., in which he says: "They are cheering the hearts of hundreds of our Sabbath-school scholars. I give to each child a copy monthly only on condition that he or she has regularly attended the school during the month. These papers with their bright illustrations adorn the walls of the houses of thousands in this city of Madura."

WE learn from Japan that the missionaries as well as the Japanese themselves have greatly enjoyed the visit of Rev. Mr. Porter, of Lexington, Mass., who, by his presence and hearty sympathy, and by his many addresses, in which he has reported what he has seen of missions in other lands, has made a most favorable impression. Such visits from Americans to Japan are greatly prized.

THE Doshisha at Kyōto has just been visited officially by the Head of the Imperial Household, Viscount Hijikata, accompanied by subordinate officials, including the late Japanese minister to the United States. The viscount made a brief address to the students, and the Governor of Kyoto responded, alluding to the excellent reputation of the Doshisha, and requesting the viscount to inform the Emperor about the school.

IN the delightful memoir of the late Abner Kingman, of Boston, the title of which will be found among our book notices, we find the following entry made in Mr. Kingman's journal: "January 19, 1862. To-day we had the cause of foreign missions presented to us at our church. For a number of years past I have looked for the Sabbath when this came up as one of the best for self-improvement of any in the year. It has usually seemed to draw out my love for Christ and his work in the world, and to be a time of quickening in spiritual life. I have tried to ask guidance as to what God would have me do in giving, and in giving our hearts have been warmed. For a few years past wife and I have given twenty-five hundred dollars a year, and in one or two cases an extra sum during the year." In the same entry, after some suggestions as to the methods of church collections, Mr. Kingman adds: "God might make a small sum accomplish more for him, if offered for a distinct purpose by warm and loving hearts with prayer, than a much larger sum without the same feelings; and I think giving from the highest motives, with consecrating prayer, is one of the highest means of grace, and will develop the piety of a church more than almost anything else."

WE are tempted to quote more from this memorial of one who seems in large degree to have apprehended the meaning of Christian stewardship. In the earlier portion of his business life Mr. Kingman was thoroughly conscientious in his gifts, and devoted at least a tenth of his whole income to religious and charitable purposes, but in 1845 he made the following additional resolve:—

"If God will give me an enlarged heart to love his cause and the souls of men, and to overcome my selfishness, which I trust he will, I will if I become worth \$25,000 give one half of my net income, and if worth \$50,000 my whole net income (deducting necessary expenses, which I hope to make moderate), to spread the gospel of Jesus Christ and to relieve the wants of man." This resolution was accompanied with an earnest prayer that he might be delivered from worldliness and undue love of riches. The resolution was kept and the prayer was answered, and though his income in some years reached considerably over \$50,000, he could thank God in later life for the resolution formed in earlier days which had enabled him to give much, feeling "that he had in no sense been a loser by it."

THE hostility to evangelical work in Austria is growing more and more intense. No better evidence of the extent and value of the "free Church" movement could be desired than is furnished by the stir which it has caused among the Roman Catholics and Rationalists. According to a Bohemian paper, the Roman Catholic Archbishop, Count Schonberg, had arranged for a conference in Prague, on the thirteenth of December. In the hall of the theological faculty, and under the leadership of the vicar-general, the following question was to be considered: "What means shall the priests employ in the hope of resisting successfully the farther progress of the sects, the Free Reformed Churches (American Board) and the Baptists?" Our single missionary in Prague may well ask for the earnest prayers of all Christian friends that there may be no diminution of the little religious liberty now enjoyed in Austria.

WITH the new year *Life and Light for Woman*, the organ of the Woman's Boards, comes to us with enlarged page, better paper, new type, and a new cover, all of which are a decided improvement, and the added space is well filled with bright articles and good illustrations. Our sister magazine is entering its nineteenth year, and in its new garb it will prove even more interesting and useful than in times past.

IN the *Herald* for December mention was made of a company of Protestants from Bitlis, Turkey, who had started for America, and whom the Turkish government had sent back under guard. We now learn that on the return journey, between Erzroom and Bitlis, the large caravan of which they formed a part was robbed by thirty horsemen, of whom it is said: "They took a dozen of the best mules with their loads, stripped the men of their outer garments and their bedding, and some \$4,000 in gold. Four hundred soldiers made a vain attempt this summer to capture these expert horsemen. They wear a sort of armor, and when the soldiers attacked them, these brigands skulked under their horses and killed a number of the soldiers. The times are dismal, not unlike the late war."

THE January number of *Der Kirchenbote* comes to us under new auspices, the paper being now issued by the Congregational Sunday-School and Publishing Society, at Chicago, with the design of furnishing a Christian journal for the German population of our land. It is a comely paper of eight pages, full of excellent reading matter. We notice in the first number the beginning of a series of articles on our Missionary Societies, commencing with the American Board.

WE regret that we are unable to give, at present, a suitable obituary notice of the late Mrs. Walkup, of Micronesia, whose death was reported in our last issue. Possibly no mail will be received from any of her missionary associates until the arrival of the *Morning Star*, which will be looked for at Honolulu in April.

CANON SCOTT ROBINSON has brought out his annual analysis of the British contribution to foreign missions, for the year 1887. According to his summaries the gifts of the Church of England Societies for foreign missions amounted to \$2,306,180. Joint societies of churchmen and Nonconformists gave \$935,240; English and Welsh Nonconformists, \$1,835,575; Scotch and Irish Presbyterians, \$1,014,700, making a total of \$6,091,695. It is simply astonishing to read that during the same period the Roman Catholics of England, Scotland, and Ireland gave for foreign missions only \$52,100. It is said to be a fact that a large proportion of money raised among Roman Catholics for the conversion of the heathen is spent within the United Kingdom in the conversion of Protestants to Romanism.

THE Woman's Board of Missions of the Interior is serving its constituents well by means of its monthly paper, *Mission Studies*, which, with the beginning of the year, has been enlarged so that it can better fulfil its design, indicated by its name, of furnishing information needed by those who would seriously *study* the history of missionary work in various lands. The paper is quite unique in its design, and is admirably conducted.

A RECENT number of *The Illustrated Christian Weekly* has a brief but vigorous article on the hindrance of missionary labors arising from the coming to America, for education, of native young men who ought to remain in the schools provided by the missions in their own lands. It argues that the native ministry, trained on native soil, will be far better adapted to the needs of their people than if they received their training in England or America. It is a fact which all missionary societies have occasion to deplore, that, at some stations, schools provided by the mission are seriously crippled because the young men who have been made ready for them have left their homes and the people among whom they should live and labor, to seek their fortunes in America. *The Christian Weekly* well says: "The best way, in the long run, is the regular way. Support the missionaries. Support the schools *on the field*. Raise up a native agency that has not been trained away from native needs, opportunities, and methods. Then the work will prosper."

REV. MR. CLARK, of Prague, Austria, properly calls attention to the fact that the first Bohemian Congregational pastor in America, Rev. John Musil, recently ordained at Iowa City, is the direct product of the American Board's mission in Tabor, Bohemia. Mr. Clark first met Mr. Musil some years ago, when the latter was a clerk in Tabor. He there became a believing disciple of Christ, and after some training in the St. Chrischona Institute he came to America. It is for this old historical town of Tabor, in Bohemia, that a special plea is now made for aid in building a much needed chapel. Mr. and Mrs. Clark are rejoicing in the receipt from friends, in many parts of the world, of the funds needed for the purchase of the "Home," at Prague, to be used as a refuge for fallen women. The need of such a Home has been sadly apparent, and the sum necessary to secure the property, 2,150 florins, was completed on the very day, November 5, when payment was to be made. This new work has secured many friends among the police, and its excellent character will serve somewhat to disarm the opposition of the enemies of evangelical religion.

THE men at the front of missionary work are seldom faint-hearted, no matter what difficulties may arise. It will be remembered that Mr. Mackay of the English Church Missionary Society remained at Uganda, the capital of King Mwanga, through the fearful period during which the martyrdoms of the natives were perpetrated and Bishop Hannington was slain. He knows of the perils involved in the situation, and is well aware that no one's life is secure in Africa, but he has heard that in England there is a suggestion that the mission to Uganda be given up. He writes to ask if it be in joke that any one has suggested this, or, if it be done soberly, to whom it is proposed to give up the mission. "Is it to murderous raiders like Mwanga, or to slave-traders from Zanzibar, or to English and Belgian dealers in rifles and gunpowder, or to German spirit-sellers? All these are in the field, and *they* make no talk of giving up their respective missions." Mr. Mackay rightly supposed that no one connected with the Church Missionary Society had any thought of surrendering such a field, but his soul is moved in righteous indignation toward any who are pusillanimous enough to falter in the efforts to redeem Africa because of the obstacles in the way.

THE example of Canon Taylor of England has proved somewhat contagious, and men of all faiths and of no faith have arisen to criticize the conduct of modern missions to the unevangelized. These criticisms could they be brought together would often be a sufficient answer one to the other. A singular illustration of this appears in some recent paragraphs in *The New York Evening Post*, which has honorably published two replies, one by Rev. Edwin M. Bliss, and one by the Editor of the *Missionary Herald*. *The Independent* has also met these new complaints with a vigorous article, and there is no occasion to refer to them in these pages. The common complaint against missionaries has been that they were directing their energies to the "saving of souls," and caring little for the education or elevation of native races; that with much of "other-worldliness," they paid little attention to the fitting of converts for this world. But the critic in the *Evening Post* voices a complaint which is directly counter to this, namely: that "American missionary work all over the world has devoted itself of recent years much more to civilization, education, and medical aid, than to conversion." The writer refers particularly to missions in Turkey, and we are glad to see that he speaks of the educational and medical work inaugurated by missionary boards in that empire as important and extremely useful. The recognition of the services of missions in this direction is just though tardy, while the one hundred and eleven churches of the American Board in Turkey and Bulgaria, with a membership of nearly 10,000, are a sufficient answer to the complaint that souls are neglected.

THE question of organic church union in Japan was thoroughly discussed at a meeting of delegates from the churches, held in Osaka, beginning on the twenty-third of November, ending on the twenty-eighth. There was a good representation from the churches, but after making provision for the amendment of the proposed plan, and a consultation with the churches concerned, final action was postponed until next May. The principles of church government, as brought out in the Scriptures and as illustrated in church history, were fully discussed. One of our missionaries thus characterizes the assembly: "The spirit at the close of our meeting was very good. It began under great excitement and with some distrust; it continued in a stormy way; it ended in calm and peace and with a warm feeling of mutual attachment, interest, and brotherly love."

WE have frequently referred to the spirit of self-sacrifice shown by Christian converts in various countries in their endeavors to promote the kingdom of Christ. An impressive incident of this kind will be found in the letter of President Hastings, of Jaffna College, Ceylon, on another page, where he tells of the request of a dozen Christian students that they might leave the portion of rice and curry allowed them at one meal each day, to be sold in order to pay the traveling expenses of three of their fellow-students, who were deputed to go to the near islands for evangelistic work. Aid was offered in meeting the cost of these journeys, but these students declined to accept it, choosing to meet the expense themselves by practising daily self-denial. How full the Lord's treasury would be were a like spirit in the hearts of all who call themselves by his name!

WANTED WITHOUT DELAY.

THIRTY-TWO MISSIONARY FAMILIES AND TWENTY-NINE WOMEN, AS FOLLOWS :

For the Japan Mission : Five Men and Ten Women. — Of these one should be a missionary teacher in the theological department of the Training School at Kyōto, to instruct in church history or in the New Testament. The department has now 80 students, and instruction must be given in English and in Japanese. A thoroughly qualified man, apt to teach, is urgently needed to help in this work, to be on the ground as soon as possible. He can begin his instruction in English at once. Still more urgent, if possible, is the call for another missionary family at Ōsaka, where the entire responsibility for evangelical work in a large and prosperous station formerly shared by four men, now rests on one ; and for two experienced women to become teachers there in large schools wholly sustained by the Japanese, save the salaries of their foreign teachers.

Dr. Davis pleads earnestly for the reinforcement expected by this mission last year of at least five men and twice as many women, and stops short at one half the number needed to gather in the ripened harvest.

Let it be remembered that the number received into the Christian household on profession of faith last year in Japan exceeded the aggregate number from all the other missions of the Board. Now is the time for work in Japan.

For the Madura Mission : Six New Missionary Families. — Five of these families are needed to take possession of five stations soon to be left vacant, and one to aid Mr. Washburn in the care of Pasumalai College and Seminary, with their three hundred students. The time is ripe for larger effort in India.

For the West African Mission : Three Women. — One of these is to be associated with Miss Bell, already in the mission, in charge of the school at Bihé ; the other two are to take charge of the school and work for women at Bailundu.

For the Hawaiian Islands : Four Men. — The local Committee at Honolulu represents the need of at least four new men as urgent, and are prepared to name a definite place of work for them as soon as they arrive. Some experience in work is desirable.

For Micronesia : One Man and Two Women. — Mr. Walkup's place in the Gilbert Island Training School at Kusaie must be supplied at once. Another teacher for the Girls' School on Kusaie must be ready to sail on the next voyage of the *Star* in July. Miss Fletcher's place in the Girls' School on Ponape must be supplied this year.

For China : Ten Men and Four Women. — Four men and two women are needed at once in the North China Mission to fully man existing stations. The mission has sent a most urgent call for three times this number, with a specific designation for each one. Two missionary families are needed to reinforce Mr. Hager, in South China ; one of the men should be qualified for taking charge of a training school. Two women are needed in the Shansi Mission for a mission school and work for women at Taiku ; and two missionary families to strengthen the existing work. Two missionary families are needed in the Foo-

chow Mission, one for the promising interior station at Shao-wu, the other for evangelistic work around Foochow.

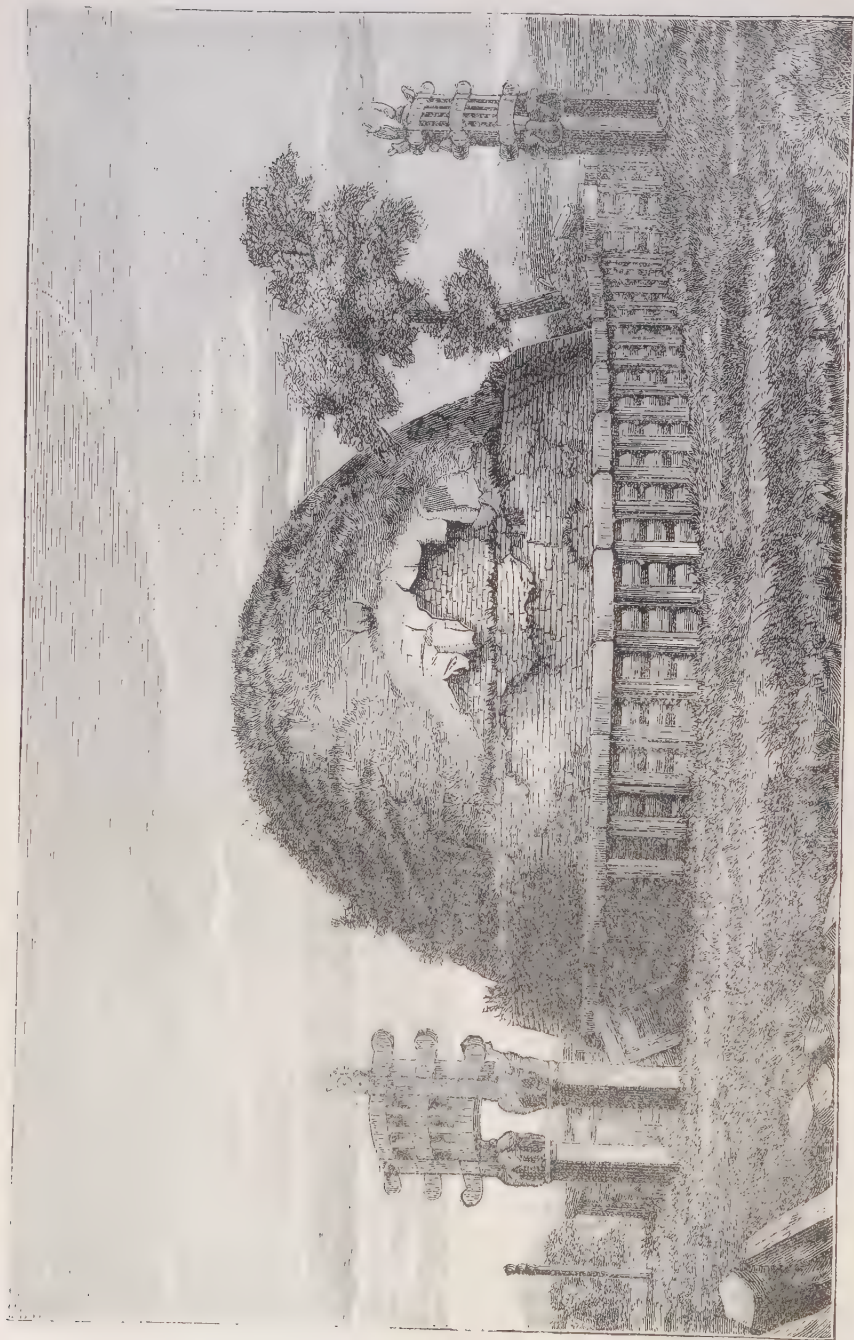
For the Turkish Missions: Two Men and Eight Women. — One of the missionary families is for Van, Eastern Turkey, to be associated with Dr. Raynolds; the other family is for Adana, to be associated with Mr. Mead in place of Mr. Montgomery, who has recently died. The women are needed, one in each of the following posts: the Constantinople Home; the Girls' College at Marash; the Hadjin Home; the Cesarea Girls' School; the Smyrna Home; touring with Miss Pratt at Mardin. Two teachers are needed in the Girls' Department of Euphrates College, Harpoot.

For the Zulu Mission: Four New Missionary Families. — Two of these men are needed at Adams as teachers, one in the Theological School of the mission, the other in the Boys' Training and Normal School. At least two new families are needed to take direction of important stations, now without a missionary in charge.

For All. — As these new missionaries will need to be sent out and sustained at expense additional to what is already appropriated, not less than \$50,000 additional offerings in money are needed beyond the amount hitherto given.

THE INJUSTICE DONE TO MISSIONARIES.

FEW who read these pages can realize the injustice done our missionaries by withholding from them the means of efficient service. It ought to be enough for them to give their lives, their years of patient preparation, their acquisitions of knowledge, their home comforts, and other privileges of their native land, — enough to make such sacrifices without being called to the further trial of disappointed hopes and plans, and of crippled efforts and scanty returns where great results seem just within reach; and all this for the want of a few hundred dollars more to secure these results. Yet who contribute most to this cause? Is it those who give themselves, or those who give of their wealth? Is it the parents who spend money on the education of their children and then send them forth with their blessing to build up Christian institutions in other lands, or those who give of their abundance to supply them with needed food and clothing, and with such help as is indispensable for buildings and schools, and possibly to meet wholly or in part, for a little time, the small salaries of native teachers and preachers? It is through these native agents that the missionary extends his work, multiplies his influence, and follows up openings for the gospel. To limit him in these regards below his most careful estimate of what is necessary, is to cut off and cut back the new growth of his work, to lose opportunities won, it may be, at the hardest, and to see a blight falling upon the work. This is the burden that weighs on the heart, the discouragement that pales the cheek, the injustice that too many in the Church at home are doing to loved and honored missionaries in the foreign field. Oh, for a union of sympathy and effort in the common cause as fellow-believers unto the kingdom of God!



THE TOPE OF SANCHI.

TOPES.

BY REV. JOHN S. CHANDLER, PERIAKULAM, MADURA MISSION.

In northern and central India the word *tope* is applied to monuments constructed like mounds, either to preserve the numerous relics of Buddha, such as his water-dipper, bathing-garment, eight hairs from his head, some hairs that grew out of a mole on his cheek, his thorax-bone, a handful of his locks, his left canine tooth, etc., or to commemorate some event in connection with Buddha's life.

These topes are generally in groups, and of these the largest group is that known as the Bhilsa Topes, from the adjacent town of Bhilsa, a part of the kingdom of Bhopal, in central India.

This group is scattered over a district extending ten miles east and west, and six north and south, and is divided into five or six minor groups, all together containing more than twenty-five topes. Sanchi is the name of the place where the greatest of these topes, called the Sanchi Tope, is situated.

It has been described as "a dome somewhat less than a hemisphere, 106 feet in diameter and 42 feet in height." This dome "rests on a sloping base 14 feet in height by 120 feet in diameter." "On the top of the tope is a flat space about 34 feet in diameter, formerly surrounded by a stone railing." "The centre of this great mound is quite solid, being composed of bricks laid in mud; but the exterior is faced with dressed stones." The base on which the dome has been built has an offset six feet wide, which is supposed to have been used for processions around the monument. The elephants carved upon the capitals of the gateways are not idols, but a frequent ornamentation of buildings.

This great tope contains no relics, but a smaller one, "called No. 2 Tope, contained those of ten Buddhist teachers, who took part in the third great convocation held under Asoka, and some of whom were sent on missions to foreign countries to disseminate the doctrines then settled."

The Sarnath Tope is another fine one, in Sarnath near Benares in Bengal. It is much higher than the Sanchi Tope, being 128 feet above the plain. It is situated in the Deer Park, where Buddha took up his residence with his five disciples when he first removed from Gaya on attaining Buddhahood, and commencing his mission as a teacher. We do not know what particular act of his it commemorates, but it contains no relics. The Sanchi Topes were probably built before the Christian era, the Sarnath five hundred years later.

Recently a tope has been discovered buried up in Bezvada in south India. But generally through south India the word tope is applied to a planted grove of trees. The country contains no forests and almost no trees, except those that are planted, and in the interior the planted trees are along the avenues or in the topes.

Wherever the land is watered by streams or by irrigation channels, there are these delightful topes of cocoanut, or palmyra, or areca palms, or of tamarind, or banyan, or mango, or other leafy trees; and after a hot and dusty journey with bare, grassless stretches of jungle radiating the heat, there is nothing more

delightful than to rest in the quiet shade of a fine tope. The herds and flocks and multitudinous birds also appreciate the coolness and protection of a tope. Many an itineracy is conducted by pitching one's tent in a tope and working among the surrounding villages.

When we flee to the mountains to escape the scorching, wilting heat of April and May, we make our rendezvous at a magnificent tope in which the bearers are waiting with their *dholies*, or chairs, to carry the ladies and children up seven thousand feet. This tope was planted by one of the kings of Madura, who is said to have come to the foot of the mountains to escape from the heat of the city Madura, and to have made this tope a summer residence for himself and wife.

So while the Buddhist topes are memorials of the dead past, the fresh and verdant topes of the south are a blessing to the men of the living present.

THE REPORT OF THE LONDON MISSIONARY CONFERENCE.

THESE two volumes,¹ the title of which we give below, and which have been anxiously waited for, have now been given to the world. We have been both surprised and delighted with them. If any one has thought that they would be like some volumes of dry reports, or of stately speeches printed after the occasion of their delivery had passed, he is greatly mistaken. Those who have an intelligent interest in the religious condition of the various races of mankind throughout the world will find in these volumes an array of facts, a discussion of principles, an illustration of methods, and a summary of results such as will gratify and surprise them.

It is to be remembered that the Conference was the most nearly ecumenical of any that has ever been held. It is affirmed that every branch of the Evangelical Church in the whole world, engaged in missionary work, was represented. Eminent statesmen and scholars, the most prominent conductors of missionary affairs, together with missionaries from almost every field, were present and contributed to the value and interest of the occasion. But we need not dwell upon the composition of the Conference. What concerns us now is that these two volumes, making together 1,184 pages, present the work of the Conference in an admirable way. The papers and the discussions are given not in a chronological, but a topical, order. A large proportion of them are given verbatim, and where abbreviation was rendered necessary on account of length, it seems to have been well made, and in almost all cases these condensations have been approved by the authors of the respective papers. Volume I contains the reports of the "meetings for open conference" on such topics as Islam, Buddhism, Roman Catholic Missions, Home and Foreign Missions, Commerce and Missions, the State of the World One Hundred Years Ago; together with a survey of the great mission fields of the world. Volume II gives the report of the meetings of members in section, held in smaller rooms while the open meetings were in progress.

¹ Report of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall (June 9-19), London, 1888. Edited by the Rev. James Johnston, F.S.S., Secretary of the Conference, author of "A Century of Christian Progress." New York and Chicago: F. H. Revell.

In these private sectional meetings questions of vital interest were discussed, such as : Missionary Methods (four sessions), Medical Missions, Woman's Work, Educational Work, Literature, Organization of Native Churches, Comity (three sessions), etc. From this brief outline can be seen the range of subjects discussed, and the character of those who participated in the meetings will be a sufficient guaranty that the utterances were sober and truthful. In view of these reports given in these volumes, one need not greatly mourn that he was not able to be present at the Conference in person. Indeed, had he been there he could have heard but a portion, perhaps not one third, of what he can now have in hand. These volumes are a thesaurus of missionary information such as can be found nowhere else. The work of editing, so far as we can discover, has been admirably done. The type and paper are good ; the index to each volume is ample and clear ; and fifty pages of bibliography prepared by Rev. S. M. Jackson furnishes a valuable addition. It is a matter for congratulation that a work of such present and permanent value is to be furnished at so low a price, namely, two dollars for the two volumes. It ought to be in every pastor's library, and to be circulated by the thousand throughout the land.

THE EXPEDITION TO THE KRAAL OF GUNGUNYANA, GAZA COUNTRY.

WE have referred in several recent numbers to the expedition recently undertaken by Messrs. Wilder and Bates to carry out plans originally formed for establishing a mission of the American Board in Umzila's kingdom. Mr. Pinkerton first undertook this task in 1880, and died on the way from the sea to Umzila's kraal. Mr. Richards reached the royal kraal in October, 1881, and was invited to return to establish a mission. This it was expected would be done, but for various reasons, chiefly on account of the lack of sufficient reinforcement, the undertaking has been postponed. Mr. Richards has settled near Inhambane, and the East Central African Mission has been established in that region. But this mission, as well as their brethren of the Zulu Mission in Natal, have felt that work should be undertaken as it was originally proposed, at the king's headquarters. Umzila has been succeeded by his son, whom we first heard of under the name of Umganu, but who is now called Gungunyana.

Messrs. Wilder and Bates left Durban, Natal, June 9, and after stopping at Delagoa Bay and Inhambane, reached Chiloon on the fifteenth of June, and Sofala on the twenty-first. On July 7 they were at Jobo's, a place some twenty miles up the Buzi River, which empties itself into the sea about thirty miles north of Sofala. From this point they sent forward their messengers to the royal kraal, asking the permission of the king to come inland. This permission was received July 23, and on the twenty-eighth two messengers sent to escort the visitors arrived from the king. These messengers spoke pure Zulu.

Starting from Jobo's on the thirty-first of July, Messrs. Wilder and Bates went inland on foot. Inasmuch as they were entering Gungunyana's country by his invitation, the people at the several kraals along the way were expected to fur-

nish porters from one station to the next. The region through which they passed was fertile and for the most part well inhabited. In one or two sections there was a scarcity of water. On Thursday, August 23, they reached a small kraal about four miles from the king's, where they were compelled to wait until September 21, when they received permission to come into the presence of his majesty. This delay of four weeks was, ostensibly at least, caused by the death of Umdumane, one of the chief *indunas* of the king. The court was in mourning, and during this period messengers came from the king to the missionaries, expressing the hope that they would have patience, since other prominent chiefs were sick, and the wife of one of them had died. On one occasion when these messengers were present, Mr. Wilder addressed them as to the purpose of their coming.

"This Word of God has moved us to come to the king and his people. The congregation (*umhlangano*) who worshiped God having heard of the kingdom of Umzila and Gungunyana, that it is an extensive kingdom reaching from the Limpopo River to the Zambezi River, and from the sea to Umzilakazi, that it is well peopled, and with those who speak the Zulu tongue, and that they have no missionaries, and are consequently without the Word of God, they, the congregation of God's people, had sent us to Gungunyana and his people to ask for their ears, that we may teach them the Word of God. We are sent then, friends, to ask for the ears of the king, and for the ears of the people. We want none of your lands or people. We ask permission to stay with you and teach you. There is a special fitness, moreover, in our asking this permission, for we speak one language with the king and the Amagaza."

The chiefs seemed pleased with this message and promised to take it to the king. At this time, and subsequently, various articles of food were presented from the king, among them two oxen and a ram. During this long period of waiting many visitors called at the camp of the missionaries. One of them spoke in remarkably clear English, though he had on the heathen head-ring. It seems that he came from our mission station, Umvoti, and knew most of the missionaries in Natal. He had told the *indunas* the difference between the Englishmen and Americans. After this visit he told the king "that these missionaries are a great blessing; they are very wise and can help you in many ways."

On Friday, September 21, the message came, calling Messrs. Wilder and Bates to the king's kraal, Umandhlakazi, on approaching which it was noticed that the Portuguese flag was floating over it. After waiting about twenty minutes at the entrance, they passed through an opening to find some twenty men seated on an ant-hill under a tree. These were *indunas*, one of whom was evidently the king's attorney, but the king himself was not there. When all were seated and quiet had been restored, the chief *induna* asked that the object of the mission be revealed. Mr. Wilder says: —

They listened attentively, and I noticed especially the attorney giving close attention. When at last I closed, the attorney replied in pure Zulu: "We hear the words you bring, but there are white people here already. One who came while Umzila was alive went away, but returned soon after his death to mourn with the people the loss to the nation. Now his teachers are here, and he also has been teaching, though at present he is absent in the land of Rea. You have delayed to come." I replied: "We are

glad to learn that the son of Umzila has secured missionaries for himself and his people. We deeply regret that we have been compelled to delay our coming so long. Though late, perhaps the king might allow us to settle elsewhere in his extensive kingdom. Could we not get a place to teach and preach at the other centre of his kingdom, Bileni, or on the Sabi, or elsewhere?" The attorney replied: "We hear you. We cannot say. These words we shall take to the king."

After further conversation Messrs. Wilder and Bates were directed to wait outside the kraal, and a message was subsequently brought them that the king would see them on the next day, and that they might pitch their tents at a spot some twenty yards from the cattle kraal. The king sent an ox as a present. Early the next morning, Saturday, the king's messengers came summoning the visitors into the presence of Gungunyana.

As we entered the great kraal, we saw the king seated in a large wooden chair, and some fourteen indunas and servants seated about. As we approached, the Portuguese Resident was about to take his seat, and as we came up and seated ourselves on the ground, he ordered a blue blanket to be spread for us to sit upon. I could not help thinking of the blue blanket Mr. Richards spread for Umzila to seat himself upon. Mr. Bates moved on to the spread, but I sat where I was. I noticed at once that the Gaza people have to pay no such abject obeisance to their kings as did the Zulus. Before a Zulu king a subject tell on his hands and knees, and almost wormed himself along on his belly. These people simply said "*Bayeti*," as they came to or went from the king. The king is a fat man, very fat, with large neck and head. He holds his head back, and appears to be forced to the position by the fatness of his throat and chin. He is pleasant enough in his appearance. His attorney sat at his right hand, and the king consulted with him, and addressed most of his remarks to him.

It subsequently appeared that this attorney came from Natal, and belongs to the Zembeni tribe, a part of which lives at the Amahlongwa mission station, and that he knew Mr. Pixley, Mr. Wilder's father, and other of our Zulu missionaries. As to what followed we quote again from Mr. Wilder's journal.

The king himself opened the Council by saying to me directly, "Go on, *mfundisi*, and say what you have to say." I then for a third time repeated the message given above. As I finished, and before the king replied, another man remarked, "Yes, you missionaries divide the people against their chief, and make a little nation of your own." A second then chimed in with the remark that "there are teachers already here." I asked, "Where are they?" The Resident and attendants were seated at our left, a few yards off. I addressed this question to the induna who made the statement.

By this time Mr. Bates had recognized the Portuguese official as a fellow-passenger of his from Lisbon. The induna replied, "Here they are," pointing to the Portuguese. I then said, "We are glad to see them, and to see that the king has secured missionaries." Then, still addressing the induna, I repeated the request I made on Friday, for the king could doubtless find room for us in his great kingdom. Here the Portuguese Resident said something to his interpreter, who volunteered the following question. "Teachers, while you were still at the coast at Chiloon, did you not hear that the flag of the King of Portugal floated at the king's; that the king was there, and that white people were already there?"

Then followed considerable discussion as to the authority of the Portuguese in that region, and the question was raised whether they would refuse to allow other

missionaries to come into the region ruled by Gungunyana. The Portuguese claimed that they had missionaries at Bileni and at many points within the kingdom. The fact was brought to the attention of the indunas that this Portuguese *missionary* was a *captain* in the Portuguese army. This seemed to astonish them somewhat, but they were evidently greatly under his influence. Mr. Wilder once more made an earnest plea with the king for permission to settle somewhere within his territory. We quote again from his journal : —

Seeing that at last the king was ready to give us a direct and final reply, I said, "May it please the king, now that he has heard our message, to give us a reply which we may take to those who sent us?" Gungunyana, then looking down at me, and full in the face, said, "Missionaries, who is God?" I replied, "'God is a Spirit: and they that worship him must worship him in spirit and in truth.'" The king proceeded: "*Tell those who sent you, your feet have delayed too long; had you been the first here to mourn the death of my father, yours would be the place now occupied by the Portuguese. They first came to mourn the death of my father. They are my teachers, and the teachers of my people. I cannot manage two sets of teachers at one and the same time.*"

This was a sorrowful ending of the interview, but nothing further could be done. Mr. Wilder says that although he had for some days anticipated such a result, in view of the presence and influence of the Portuguese, yet when the decision came he felt like crying as a child. Subsequently the king was kind in his deportment, and the Portuguese acted in a friendly way, but there was no change in the decision. It appears that the Portuguese had started a school in which there had been thirty scholars, but the number had dwindled one half, and there had been no religious instruction given whatever. When asked why they went to school, the children answered, "That we may have much money given us, and clothes, and when we grow up be carried about in *mashilas*" (sedan-chairs).

A golden opportunity for entering one section of Africa seems to be closed for the present, by reason of delay. Our brethren in Africa certainly are not at fault. They should have been fully reinforced years ago, but the men were not to be found. Where are they? Perhaps some change in circumstances may again open the way.

REV. GILES F. MONTGOMERY, OF TURKEY.

THE last number of the *Missionary Herald* briefly announced the death of Mr. Montgomery¹ at Adana, Central Turkey. A promised obituary notice from his associate has not arrived as this number goes to press, but letters have been received from different members of the mission, all expressing a deep sense of the loss which the mission has experienced, and from some of these we will quote. Mr. Mead writes : —

"We were informed in August last of his precarious condition; but the hope

¹ Giles Foster Montgomery, born at Walden, Vermont, November 8, 1835; graduated Middlebury College, 1860; Lane Seminary, 1863; married Emily Reddington, of Morristown, Vermont, August 19, 1863; arrived at Aintab December 23, 1863; stationed at Marash 1865; died at Adana, December 4, 1888.

was also given that with care he might live a number of years. The anxiety and severe labor which the famine brought wore on him so that when he went to Marash the last of June, to attend the Commencement of the Female College and the annual meeting of the mission, he was very weak. These occurred in one of the longest continued periods of heat ever known in Turkey. This reduced him to a state of weakness from which he could not rally during the two months which he spent in Hadjin and Shar. Until within forty hours of the end he was in his right mind, and he was always cheerful and full of hope."

Dr. Graham was with him at the time, and also Dr. Metheny, of Latakia, of the Reformed Presbyterian Mission, and it was their judgment that the end could not have been long delayed, even had the patient received the best medical skill from the first.

Of the esteem in which Mr. Montgomery was held, Mr. Mead writes : —

"It was touching to see how sorrow-stricken the native brethren were from the first, and when they were permitted to come into the room on Tuesday, before the end came, to look upon his face a minute, they wept like children."

Miss Tucker says : —

"The tribute paid by Protestants, Armenians, Greeks, and Moslems at the funeral showed to some extent how greatly he was beloved. It rained all the forenoon, and at the time of the funeral in the afternoon the mud was very deep, yet three thousand occupied our paved yard and the verandas, and some two thousand more occupied the housetops and stood in the streets. One of the speakers was an Armenian priest. Among other things he said that the Armenians as a community wished to express their thanks to God for giving such a man to the work here ; that his life would still speak to us and help us to live for others and not for self. A Greek priest wished to speak, but did not, as he knew no language but Greek, which the people do not understand." The great majority of this large crowd walked through the mud to the Protestant cemetery, one mile distant.

Among all who knew this dear missionary brother there is but one sentiment ; only those who were most intimately associated with him seem to have loved him best and to have prized his services most. His associates say of him : —

"Mr. Montgomery was one of the strongest men in Turkey, a good business man, a strong preacher, and unusually successful in the management of men. The loss to the mission is a very serious one." "An estimate of him which might seem to others extravagant would to us, who know how valuable his services have been and how helpful his life and friendship were, seem inadequate."

Rev. Henry T. Perry, who was for many years Mr. Montgomery's associate in Turkey, but who is now in this country, writes of him : —

"He was every inch a noble man, with rare qualities for leadership. He will be greatly missed. He had always in hand certain points to carry with the native people, far in advance of the faith of many, and measuring him by the steady firmness and commanding force of his hold upon Oriental minds, I considered him one of the strongest and best missionaries I ever knew. His was the good fight of faith, and now for him remains the crown."

MRS. ADDIE BISSELL ROBBINS, OF THE ZULU MISSION.

THE death of this excellent woman¹ occurred on the twentieth of October last, at Adams (Amanzimtote), Natal, the mission station at which she, with her husband, has labored for so many years. She had been ill for some two or three months, and both her physician and her friends felt that a decided and protracted change was needed. But this seemed to her out of the question, as it would involve the leaving of a sick husband who needed her care. We learn from Rev. Mr. Kilbon that though so feeble Mrs. Robbins could not be induced to absent herself from some special meetings that were being held for the care of the members of the church, and at one of these meetings for women she caught cold, and after a sickness of nine days she fell asleep in Christ. Some of the testimonies given in regard to her worth and work are impressive. Mr. Kilbon writes of her: "A precious wife and mother has gone from the home which she lighted by her smile and animated and inspired by her buoyant and energetic nature; a beloved companion in work has been taken from our mission circle; a vigorous worker for the good of this people has forever ceased from her labors among them. How she used, with her light and agile form in days of health, to flit from house to house over the station, leaving words of instruction, of warning, of comfort, as needed! Latterly her little cart was her comfort, fitted only very recently to her entire satisfaction, with its yoke of strong, gentle, well-mated oxen. How much pleasure she anticipated from it in her visiting! During all this last year, while sickness in the family confined her to the house, she longed for these visits among the people which she was deprived of making. This restraint to her active nature had a wearing effect upon her. She has gone to a higher sphere for activity, where she will never tire."

Mr. Holbrook, of Mapumulo, writes of her: "She was a rare woman, beloved by natives and whites alike; an enthusiastic missionary, a consecrated Christian, devoted to her family, her people, and her God. In her death we are truly afflicted." In *The Natalian* of November 10, a colonial newspaper published at Maritzburg, we find an allusion to the memorial service which was held at Umzumbe, from which we make the following quotation: "It was touching to hear the serious and quaint reminiscences of her and her work, as one and another of the older men got up and told the history of those early years. How nobly they spoke of her and her love for the people, her faithfulness, her courage, her faith! Then was read a letter from a native, one of the foremost preachers at Adams. He came to Mrs. Robbins as a little herd-boy, clad with a sheepskin to cover the scrofulous sores for which he was to be treated. Mrs. Robbins soon discovered unusual brightness under the uncouth exterior, and led and coaxed him on till the love of knowledge took fast hold of his mind, and he stands to-day an able and devoted preacher and teacher at the mission. Hundreds of colonists can testify to her free and genial hospitality. She gave

¹ Addie Bissell Robbins, born at Schoharie, New York, January 19, 1834; married Rev. Elijah Robbins at Rockville, Conn., August 17, 1859; sailed for Natal September 29, 1859; died at Adams, Natal, October 20, 1888.

unstintedly of her life for the good of all, whether black or white. Many have called her mother, and they and their children will rise up and call her blessed." Her husband, who has been seriously sick for a long time, and the mission which has again been so sorely afflicted, should be tenderly remembered in the prayers of Christians.

Letters from the Missions.

North China Mission.

ARRIVAL AT PEKING.

MR. AMENT writes from Peking, October 18, concerning the arrival of himself and his wife after their long absence from the mission. He says:—

"Some distance out of the city a group of native brethren had come in the dust-storm to give us a welcome home. Never did the great, roaring, busy city seem more beautiful, even in its filth. If possible the dust seemed deeper and the smells more malodorous than years ago. However, it was home to us. Our welcome from all the stations has been more than we could have expected. The work seems to be in a healthful condition. Dr. Blodget is working, as he always has done, up to the limit of his strength, and Mr. Aiken is exercising a happy spiritual influence over the native Christians. I am glad to see some new faces in our group of native Christians at our midweek prayer-meeting. The opportunity for work, as usual, is very great. The front chapel does not lack for listeners, and the number of intelligent hearers is increasing."

THE OPENING AT LIN CHING.

Mr. and Mrs. Chapin are now fairly established at this new station. Writing October 19, Mr. Chapin says:—

"All has been peaceable and pleasant, and we have already had a good number of friendly visits from the neighbors. It is not strange that the first foreign baby in the place should be a rare curio to the natives, but they are also interested in many other things; as, for example, our Sabbath service. Yesterday my study was

well filled both morning and afternoon with neighbors who sat quietly through the service. This is worthy of mention inasmuch as the whole thing is so far out of their line of thought that it is to them very much what a service in Ethiopic would be. They are exactly in the condition of the teacher to whom I was the other day trying to explain a chart of the planets. 'But where is China?' he asked. Perhaps I should not say 'exactly,' for on the whole I think that of all the new ideas we can teach them religious ideas are most easily received.

"Yesterday after service there was sent in the card of our first military official with the urgent request that I should hasten to see his son, who had taken about half an ounce of opium. I found a badly narcotized boy of eighteen. The usual remedies were used, and to-day he is out of danger. The cause of this attempt at suicide shows at once how quickly the Chinese fall into the power of their passions and their stolid indifference regarding the future life. This young man had bought a two-barreled pistol and then discovered that only one barrel would shoot. He felt that he had been cheated and also remembered that his father was opposed to his spending his money for firearms, and all the more because he had some time before shot a small boy in the neck. He therefore tried to exchange his weapon for his money, but the Chinese do not generally sell on that basis, and he failed to effect the exchange. What remained for him but to flee this evil world? This he, the same day, resolved to do. His young wife, not to be left to an inglorious widowhood, resolved to follow her lord, but her cour-

age was hardly equal to her resolve, and she drank only a small dose of face-powder, which in large doses does for the ladies what opium so often accomplishes for the men. It is a constant wonder to us how people who are so thoroughly stoical in many ways so often become practically insane with passion, of which we see instances almost daily.

"We receive daily pressing invitations for medical help. As yet we have no suitable place for a dispensary, and only a partial supply of medicines. We expect however soon to rent a suitable place and to engage in regular dispensary work. Certain of the cases applying are such that we cannot refuse help, and it is as gladly received as it is given.

"As this is the newest station of the American Board in North China, and the work here but barely entered upon, may we not make a special claim upon the united prayers of our friends and supporters that the seed of the Word may be abundantly sown here, that it may fall upon the good ground and spring up to a plentiful and glorious harvest."

Japan Mission.

NEW CHURCHES ON KIUSHIU.

THE Japanese Home Missionary Society has not been accustomed to aid any fully organized churches, and this practice has served to deter some weak congregations from seeking church organization. But recently the Society has recommended that two new churches be formed on the island of Kiushiu, and this has been done. Mr. O. H. Gulick, writing from Kumamoto November 15, gives the following report:—

"On Saturday, November 10, Rev. S. T. Miyagawa, pastor of the Osaka First Church and an officer of the Home Missionary Society, arrived, and on Sabbath morning the believers were organized into a church, adopting a creed and covenant, and receiving an eloquent charge from Mr. Miyagawa; after which and a congratulatory address from the missionary, the Lord's Supper was observed, Messrs. Ebina and Miyagawa presiding. The

number of male church members residing in the city is about forty, including many students in Mr. Ebina's school and twenty resident women. Including the names of the believers at the several out-stations of Oama, Omuta, and Watase, there are over one hundred on the roll.

"On Monday, the twelfth, Mr. Miyagawa, Mrs. Gulick, myself and two helpers, rising at four o'clock in the morning, set off at daybreak for a thirty-mile ride to Yatsushiro. With the assistance of a telegram from here, the good people had been notified of the time of our coming, and at 2.30 P.M. were assembled in force at their place of worship, a wide building of long standing which they lately purchased. Three candidates were duly examined for baptism, and at 3 P.M. the organization exercises were entered upon. Mr. Enami, a late graduate of the Doshisha Vernacular Theological course, has been doing efficient work here three months past, and the conditions are very hopeful. Everything was done according to established usages. The three candidates made their profession of faith and received baptism. The creed was read, the covenant entered into, all the members standing, and Mr. Miyagawa delivered a fine sermon as the charge to the people.

"This church of Yatsushiro, now organized as a mission church of the Dendōgwaisha (The Japanese Home Missionary Society), numbers very nearly the same as the Kumamoto church—one hundred members, including the out-stations of Kagami and Tanoura. We look forward hopefully to seeing these two churches in the near future strong, self-supporting bodies.

"In the evening three speakers addressed a most attentive audience of say six hundred people in the Yatsushiro theatre. Rev. Mr. Miyagawa gave a thrilling address on the power of Christianity in the world. This public theatre-meeting was opened and closed with prayer and singing led by the Christians. The utmost decorum was preserved and the most profound attention given. We note progress in the fact that but two

years ago it was somewhat of a dangerous venture to address a public audience in this theatre on the subject of Christianity, while now the most respectful attention was paid.

"Just a month ago Mrs. Gulick and myself paid a visit of four days to two small cities thirty-three miles north of us, Omuta and Watase, where we have a faithful worker who divides his time between the two places. At Omuta is a very productive coal mine, the working of which constitutes the principal industry of the place. Here I baptized three men, and at Watase, a small city five miles further, six persons, all but one of whom are men in middle life. The moving spirit at this place is a Dr. Muruzaki, who first heard of the truth last year from me at Minamata, sixty-five miles south of us. He is a very earnest man and forceful. The evangelist says of him that he is a 'son of thunder.' This is a point that we shall keep hold of and from which we expect much fruit."

Northern Japan Mission.

LIGHT AND SHADE.

REV. DR. H. M. SCUDDER has been lecturing in Tōkyō to large audiences, but has now returned to Niigata. The lectures were six in number, on "Is there a God?" "How Can We Know Him?" "Mystery," and "The Supernatural." From one thousand to fifteen hundred people were in attendance on these lectures, and deep impressions were made. At least two persons were led to seek baptism as a direct result.

At Niigata the mission is sorely tried by the defection of some of the directors of the school which opened so auspiciously a little more than a year ago. Much hostility to foreigners is manifested, and the Christian character of the school has been seriously opposed. Just what the outcome will be it is impossible now to foresee, but our brethren are greatly tried.

Mr. Newell, who is now located at Nagaoka, writes from that city November 5:

"I am now comfortably settled, and find the work growing in interest and

promise every week. Have baptized five since my return in September, and several candidates are now waiting.

"The latest additions to our little company of Christians are Mr. and Mrs. Adachi, the chief justice and his wife. Socially he stands at the head of the government officials here, and his wife is a very superior woman. Being a man of much influence we hope and pray that he may be the means of leading many of his associates to take the same stand.

"Mr. Shiraishi, our evangelist here, had to give up his work a short time ago on account of his health, and it was supposed that he would have to leave permanently. But after a short absence his recovery was so rapid that he found it possible to return, and this week begins his labors here once more. The church has just been reorganized, new officers chosen, a regular plan for an aggressive campaign laid out. There is an earnestness and enthusiasm such as the church has not known before, and we are hoping and praying for good results to follow. On the other hand, just at this time there has broken out a hostile feeling which is attempting to coerce two of our members by most exasperating persecution back into the Buddhist fold. Only last evening one of them came to ask me if he would not be justified in going back. Poor fellow! ever since his baptism last April he has had no peace at home, and had to leave his home for several months and has only been back a few weeks. We read the Bible together for over an hour, and once more the Word proved quick and powerful, for he declared himself firmly fixed in his decision to stand by the faith whatever might come. He is a noble young man, in successful business here, and I wish that his skies might brighten; but at present there is no prospect of it, and his decision means a great deal."

Micronesian Mission.

FROM PONAPE.

As mentioned editorially in our last issue, the arrival of letters from Pona-

by way of Manila, brought, on the whole, cheering tidings. Mr. Doane, under date of September 18, says:—

“God is blessing our island once more. He is helping to rebuild the broken places and to restore the wandering sheep. As soon as we could get standing ground after the ‘restoration,’ we went to work to get up two meeting-houses. We were fairly crowded out of the new and large one we had built on Kenan, and so crowded off the land that we had to seek new places. And the Lord gave them. The natives put up the two buildings I speak of, and when they were dedicated new Christian congregations assembled, and a new life entered upon. These congregations were the result of the bisecting of the old Kenan church. Two schools have been opened, and quite a number of natives baptized. Then over the whole of the island, along all shores, there has been more or less success. For this we praise the dear Lord.

“The governor has in a good sense ruled impartially. He tells the natives that whatever one may elect to be, Protestant or Catholic in the faith, he shall be protected. This is good.”

TRAINING SCHOOL.—NATIVE HELPERS.

Mr. Rand, under date of September 27, says:—

“I am glad to be able to report the work both in the churches and schools in a more prosperous condition than ever before. The fourth term of the training school began the seventeenth instant with the largest number of pupils we have ever had, forty-seven; ten of them are day-pupils. All the pupils are in school this term; the first term three were absent, teaching station schools; the second and third, four were teaching, one in the girls’ school. Four of the young men have been going out to preach every Sabbath; others go occasionally. Two of them are preaching in churches formed years ago; the other two began on virgin soil.

“The first regular preaching by pupils while attending school was begun at Mant Peiti in October, 1885. This is only a

small village, and there had never been any church or school there. Now they have a church and have had three terms of school; twelve were baptized there in June. At Mant Peitak, a village close by, a grand work has been done by one of the pupils, William by name. Mr. Doane, Mr. Logan, and myself have tried time and again to put a teacher there. The young men of the place have wanted one, but their chief, who is third in rank in the U tribe, persistently refused to let them have one, till he found they were continually getting at Mant Peiti the teaching he was trying to keep from them. Soon after yielding to their wishes he prohibited any more work being performed on the Sabbath. This was three or four Sabbaths after William commenced preaching there. He began in April, and in May they were worshiping in a neat, substantial church, about eighteen by twenty-four feet. They have also built a house for their teacher, a stone pier, stone roads, etc. One of the pupils of the training school commenced school there, teaching eight weeks. In July they enlarged their church, making it twelve feet longer. Twenty-two of them are to be baptized next Wednesday, and the Mant church organized. The old chief has changed a great deal, saying that he is too old to come into the kingdom, but is quite anxious to have his people come in.

“The natives and the Spanish have got along peaceably together since the settlement of difficulties in November. The priests have confined their labors to the garrison inside the stockade, seemingly not intending to try to do anything toward converting the natives. The past week, however, one of them was at Wana, the place where the Kiti king lives, looking after a location to begin work in that tribe. He made arrangements with the king to build him a house.”

SCHOOL ON KUSAIE.

A letter from Miss Crosby, dated May 7, has, after long delay on the way, reached this country, and we give the

cheering intelligence she reports in regard to the school for Marshall Islanders on Kusaie. After speaking of many changes among the scholars for this year, she says:—

“The new ones are mostly younger and are very eager to learn; we found some of them had been sitting up after the retiring-bell had been rung, and studying. When that was forbidden they got up at three o'clock in the morning, and when that also was forbidden, and they were told to extinguish their lights at ten o'clock when the bell was rung, and, except in cases of illness, not to light them again till dark of the next day, their dismal looks were rather amusing. I thought possibly some of the new scholars had too many studies, so I had them omit geography for a time; but they were so genuinely distressed, and wanted so much to take it up again, that I allowed them to do so. At present we have school from nine o'clock to half after twelve, and from one to two. Dr. Pease teaches the Bible and one arithmetic class, and I teach another arithmetic class, geography, and three English-Marshall reading and spelling classes, and writing.

“Compared with the scholars of last year, these are all brilliant. In the half-yearly review last year in English-Marshall spelling, but one in the whole school was perfect, and fifteen had over seventy out of a hundred words incorrect. This year, out of a hundred words, twelve out of twenty-three Marshall people had all correct, and the others had less than ten incorrect. Possibly it may be partly because I have gotten hold of the language better; but they certainly are brighter and more eager to learn.

“All but nine of the younger boys were Christians when they came here, and these nine have since taken Christ as their Saviour, and are earnestly striving to follow him in all things. Of course they are not all that we would have them to be. They have many long-established habits to break loose from, and no one can sympathize with them in this more than I; and it gives me much pleasure to be able to help them.”

Northern Mexico Mission.

THE ANNUAL CONFERENCE.

LETTERS from Chihuahua report that the second annual conference of the churches in Northern Mexico, which was held in that city about the middle of December, was a marked advance in interest and fruitfulness upon the one held a year ago. Mr. Case says of it:—

“Through the four days every session was well and promptly attended, although few were able to come in from the remote out-stations. The papers read and the discussions engaged in were all upon themes of great practical importance, and called forth no little interest. But nothing in connection with the conference was quite so inspiring as the reports from the field. The progress of evangelical Christianity has been very marked during the past year, and all our hearts were filled with praise as one after another recounted what God had accomplished.”

OUT-STATIONS.

An account of the progress of the work at Atotonilco, by Mr. Eaton, will be given in our next issue. Mr. Case, of Parral, writes thus of Las Cureas:—

“When possible I have visited the new out-station at Las Cureas every week, and can report the progress of the work there as most encouraging. The little congregation of about forty is very constant, and the number gradually increasing. A church of twenty-five members might be organized at any time, except that I wish to have them more thoroughly grounded in evangelical doctrine, and allow time to prove them somewhat more before organization takes place.

“I have spent nearly two weeks at Zaragoza and its *haciendas*, where our believers are scattered.

“The day-school established there in September is running well. The number of pupils is small, ten at present. But the teacher serves as a most efficient native helper, both in and out of school. At our communion service there four new members were approved and received, while seven applicants presented themselves for admission in February next.”

West Central African Mission.

CISAMBA.

THE fact was stated in our last number that Mr. Currie had established himself at Cisamba, which may be regarded as the fourth station in the mission. This is the place heretofore called Olimbunda, where Kapoko, who has since died, was king. When Mr. Currie visited this place last spring, permission was given him to build, and it seems that during his absence the natives actually built a hut for him, and fenced in a small lot. This was to serve instead of a tent till a house could be built. Mr. Currie had planned, in accordance with the wish of the mission, to make a long tour into the interior; but failing to secure carriers in sufficient numbers, and finding that the people at Cisamba were somewhat troubled at the thought that he was to leave them and go farther inland, he decided to remain. His last letter is dated September 14, at which time he had been at Cisamba for more than a month, with no associate save "several good boys" who were faithfully attending him. Mr. Currie says:—

"My manner of life is of the most simple kind. In a mud-and-wattle cabin, without window or fireplace, I make my dwelling. My table, made of several boxes heaped together, is provided chiefly with the ordinary food of the natives, mush and mandioc, together with bread baked and sent to me by our kind sister Mrs. Fay. There is little in or about the house to tempt the avarice of the people, and that little is watched with scrupulous care, so as not to be a temptation. Of course one would not like to live thus always, nor is it desirable that he should; but in the present state of our work here it is both convenient and prudent to do so. I am thus becoming acquainted with the people, the products of the country, and the ordinary price of such commodities as we will require in future to purchase from the people.

"Soon after my arrival I met with the headmen and settled for the building of my cabin. I then called the chief over to

arrange the price of all the gardens along the banks of our little stream; and then bought the lot, with the goodwill of their female owners. These matters settled, I urged upon the chief the advantages of building a bridge, three hundred yards long—to cross the Ukalonga River and a stretch of lowland flooded by its waters during the wet season; thus forming a ready means of intercourse between the people on his side of the stream and those at our station. He agreed to build half the bridge while I promised to build the other half.

"I have dug a trench four hundred yards long, with the help of two boys and a man, which improves our water-supply, straightens the course of our little stream, and drains a stretch of splendid rich land which will serve as a dry-season garden. I have in process of construction two cabins for boys, each twelve by sixteen feet, and expect them to be finished long before this reaches Boston. I have been in the bush day after day, felling great hardwood trees and cutting them into logs for my fence and the bridge, until my blistered hands would bear the work no longer for a season. I have had a good sized brook-garden dug and planted; and have cleared a piece of land in the bush, which is now being dug for a high-land garden, to be planted after the rains have thoroughly set in.

"But all my time has not been spent in hewing wood and drawing water. For the past month I have had from four to eight patients every afternoon coming for medicine or to have old sores dressed. Every evening we have worship in my cabin. Each Sunday we have had two or three services in Umbundu with, several times, a handful of the people from different villages for a congregation; and on several occasions I have been able to explain our purpose in being here and something of the gospel which we have to proclaim.

"The chief and people treat me with every kindness, though, of course, a change in their bearing may arrive at any time. My health has been rather better

than it has been since I came to the country. The Lord has never let our bag of meal run out. One wet day it began to look as if we would sleep with hunger; but as dinner-time drew on the boys gave a joyful shout, for they spied a woman coming toward our village with a basket of meal. We had enough for the day, and there were six hungry individuals to partake of it. More came toward evening. So the good Lord has given us shelter, food, and most pleasant relationship with each other and with the people."

BAILUNDU.

Good tidings come from this station. Mr. Woodside, who had then been at Bailundu for more than a month, writes hopefully of the outlook under date of October 29. He says:—

"The king has gone into his war camp. He wanted two of the boys here, who are his slaves, to go with him to war. His war is little else than a plundering raid. The boys did not want to go. They are working for us. Samba is our house boy and Mosu is the doctor's mainstay. The king threatened, in case they did not come and go with him, to have them tied up, and also spoke of selling them to the coast.

"By a visit to the king we were able to so arrange matters that by the boys giving him some cloth he was satisfied to have them remain with us. He at first showed some spirit and would not hear to our request, but before we left was perfectly satisfied and seemed to be in the best of humor. He made quite a speech in the presence of some forty or fifty of his headmen in favor of his *whitemen*. He told them what advantage they were to his people; that they built such good houses, employed so many to work for them and paid them always so well with cloth, etc. etc. We felt that the outcome of our visit was decidedly in our favor, as what the king said was, if not approved, at least acquiesced in by his headmen. We are glad to be able to report all in excellent health."

Western Turkey Mission.

NICOMEDIA STATION.

REV. DR. GREENE, of Constantinople, having recently attended a station conference of missionaries, pastors, and preachers at Nicomedia, after speaking of the happy working of these conferences and of coöperation throughout the empire, gives a general view of the present hopeful outlook in that part of the field:—

"The church of Nicomedia, under the lead of a faithful and able pastor, holds its own, though only a few of its early members survive, and some thirty of its young men and women have gone to America and other places. Its Sabbath congregation, averaging one hundred, is composed mostly of the sons and daughters of the first Protestants, and it is gratifying to see how largely and honorably the second generation of Protestants is taking the place of the first. The church raised over two hundred dollars the past year for religious and benevolent purposes, and the Young Men's Christian Association during the past nine years has raised nearly three hundred dollars. The female members of the church are active in Christian work, and the daughter of a native pastor teaches an excellent school of forty pupils. The influence of the church on the Gregorians is salutary, though not as powerful as it ought to be. Not a few Gregorian Armenians lament and murmur that their clergy so grievously neglect to instruct the people in the Word of God.

"The Protestant community of Bardezag has suffered considerably from the proselyting efforts of native Baptist and Campbellite missionaries, but still numbers some two hundred persons, and the church has ninety-five members. The Young Men's Christian Association has thirty members, and manages the common school, paying one fourth of its expense, and the Young Women's Christian Association supplies the current wants of the chapel."

THE HIGH SCHOOL.

"The high school of Bardezag, under the immediate care of the missionary, has eighty-five pupils, and is the principal school in this part of Asia Minor for preparing young men for college. Its graduates are received into Robert College without examination. Its industrial department, very generously assisted by the Vice-President of the Board, enables not a few poor young men to secure a good education. The number of pupils from the beginning has been nearly three hundred and fifty, from some forty different cities and villages, and one half the whole number have come from non-Protestant families. About one half of the forty-three graduates have engaged in teaching and preaching, besides many pupils who have not completed the entire course of four years.

"The aim of the school is to give to the young men a good Christian high school education. The means made use of to bring the truth to bear upon the minds and hearts of the pupils are: (1) prayers, with reading of the Scriptures and singing every night and morning; (2) a Bible lesson every day; (3) a prayer-meeting every Sunday morning, which nearly all the pupils attend; (4) a Sunday-school at which every pupil is present; (5) attendance on preaching in the chapel every Sabbath morning, and a sermon or lecture in the schoolroom every Sabbath evening; (6) personal conversation with the pupils. The great desire of the missionary is to bring the pupils to accept Christ as their Saviour and confess him before men."

ADABAZAR.

"The church of Adabazar, with a single pastor for thirty years, who is still in the height of his usefulness,—the best equipped and best governed church of Bithynia,—has a quiet and continuous influence for good, not only in the city where it is located, but also in some dozen surrounding villages, from nearly all of which it has received members to its communion. The church purposes to

establish a primary school in each of these villages, with a female teacher, and to carry on the spiritual work in the villages by means of two or three circuit preachers. The station conference, with the cordial approval of the missionary, has committed the administration of this village work to the Adabazar church, which defrays a portion of the expense. Thus it is truly a mother church, and increases in power and influence as responsibility is placed upon it.

"The girls' boarding school, under the care of Miss Farnham and Miss Sheldon, was removed from Bardezag to Adabazar some three years ago, and placed under the management of a native board of trustees. Both the teachers and the trustees have gained honor to themselves, and have taken the lead in solving an important missionary question, by their efficient and very happy coöperation in the care and support of this school. It has now one hundred and ten pupils, of whom some twenty-five are boarders, and it has among its pupils one Turkish, one Circassian, and one Gypsy girl."

A TOUR IN ASIA MINOR.

Mr. McNaughton, of Smyrna, reports a thirty-nine days' tour to four cities and towns in that field, which are occupied as out-stations. Four days were occupied in making the journey to Bourdour, a city of twenty thousand inhabitants. The little Greek congregation had just passed through a severe persecution, by which they had been "purified," and in the midst of which "they had manifested such a true Christian spirit as to win the respect of all. The majority of the young converts had been men of immoral character and some of them noted roughs, but even their enemies were constrained to commend the religion which had wrought such a wonderful change in their life and conduct." The history which our brother gives of four or five of these men shows what a powerful agency the gospel is for the transformation of character, and it is not surprising that men who were not familiar with its effects should have mar-

veled at them. There was preaching every evening during the ten days' visit of our brethren. "Six were received to the church, and the congregation doubled their subscription for the coming year."

The Greek bishop had recently visited Bourdour, but his command to the people to burn the Protestant books had not only been disregarded, but Dr. Herrick's Evidences of Christianity is a textbook in the Greek high school.

The next place visited was Isbarta, the ancient Sparta, the residence of the Greek bishop. "The few Protestants are eager, and we found not a few others who are friendly. Within a few days we have received a letter from the preacher informing us that an order has been received by the pasha from Constantinople demanding that the preacher immediately quit the place. The preacher pleaded for fifteen days in order to write to us for instructions, but his request was denied, and he was informed that if he were not out of the place by noon the next day, soldiers would be sent to force him out. We have not yet learned the issue.

"Ak Shehir, four days from Isbarta, was our next station. They have been without a preacher for two and a half years, and the result is what might be expected. Here is an example of the baleful influence of intermittent work. The few Protestants are spiritually cold, though most friendly and desirous of a preacher. There is little if any opposition, and I believe we have many friends. If the preacher is driven out of Isbarta we will probably send him here.

"Our fourth and last station was Afion Kara Hissar, a large and prosperous city embracing ten or twelve thousand Armenians. The work is not quite as promising as it was one year ago, on account of a necessary change of preachers, but we hope for a speedy improvement. The preacher reports some opposition. The pasha has ordered the ringing of the bell to cease. The bell is a large piece of iron which they pound with a hammer. They are too poor to afford a real bell. The opposition comes, no doubt, from the Arme-

nians. On our last Sabbath there we had congregations of from fifty to sixty.

"While we met with some discouragements in this tour, there was so much to encourage that we feel hopeful for the future."

Marathi Mission.

OUT-STATIONS OF BOMBAY.

MR. EDWARD S. HUME, of Bombay, writes as follows:—

"We are all very much interested in the work which has recently been opening up in Parell and Worli. The Sabbath-school work in these places is very unusual. A week ago, in Miss Lyman's absence, I taught a class of young men in the Sabbath-school at Parell. Each one had an English New Testament and took his turn in reading two verses. We studied the sixth chapter of Mark, which gave me an opportunity for speaking to them plainly on the two passages, 'He could there do mighty works,' and 'He marvelled because of their unbelief.' All that was said was apparently received seriously and with much interest.

"At Worli I had a similar class to whom I taught the first chapter of Mark. These young men do not attend any school of ours, being for the most part employed, and are not led to attend the class by the hope of improving their English. Nor is there any other worldly motive, of which I am aware, which leads them regularly to attend a Bible class. We meet them only on the Sabbath, unless we go to their homes, some of which we occasionally visit for the sake of being friendly and for religious conversation. In our Sabbath-schools at Parell and Worli we now have an average attendance of nearly three hundred. The work among the women and girls is especially encouraging. They are exceedingly friendly, and are so simple-minded that their hearts seem to be fitted for the reception of the truth. One of the older girls at Parell is now no longer allowed to attend school, for her friends see that she is very much interested in

what she has heard of the truth. We believe, however, that the seed which has been sown in her heart is growing and will in time show fruit."

Madura Mission.

THE REVIVAL OF HINDUISM.

MR. GUTTERSON, of Melur, who has also charge of the Mana-Madura station, reports a hopeful outlook at both places. He thinks that there are promising signs of accessions at several points, and says the catechists are hopeful of good results. The Hindu Tract Society has sent word from Madras that the mission schools and Bible-women are to be avoided as they are "dangerous to Hindu morals and religion"! After speaking of some difficulties arising from the connection of the government with the Anglo-Vernacular School, Mr. Gutterson says:—

"There is, however, a bright side to this school work, and it is to be found in the increase of Bible knowledge among the pupils and in their ability to repeat passages of Scripture. On a recent Sabbath some fifteen boys from the upper classes came to the bungalow, and all but one or two repeated twenty-five verses each, giving each verse in two languages, English and Tamil. The District Superintendent of Police, an Englishman of earnest Christian character who was present, expressed his great satisfaction at their knowledge of Bible verses; the same is true of all the pupils in this station, who are gaining in Bible knowledge.

"While it is true that a bitter feeling of hostility to Christianity has sprung up with new force recently, especially among the Brahmans and other high-caste educated natives, it may be said that through this very animosity attention is being directed to Christianity and its central truths, and mission work is emphasized before all classes. While government colleges continue to give a purely secular education, and are slow to include even a moral textbook among the subjects taught, missionaries continue to push their work

with increased vigor and the native church is being aroused. Two Brahman government officials recently called upon us at the bungalow; one professes himself a materialist, the other an orthodox Hindu, believing in Rama as his Saviour and as an incarnation of Jehovah. Both were anxious (they said) to discover some remedy for India's sad condition, and some universal creed which might include their own vagaries and revered divinities. Thus we were led into a long conversation which lasted two hours, the topic being Christianity and its founders. It is something when such men are led to think of Christ and his work; yet what a mighty outpouring of the Spirit is needed to reveal to such men their own sin and need of a Saviour!"

Mr. J. E. Chandler of Battalagundu, under date of November 12, also refers to this revival of Hinduism:—

"For a time it looked as if our work here was to be seriously interfered with. Tracts and leaflets were sold at a very low price, which were filled with low jokes against Christianity from Ingersoll and Bradlaugh, written in the style to take with the low-lived crowd. One man who had been reading one of these tracts attempted to disturb my Anglo-Vernacular School. Standing before the schoolhouse door, he tried by ridicule and bluster to make the boys leave. He did not shrink from using the most blasphemous words against Christ and the Holy Scriptures, giving the Master, the pastors and evangelists, and missionaries also, as black a character as he could find language to paint. But the bluster was too much for the people. We had established a character among them that could stand more than that, and we have heard nothing of the man except that he lost all his property in a fire that occurred a few days after.

"We have in this case only witnessed more of the defiant spirit which appeared in Madras and Madura. The pastors and a few of the evangelists (or catechists) give indications of a more prayerful and hopeful state of mind, and a stirring to bring in some of those who so persistently

stand outside the fold. Many know the truth, but will not embrace it."

Ceylon Mission.

RELIGIOUS INTEREST IN THE COLLEGE.

DR. HASTINGS sends a cheering account of the spiritual condition of this institution at Jaffna, saying,—

"In the college throughout the term just closed there was an increase of religious interest. The Christian students were more earnest in prayer and in labor for the conversion of their fellow-students. Prayer-meetings were more frequent and well attended. There were several very interesting cases of hopeful conversion among the students from heathen families.

"At our last communion on the thirtieth of September, five of the students were received to the church at Batticotta, and two on the same day to the church at Panditeripo. Of these seven, five were from heathen families. A number of others in the college are interested and express a desire for admission to the church. During our next term, commencing October twenty-fifth, we hope for still greater blessings."

One of these students was subjected to severe trials; for on his returning to his home his dying father reproached him for his confession of Christ. His family was greatly incensed against him because, when his father died, he would not consent to set fire to the funeral pile. The fidelity and spirit of self-sacrifice shown by these students is most cheering. An illustration of their devotion is given as follows:—

"Three of our Christian students have just returned from a short tour on four of the adjoining islands, in company with my general assistant. They visited the houses of the people and held meetings in the evenings in the schoolhouses, and they seem to have enjoyed the tour very much. Some two weeks before the close of the term, one of the three came to me with the request that I would allow some ten or twelve of the Christian boys, two each day, to leave the portion of rice, curry

stuffs, etc., allowed for one meal, in the hands of the steward, to be sold and the avails given to these three boys for their traveling expenses in going from one island to another. When I suggested that, as they proposed to go on a tour in the field under my charge, I could perhaps pay for their boats and other small expenses, the young man replied: 'No, sir, we prefer to pay these expenses ourselves by practising a little self-denial in respect to food each day.' I could not refuse their request, and they accordingly carried out their plan to the end of the term. I hope their little tour may be repeated in future vacations.

"Let our friends in America pray for us that our Christian students may show still more of the spirit of Christ, and that many more of the unconverted ones may be led to consecrate themselves to the service of Christ."

GIRLS' SCHOOL.

Mr. R. C. Hastings, of Oodoopitty, reports that series of meetings have been held which have awakened much interest. Village work has been prosecuted with increasing vigor. Christians have come together at some distant village of the district and spent a day in visiting the people and their homes, Bible-women working specially among their own sex. Mr. Hastings says:—

"In the boarding school there has been considerable interest, many of the girls coming out for Christ. At our last communion three who had long been inquirers united with the church, and we hope others will follow their example at the communion to be held next month. Of the thirty girls now in the school, sixteen are church members. Five others are children of Christian parents.

"We have had two sad cases of relapse into heathenism. They are girls who were with us last term, but who during the June vacation were given in heathen marriage. One was a member of North Erлары church; the other of Oodoopitty.

"Every effort was made to prevent these marriages, but without success."

Notes from the Wide Field.

AFRICA.

THE EAST COAST. — Archdeacon Farler, of the Universities' Mission, gives, in the November number of *Central Africa*, a short history of affairs on the eastern coast, arising from the presence of the German East African Company. He says that in 1885 certain German travelers went about among various tribes seeking to obtain, by treaty, sovereign rights over lands and peoples. No chief ever made such a treaty knowingly, yet these German travelers returned to Zanzibar with a whole bundle of so-called treaties by which they claimed full dominion over large territories on the coast. The natives were indignant at this claim. The late Sultan of Zanzibar, yielding to the Germans, authorized the settlement of German officials at various points along the coast, but the natives rose against them. The tribes in the interior sent down vast numbers of men to aid the Arabs and Swahili against the foreigners. Six thousand natives were assembled at Pangani, and quickly drove out the German officials, and since then the hostility has been most bitter. As to the relation of these events to the Universities' Mission at Bondei and Magila, Archdeacon Farler says that they were able to show the natives the distinction between the Germans and the English, so that the natives remained friendly to the mission. At the time of the attack at Pangani, the leaders declared to the British Consul-General, Colonel Euan-Smith, that they would guarantee the safety of the English missionaries at Magila. Mr. Farler at that time regarded the missionaries in no special danger, and thought that the chief source of anxiety was lest some friendly German, fleeing from the assaults of the natives, should take refuge at Magila, in which case it would be difficult to keep up the discrimination between the Germans and the English.

In a succeeding number of *Central Africa* a report is given of the state of the mission subsequent to the announcement of the blockade. Members of the mission are strongly opposed to this blockade, regarding it as having nothing to do with the slave-trade, and affirming that by depriving the natives on the coast of firearms, they will be simply at the mercy of the fierce interior tribes. The situation is very gloomy, but not hopeless.

No mainland station has been given up, and no work abandoned up to the latter part of November. The ladies of the mission had, however, been brought to Zanzibar.

THE CONGO. — The secular and religious interests of the people along the Upper Congo are advancing surely, if not rapidly. It is reported that there is a great demand for cloth on the Upper Congo, in exchange for ivory, and that steamers for trading purposes are being rapidly built along the river. The demand for porters between the seacoast and Stanley Pool is much greater than the supply, and there is a loud call for the railway which Mr. Stanley projected. The Baptist missionaries at Banza Manteke and at Mukinuika report good health and a fair increase in the number of converts. Medical work is proving helpful to the entrance of the gospel.

SAN SALVADOR. — The English Baptists, before commencing their work upon the Congo River, started a mission in the kingdom of Congo, of which San Salvador is the capital. In a recent number of their *Missionary Herald* Rev. William Bentley reports a return to San Salvador after seven years' absence, finding a great growth of the place, caused largely by the trade in cloth and in slaves. The Portuguese have sent a Resident there, with a garrison of some thirty soldiers. The native king is a good deal disturbed by this interference with his authority. Of course Roman Catholic missionaries are present with the Portuguese, but the Resident declares that, according to the stipulations of the Berlin Treaty, there is to be religious liberty. The king has heretofore listened to the Protestant missionaries, but he now claims to be perplexed by

the diverse religious instructions he receives, and declares that he cannot decide between them. He told Mr. Bentley: "I shall keep both these palavers in my heart, and when I appear before God he must decide and judge both, and the one who has told me wrong will get into trouble." Mr. Bentley reports that the natives who have listened to the truth are faithful and energetic, and understand the main points of Christian truth. There is a church of eighteen members, one half of them men. They contribute every Sunday for Christian work, putting their beads, knives, and cloth into a box at the door of the church. They support an evangelist who devotes one half his time to direct Christian work.

WEST AFRICA. — Archdeacon Crowther reports that on the sixth of August last the old skull-house at Bonny was destroyed under the authority of the king. It seems that the archdeacon and his assistants conferred with the chiefs and the people and then with King George himself, telling him that this *ikuba*, or skull-house, brought a curse on Bonny. At a meeting of the chiefs one of them said that he had formerly been a bitter enemy of the mission, but God had opened his eyes and now he believed that the *ikuba* should be cleared away. This was accordingly done, after prayer was offered, at six o'clock in the morning, and by night there was not one skull to be seen, and no post of the house was standing.

FROM UGANDA. — In our last number we gave encouraging reports from Messrs. Walker and Gordon and of the reception given the latter by King Mwanga. The later intelligence is still cheering, and we can only pray that the complications along the coast may not interfere with this good work in the interior. Mr. Gordon reports that the king had conducted himself in a friendly way; that he had asked for some gifts, but in return he had sent as many as seven cows to the missionaries. Many had been baptized, although the king had not publicly recognized the work, and many of the Christians were still in hiding. Some of the princesses, that is, daughters of King Mtesa and half-sisters of Mwanga, were in attendance at the Sunday services and had asked for baptism. Mr. Walker reports that the people came regularly to the mission premises and that the church council, composed of native elders, had administered affairs among the native Christians with great propriety and vigor. The latter part of June the king went on a march through his country. He had never seen much of it before, and he took with him five or six thousand men. All the communication with the north had been stopped, owing to the enmity between Kabarega and Mwanga.

P. S. A telegram appears in the London papers, dated Zanzibar, December 26, stating that news had been received that Mwanga had been deposed, and driven from Uganda by his brother, who ruled in his place.

RESCUED ABYSSINIAN SLAVES. — In September last a British gunboat captured three cargoes of slaves near Aden, at the entrance of the Red Sea. In the severe conflict which was necessary, the captains of the slave dhows were killed. When brought to Aden there proved to be in the company two hundred and seventeen boys and girls of from ten to twenty years of age, chiefly Abyssinians, and hence nominally Christians. They came from the extreme south of Abyssinia on the borders of the Galla country. They were captured by the Mohammedan Gallas, and were to be sold at Mocha to Moslems for infamous purposes. The English officers with great kindness and solicitude sought to put these rescued children under the protection of missionaries, and the Keith-Falconer mission, connected with the Scotch Free Church, has received sixty-two of them and proposes to raise a fund of \$7,500 for the education of these youths. At first no one could understand their language. They proved to be a very docile and intelligent company; and they have been placed under careful instruction. It is believed that, trained as they may be under the direct and sole care of the mission, they may be prepared for Christian labors among their own people. The mission is quite enthusiastic over the possibilities connected with these young

people, and it is felt that no better method could be devised for preparing missionaries for the Abyssinians and Gallas, than by training these children. Some of these rescued slaves were taken to Bombay, and we learn that our mission has been asked to receive a few of them, and possibly a portion of them will be sent to Sirrur to be under Mr. Winsor's care in the Industrial School. Dr. George Smith writes of two fugitive Abyssinians who escaped to India one half a century ago and came under the care of Dr. John Wilson, that one of them is now prime minister to King Johannes.

THE BASUTOS. — We learn from the *Journal des Missions* that the French missionaries among the Basutos are rejoicing greatly over the success of their theological school reestablished in the spring of 1886. An examination of the students, held in October, 1888, showed excellent results. The young men were examined in the ancient history of the East and of the first five centuries of the Christian era; in geometry, algebra, physics, and the history of English literature — this was the literary and scientific section. In the theological section the studies comprised Old and New Testament exegesis, ecclesiastical history, pastoral theology, and homiletics after Vinet; also, the study of Jewish customs and institutions in the time of Christ. The missionary examiners were astonished and delighted with the students' answers. "They not only knew the facts, but could give an account of them, explain, discuss, and defend them against our objections; in a word, they knew how to think. Memory was not all, intelligence had great part. It was especially gratifying that the young men comprehended how little they yet knew, and instead of being puffed up had become more modest."

ROMAN CATHOLICS AMONG THE BASUTOS. — The *Journal* also lays before its readers the serious difficulties threatening the Basuto Mission from the present attitude of the Roman Catholic missionaries near them. The priests came among the Basutos forty-seven years ago, but, until recently, made little trouble. Now, however, they are making great efforts to undermine the hold of the Protestant mission upon the Basutos which its age, the number of its missionaries and their influence upon the tribe, had given it. Nothing seems to have stimulated these efforts so much as the recent religious awakening among the Basutos which has so rejoiced the friends of the Protestant mission. The Romanists no longer remain in the region given them by Moshesh, but have established five stations even in the district of Thaba-Bossiou, carrying out apparently a plan of settling down opposite every Protestant station. "We are also attacked," says the *Journal*, "so to speak, in our moral position; the position which our first missionaries gained by their sagacity, activity, and devotion." For one instance: "Our missionaries have always proscribed as a heathenish custom, inseparable from grave abuses, the native marriage custom of the husband buying his wife with cattle. The discipline of our churches interdicted this custom, and the marriages blessed by our missionaries were legal even in the eyes of the chiefs. But the Roman Church, more accommodating in these matters, declares that it sees no inconvenience in the native custom of the dowry paid to the parents of a young girl, and allows it among its proselytes."

The pagan chiefs now not only complain of the strictness of the Protestants, but contest the validity of Christian marriages. In view of the increasing difficulties thus forced upon them, the Protestant mission earnestly pleads for reinforcements.

THE ZAMBESI. — M. Goy announces his arrival at Sefula, in the new Zambesi mission, in a letter sent by Portuguese traders returning to Benguela, on the West coast. M. Goy had been hospitably received by the king, Lewanika, who desired to learn to read, and had begun to take lessons with great zeal. His tribe, the Barotses, were going out on a raid against a weaker clan, and the king asked advice of the missionary, who assured him that the living God would punish such cruelty. The king thanked him for his counsel and renounced the project. However, his subjects were

enraged at this, and threatened to revolt, and the king yielded to their clamor. A "History of the Basuto Mission," from its foundation to the present day, is announced as to be ready with the new year. It has been prepared by M. Jousse, for thirty-two years a missionary in South Africa.

INDIA.

RUKHMABAI. — The case of this young woman has been frequently referred to in our pages. It will be remembered that, according to the Hindu custom, she was betrothed to a boy who, when he became a man was a profligate, and Rukhmabai refused to live with him. The question of infant-marriage thus came before the courts. At first the lower court decided that the marriage was not legal, since not consented to on her part; but the higher court reversed this decision. The matter caused intense excitement throughout India. The Hindus and the Mohammedans fought desperately for the maintenance of the legality of infant-marriages. The outcome of the case has been that a settlement is made by which Rukhmabai pays 2,000 rupees, and her so-called husband releases his claim. This decision, while it frees Rukhmabai, still leaves the legal authority on the side of the rightfulness of child-marriage. The woman has simply bought her freedom, as any slave might do. It is to be hoped that both English and Indian laws will be so framed as to afford no protection to this abominable practice.

THE VEDAS. — The *Dnyanodaya* thus speaks of the Vedas: "Two classes of persons entertain the most exalted notions of the Vedas. First, those who know nothing of them. This includes the great mass of the people of India, educated and uneducated. According to the Latin proverb, 'Everything of which we are ignorant is taken for something magnificent.' The other class consists of those who know nothing else. Such are the pandits, frogs in a well, and men like Dayanand Saraswati. The latter held that whatever was not to be found in the Vedas was false or useless; whatever was found in the Vedas was beyond the reach of controversy."

CHINA.

A FAVORABLE PROCLAMATION. — Mr. Stanley P. Smith will be remembered as one of the "Missionary Band" who is settled at Lu-ngan Fu, Shansi. Some disturbance was made by the people of the place, and it was proposed to turn out the missionary, but the magistrate, of his own accord, has issued a proclamation of which we give here a part. "Be it known that whereas the English teacher, Mr. Stanley P. Smith, and others, have come to Lu-ngan to propagate religion, they do so in accordance with treaty right; and further, these teachers come after it has been signified to us magistrates by official documents; the teachers all carry a passport, giving them the right of entry to every Fu, Chau, and Hien city. Having arrived here, we must, according to the treaty, assist them. Examine, and you will see China and England have been on friendly terms for many years. The teacher, Mr. Stanley P. Smith, has come here to establish a preaching hall to cure people of opium-craving and exhort men to be virtuous. Those are at liberty to hear who will. There are some who, having heard the doctrine, gave me (the Hien magistrate) to understand that certain senseless scoundrels had the impudence to stick up a placard on the the main-street crossing, meaning by their unfounded stories to mislead all, and stir others up to hurt virtuous men. Over and above apprehending (these scoundrels) I issue this proclamation to inform others. By this I want to let the whole city know thoroughly — soldiers and people. After the issue of this proclamation you must all fulfil your duty, and not be incited by this unfounded talk." There are further charges given in this proclamation which we in this country must read with a sense of mortification over the fact that the Chinese outdo the Americans in hospitality and goodwill. From other parts of China we hear that there is deep feeling of resentment at the passage of the bill excluding the Chinese from the United States.

Miscellany.

BIBLIOGRAPHICAL.

Memorial of Abner Kingman. Compiled and edited by his son, Henry Kingman. Boston: Press of Stanley & Usher. To be had at the Congregational Bookstore. Price, \$1.25.

This volume, printed but not published, deserves a wider circulation than those who have prepared it evidently anticipated. It is the brief story, admirably told, of a Christian merchant gifted in many ways, but whose life was quiet and unobtrusive, who says of himself: "I look upon business talent and opportunities as a gift for which I am accountable. If I can make more money, and apply it for the wants of my friends, for the spread of the gospel, and for the improvement of my fellowmen, it is my duty to make it and thus apply it." The duty thus clearly apprehended was faithfully fulfilled. Mr. Kingman's life was one continued charity, and we know not where to find a better illustration of the doctrine of the Scripture as to stewardship than in this memorial. It is worthy of study and of copy by all men young and old. Mr. Kingman was for years a faithful and valued member of the Prudential Committee of the American Board, and was a large contributor to its funds. But he did not limit his thoughts to gifts of money, large though they were. This

is shown by what is revealed in this volume concerning the training he gave his children, and the results of that training may be now seen in many ways, and especially in the fact that the son who has prepared this delightful memorial is now a missionary of the American Board in China. An admirable likeness of Mr. Kingman adorns the volume.

The Working Church. By Charles F. Thwing, D.D. 16mo, cloth, gilt top. The Baker & Taylor Co., 740 and 742 Broadway, N. Y. Price, 75 cents.

This modest volume will be prized by young ministers and other Christian workers. It was called forth by the experience of a young and energetic pastor, and is full of valuable practical suggestions. We call attention to one slight error which may be corrected in subsequent editions, upon page 150. Samuel Newell and Adoniram Judson are here referred to as though they were included among the five young men who attended the memorable prayer-meeting near the haystack at Williamstown in 1807, associates of Mills, Hall, and Richards. Newell was graduated that year from Harvard College, and Judson had not then been converted. Neither of them had been at Williamstown. But in due time the Lord gathered them into his chosen circle.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the colleges and seminaries and higher institutions of learning in our own and in foreign lands: that instructors and pupils may be animated by the spirit of Christ; that the young men and women therein may be consecrated servants of the Lord Jesus, and that from among them may come a great number of preachers and teachers who may go forth to labor among the unevangelized. (The Annual Day of Prayer for Colleges is Thursday, January 31.)

DEPARTURE.

December 18. From San Francisco, Miss Annie H. Bradshaw, to join the Japan Mission.

ARRIVAL IN THE UNITED STATES.

December 16. At New York, Miss Mary A. C. Ely, of the Eastern Turkey Mission.

DEATH.

December —. At Bloomington, Ill., Miss Melinda Rankin, the founder of the mission at Monterey, in Northern Mexico, subsequently transferred to the American Board.

For the Monthly Concert.

[Topics based on information given in this number of the *Missionary Herald*.]

1. A new station in West Africa. (Page 66.)
2. Nicomedia and its out-stations, Western Turkey. (Page 67.)
3. A tour in Asia Minor. (Page 68.)
4. The revival of Hinduism in India. (Page 70.)
5. Religious interest in Jaffna College. (Page 71.)
6. Tidings from Micronesia. (Page 63.)
7. Light and shade in Northern Japan. (Page 63.)
8. New churches on Kiushiu, Japan. (Page 62.)
9. Items from Africa. (Pages 72-74.)

Donations Received in December.

MAINE.

Cumberland county.	
Gorham, 1st Cong. ch. and so. (of wh. 50 for Mr. Roberts and 27 for Mrs. Bridgman),	100 54
Portland, Seaman's Bethel ch., 40; St. Lawrence-st. ch., 13,	53 00—153 54
Kennebec county.	
Augusta, So. Cong. ch. and so., add'l,	27 43
Winthrop, Cong. ch. and so.	10 00—37 43
Lincoln and Sagadahoc counties.	
Rockland, Leila E. Stubbs, to const.	
EUGENE M. STUBBS, H. M.	100 00
Oxford county.	
Bethel, ———,	10 00
Norway, 2d Cong. ch. and so.	4 00
So. Paris, Cong. ch. and so.	15 20—29 20
Penobscot county.	
Bangor, Hammond-st. ch., 79.69; Cent. Sab. sch., for Harpoot, 45,	124 69
Hamden, Cong. ch. and so.	6 50—131 19
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	8 89
Greenville, Union Cong. ch. and so.	15 00—23 89
Union county.	
No. Bridgton, Cong. ch. and so.	6 60
Waldo county.	
Belfast, 1st Cong. ch. and so.	39 23
York county.	
Lyman, Cong. ch. and so.	4 70
	325 78

NEW HAMPSHIRE.

Grafton county.	
Orford, John Pratt,	15 00
W. Lebanon, Cong. ch. and so.	23 50—38 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	5 21
Brookline, Cong. ch. and so.	1 00
Greenfield, Cong. ch. and Sab. sch.	17 00
Hancock, Cong. ch. and so.	25 00
Lyndeboro', Cong. ch. and so.	3 00
Manchester, 1st Cong. ch. and so., to const. JOHN A. GOODRICH, H. M.	105 08
Nashua, 1st Cong. ch. and so.	52 13—208 42
Merrimac county Aux. Society.	
Concord, South Cong. ch. and so., to const. Rev. ALFRED T. HILLMAN, H. M., 172.28; A friend, 5,	177 28
New London, Seth Littlefield,	12 00
Pembroke, Cong. ch. and so.	20 00
Warner, Mrs. R. W. Sargent,	1 00—210 28
Rockingham county.	
Atkinson, Cong. ch. and so. 44.40; Abigail L. Page, with other dona., to const. G. A. PAGE, H. M., 50,	94 40

Chester, Emily J. Hazleton, Exeter, 1st Cong. ch., A. N. M.	10 00
Newmarket, T. H. Wiswall,	10 00
North Hampton, E. G.	10 00
Portsmouth, Mrs. Lucinda Hill,	5 00—139 40
'Strafford county.	
Durham, Louise Smith,	1 00
Great Falls, 1st Cong. ch. and so.	20 00
Tamworth, Cong. ch. and friends,	6 00—27 00
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	4 94
Meriden, Mrs. Mary A. Bryant,	10 00—14 94
	638 54
Legacies. — Gilmanton, Henry W. Peaslee, by G. L. Peaslee, Ex'r,	500 00
	1,138 54

VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	99 25
Bennington county.	
Bennington, 2d Cong. ch. and so.	26 11
E. Arlington, Cong. ch. and so.	6 00
Manchester, Cong. ch. and so., m. c.	25 19
Rupert, Ira F. Sheldon, to const.	
EDWARD P. SHELDON, H. M.	100 00—157 30
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, Cong. ch. and so., 54; Rev. and Mrs. H. M. Andrews,	
20; Primary class, for Bibles for India, 2,	76 00
So. Woodbury, Cong. ch. and so.	5 00
St. Johnsbury, Rev. C. F. Morse,	
10; No. Church, for Japan, 5,	15 00—96 00
Chittenden county.	
Milton, Cong. ch. and so.	8 23
Franklin co. Aux. Society. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so.	8 00
Lamoille county.	
No. Hyde Park, Cong. ch. and so.	7 00
Waterville, Cong. ch. and so.	1 00—8 00
Orange county.	
Chelsea, 1st Cong. ch. and so., 31.83; Member of Cong. ch., 25,	56 83
Thetford, 1st Cong. ch. and so.	47 50—104 33
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Derby, Mrs. E. A. McPherson,	10 00—20 00
Rutland county.	
Pittsford, Mrs. Malinda Stevens,	5 00
Washington county Aux. Society.	
G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	14 05
Windham county Aux. Society.	
Brattleboro', Central Cong. ch., m. c.	50 56
Dummerston, Cong. ch. and so.	8 45

Guilford, Mrs. A. Chandler,	1 00
Grafton, Cong. ch. and so.	15 00
Newfane, Cong. ch. and so.	10 15
Townsend, Cong. ch. and so.	22 85—108 01
Windsor county.	
Royalton, 1st Cong. ch. and so.,	
16.55; A. W. Kenney, 100, to	
const. Mrs. CORNELIA A. KEN-	
NEY, H. M. = 116.55; 1st Cong.	
ch. and so., 13.36,	129 91
Windsor, Cong. ch. and so.	17 00
Woodstock, Frederick Billings, <i>extra</i> ,	
500; By Mrs. Seaver, for	
Mrs. Newell, 5,	505 00—651 91
	1,280 08

Legacies.—New Haven, Loyal W.
Stowe, by Loyal S. Doud, Adm'r,

300 00
1,580 08

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so.	5 00
Waqoit, A friend,	5 00—10 00
Berkshire county.	
Alford, Cong. ch. and so.	6 66
New Boston, Cong. ch. and so.	3 35
No. Adams, 1st Cong. ch. and so.,	
150.18; Cong. ch. and so., 23.25,	173 43
Pittsfield, 1st Cong. ch. and so.,	
59.52; So. Cong. ch. and so.,	
18.11,	77 63
Stockbridge, Cong. ch. and so.	85 15
W. Stockbridge Centre, Cong. ch.	
and so.	1 00
Williamstown, 1st Cong. ch. and so.	62 01—409 23
Bristol county.	
Berkley, Cong. ch. and so., 42.25,	
Ladies' Cent Soc., 11.52,	53 77
Raynham, 1st Cong. ch.	53 07
Westport, Cong. ch. and so.	15 00—121 84
Brookfield Association.	
Brookfield, Cong. ch. and so.	70 00
Dudley, 1st Cong. ch. and so.	9 98
Gilbertville, Cong. ch. and so., with	
other dona., to const. Rev.	
ARTHUR TYTCOMB, H. M.	40 00
Hardwick, Cong. ch. and so., add'l,	2 00
No. Brookfield, 1st Cong. ch. and so.	27 88
Sturbridge, 1st Cong. ch. and so.	53 93
Ware, East Cong. ch. (J. A. Cum-	
mings, to const. ADDISON RUGG,	
H. M.), to const. FRED SHARPE,	
MINNIE F. KOEHLER, HELEN J.	
BROWN, MARY SCOTT, and ETTA	
M. KENNEDY, H. M.	331 57
West Warren, Cong. ch., for Satara,	10 00—1,045 56
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	16 04
Essex county.	
No. Andover, Cong. ch. and so., to	
const, GEO. E. HATHORN, H. M.	135 00
Essex county, North.	
Ipswich, 1st Cong. ch. and so.	10 00
Newburyport, No. Cong. ch. and so.	19 00—20 00
Essex county, South.	
Danvers, 1st Cong. ch. and so.	101 83
Gloucester, Evang. Cong. ch., by	
Rev. R. P. Hibbard, 37.50;	
Mrs. Nancy E. Brooks, 10,	47 50
Lynn, 1st Cong. ch. and so., 23.31;	
John G. Allen, 60c,	23 91
Peabody, Rockville Ch.	7 00
Salem, Taber. Cong. ch. and so., m. c.	3 04
Saugus, Cong. ch. and so.	14 00—202 33
Franklin co. Aux. Society. Albert	
M. Gleason, Tr.	
Ashfield, Mrs. Alvan Perry, <i>extra</i> ,	5 00
Bernardston, Cong. ch. and so.	8 00
Conway, Cong. ch. and so.	7 00
Greenfield, 2d Cong. ch. and so.	57 92
Leverett, 1st Cong. ch. and so.	20 36
Montague, Cong. ch. and so.	28 00
Mount Hermon, Henry E. Sawyer,	25 00
Northfield, Trin. Cong. ch. and so.	20 00
Orange, Central Cong. ch. and so.	11 16

Warwick, Cong. ch. and so., towards	
organ for M. G. Fisher's work in	
China,	36 54
Whately, Cong. ch. and so.	55 00—273 98
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, Third Cong. ch. and so.	22 78
Huntington, Second Cong. ch. and	
so.	16 83
Mitteneague, Cong. ch. and so.	22 80
Monson, Cong. ch. and so.	34 36
Springfield, Memorial Cong. ch. and	
so., 29.22; A friend, 100,	129 22
Westfield, 1st Cong. ch. and so.,	
35.27; A friend, for teacher in	
E. C. Africa, 6,	41 27
Wilbraham, Cong. ch. and so.	33 00—300 26
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	70 00
Easthampton, Payson Cong. ch. and	
so.	232 59
Enfield, Cong. ch. and so.	17 85
Haydenville, Cong. ch. and so.	30 00
No. Hadley, Cong. ch. and so.	50 00
Northampton, Edwards Ch. and	
so., 28.12; Rev. H. L. Ed-	
wards, 10,	38 12
So. Hadley, 1st Cong. ch. and so.	25 00—463 56
Middlesex county.	
Arlington, Cong. Sab. sch., for Eu-	
phrates College,	15 00
Auburndale, A Christmas gift,	200 00
Cambridgeport, Prospect-st. ch.,	
341.21; Pilgrim Cong. ch. and	
so., 39.57,	380 78
Everett, Cong. ch. and so., for	
Japan,	100 00
Holliston, Cong. ch. and so.	146 80
Lexington, Hancock ch.	26 94
Malden, 1st Cong. ch. and so., 37;	
E. M. W., 100,	137 00
Medford, Mystic Ch. and so.	213 47
Newton, Eliot ch.	193 81
Newton Centre, Cong. ch. and so.	326 93
Newtonville, Cent. ch. and so.	165 86
Reading, Cong. ch. and so.	10 00
Sherborn, Pilgrim ch.	30 00
Wakefield, Cong. ch. and so.	134 13
Winchester, 1st Cong. ch. and so.	86 34—2,172 06
Middlesex Union.	
Boxboro', Cong. ch. and so.	10 00
Groton, Cong. ch. and so.	150 00
Leominster, Cong. ch. and so.	112 75
Littleton, Cong. ch. and so., 18;	
In memoriam, 10,	28 00
Pepperell, Cong. ch. and so.	33 95
Townsend, Cong. ch. and so.	1 00
Tyngsboro', Cong. ch. and so.	4 00—339 70
Norfolk county.	
Brookline, Harvard ch., 417.88; A	
friend, 1,	418 88
Cohasset, 2d Cong. ch. and so.	200 00
Hyde Park, 1st Cong. ch. and so.	41 68
Medway, Village ch. (prev. ack'g'd,	
40),	60 00
Norfolk, Cong. ch. and so.	7 04
Quincy, Ev. Cong. ch., 51.34;	
Rev. Edward Norton, 50; Wash-	
ington-st. ch., 3,	104 34
Randolph, Cong. ch. and so., m. c.,	
6 months,	74 05
Stoughton, 1st Cong. ch. and so.	7 65
Wellesley Hills, Cong. ch. and so.	75 00—988 64
Old Colony Auxiliary.	
Rochester, 1st Cong. ch. and so.	20 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	58 83
Campello, A. C., for preacher in	
Austria,	150 00
East Bridgewater, Union Cong. ch.	8 65
Marion, Cong. ch. and so.	12 31
No. Middleboro', Cong. ch. and so.	36 60
No. Scituate, Cong. ch. and so.	6 00
Scituate Centre, Cong. ch. and so.	7 75—280 14
Suffolk county.	
Boston — Summary for 1888: —	
Park-st. church,	9,414 06
do. to Woman's Board,	792 50—10,206 56
Old South church,	5,520 00
do. to Woman's Board,	791 00—6,311 00

Union church,	1,270 55
do. to Woman's Board,	1,107 13—2,377 68
2d ch. (Dorchester),	1,799 77
do. to Woman's Board,	510 17—2,309 94
Mount Vernon church,	1,748 77
do. to Woman's Board,	414 00—2,162 77
Central church,	1,425 63
do. to Woman's Board,	422 90—1,848 53
Shawmut church,	1,484 00
do. to Woman's Board,	312 65—1,796 65
Eliot church,	526 54
do. to Woman's Board,	347 86—874 40
Walnut-ave. church,	696 91
do. to Woman's Board,	105 00—801 91
Immanuel church,	344 87
do. to Woman's Board,	389 09—733 96
Central church (Jamaica Plain),	219 35
do. to Woman's Board,	383 80—603 15
Winthrop ch. (Charles'n),	424 89
do. to Woman's Board,	150 00—574 89
Phillips church,	162 10
do. to Woman's Board,	244 25—406 35
Harvard ch. (Dorchester),	24 00
do. to Woman's Board,	317 25—341 25
Village ch. (Dorchester),	133 31
do. to Woman's Board,	161 60—294 91
South Evang. ch. (West Roxbury),	109 46
do. to Woman's Board,	90 43—289 89
Berkeley-st. church,	194 52
do. to Woman's Board,	84 35—278 87
Brighton church,	141 53
do. to Woman's Board,	115 00—256 53
Pilgrim ch. (Dorchester),	73 25
do. to Woman's Board,	117 70—190 95
Highland church,	79 62
do. to Woman's Board,	107 08—186 70
1st church (Charles'n),	102 50
do. to Woman's Board,	50 00—152 50
Allston ch. (Allston),	24 47
do. to Woman's Board,	50 00—74 47
Trinity ch. (Neponset),	27 85
do. to Woman's Board,	41 03—68 88
Boylston ch. to A. B. C. F. M.,	24 44
Miscellaneous to Woman's Board,	519 95
Legacies	4,135 00
A lady, 150; Hollis Moore Memo. Trust, for books for native preachers, Western Turkey, 16.20; Edward A. Strong, 50; A friend, 3; Betsy Wood, 2; A friend, 2; Other donations and legacies, particulars of which have been acknowledged, 3,352.43,	3,575 63
Acknowledged elsewhere,	41,397 76
	39,701 37
	1,696 39
Chelsea, 1st Cong. ch. and so., 54; 3d Cong. ch., 51.69; Miss A. M. Dutch, 5,	110 69—1,807 08
Worcester county, North.	
Athol, Cong. ch. and so.	33 65
Templeton, Cong. ch. and so.	16 96
Winchendon, No. Cong. ch. and so.	28 11—78 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Holden, Cong. ch. and so.	9 50
Leicester, 1st Cong. ch. and so.	131 55
Northboro', Cong. ch. and so.	15 00
Oxford, 1st Cong. ch. and so.	25 00
Paxton, Cong. ch. and so.	10 50
Shrewsbury, Cong. ch. and so.	44 12
West Boylston, 1st Cong. ch. and so.	11 03
Worcester, Union Cong. ch. and so., 192.64; Old South ch., 35; Salem-st. Cong. ch. and so., 25.92; A New Year's gift, 10,	263 56—310 26
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, Rev. George A. Putnam, extra,	10 00
Northbridge Centre, Cong. ch. and so.	25 00

Upton, 1st Cong. ch. and so.	42 74
Westboro', Evang. Cong. ch. and so.	126 34—204 08
Bardswell's Ferry, Lucy E. Hale,	1 00
—, W. L., 150; "Cash," 100,	250 00
	9,658 28

Legacies. — W. Newbury, Mrs. Hannah W. Carr, by J. C. Carr, Adm'r,	300 00
Marion, Mary Luce, by Geo. L. Luce, Ex'r,	53 00—353 00
	10,011 28

RHODE ISLAND.

East Providence, Newman Cong. ch.	20 00
Providence, Pilgrim Cong. ch.	50 00—70 00
Legacies. — Providence, George W. Angell, by Rev. T. Laurie, Ex. bal.	851 98
	921 98

CONNECTICUT.

Fairfield county.	
Bridgeport, Olivet Cong. ch., 14.25; 1st Cong. ch., 5,	19 25
Danbury, 2d Cong. ch. and so.	22 50
Green's Farms, Cong. ch. and so.	66 80
Greenwich, 2d Cong. ch. and so.	286 00
Long Ridge, Cong. ch. and so.	2 00
Norwalk, 1st Cong. ch. and so.	32 29
Redding, A friend,	3 00
Ridgefield, 1st Cong. ch. and so.	38 80—475 64
Hartford county. W. W. Jacobs, Tr.	
Berlin, Second Cong. ch. and so.	61 67
Bristol, Cong. ch. and so.	62 66
Buckingham, Young Folk's Mission Circle, for Miss Bartlett's Kindergarten,	10 00
East Avon, Cong. ch. and so.	16 00
Glastonbury, Wm. S. Williams,	300 00
Hartford, First Cong. ch. and so.	959 95
Kensington, Cong. ch. and so.	6 80
Manchester, 2d Cong. ch. and so., to const. Rev. CLARENCE H. BARBER, H. M.,	77 12
New Britain, 1st Ch. of Christ, 225.14; South Cong. ch. and so., 20,	245 14
Newington, Cong. ch. and so.	11 41
Plantsville, Cong. ch. and so.	96 18
Plainville, Cong. ch., to const. A. McCLEAN, H. M.	139 00
Rocky Hill, Cong. ch. and so.	10 00
Unionville, 1st Ch. of Christ,	30 00
West Hartford, 1st Ch. of Christ,	70 44
West Suffield, Cong. ch. and so.	12 00
Windsor Locks, Cong. ch. and so.	114 45—2,212 82
Litchfield co. G. M. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	5 11
Goshen, Cong. ch. and so.	136 75
Kent, 1st Cong. ch. and so.	22 23
Litchfield, Miss Jennie E. Wheeler,	4 00
Morris, Cong. ch. and so.	10 81
Nepaug, Cong. ch. and so.	10 00
New Milford, Mrs. Lucy Turrill,	15 00
No. Canaan, Cong. ch. and so.	3 21
Plymouth, George Langdon,	50 00
Sharon, Cong. ch. and so.	130 13
Terryville, Cong. ch. and so.	35 78
Torrington, 1st Cong. ch. and so.	5 00
Washington, Cong. ch. and so.	1 50
Watertown, Cong. ch. and so.	35 00—464 52
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so.	54 85
East Haddam, A friend,	10 00
Hadlyme, Cong. ch. and so.	26 00
Middletown, South Cong. ch. and so., 266.75; 1st Cong. ch. and so., 39.79; 3d Cong. ch. and so., 11.62,	318 16
Portland, 1st Cong. ch. and so.	43 19
Westbrook, Cong. ch. and so.	31 48—483 68
New Haven co. F. T. Jarman, Agent.	
Cheshire, A friend,	25 00
East Haven, Cong. ch. and so.	12 19
Fair Haven, 1st Cong. ch. and so. (of wh. Rev. Burdett Hart, to const. SAMUEL HEMINGWAY, H. M., 100),	167 19

Meriden, 1st Cong. ch. and so.	5 00
New Haven, 1st Cong. ch. and so., 403.59; United ch., 175.55; Church of Redeemer, 150; Centre ch., m. c., 2.94; Richard E. Rice, 20; L. A. B., 10,	762 08
So. Britain, Cong. ch. and so.	15 42
Waterbury, 2d Cong. ch. and so.	268 77
Wolcott, Cong. ch. and so.	7 20—1,262 85
New London co. L. A. Hyde and H. C. Learned, Trs.	
Bozrah, Esther A. Miller,	20 00
Grassy Hill, Cong. ch. and so.	28 00
New London, 1st Ch. of Christ, with other dona., to const. CHAS. W. CHAPIN, H. M., 95.50; A friend, 1st ch., 50,	145 50
Stonington, 2d Cong. ch. and so.	56 50—250 00
Tolland co. E. C. Chapman, Tr.	
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Rockville, Union Cong. ch.	74 35
Somers, Cong. ch. and so.	38 37
Stafford Springs, Cong. ch. and so.	9 51
Vernon, Cong. ch. and so.	36 20—446 47
Windham county.	
Danielsonville, Westfield Cong. ch. and so.	29 44
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Windham, Cong. ch. and so.	15 00—120 16
—, A friend,	300 00
—, A friend,	7 40
—, —, for Samokov,	24

6,023 78

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6,284 03

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15,016 65

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Berea, Cong. ch.	2 91
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Brighton, 1st Cong. ch.	3 25
Brooklyn Village, Cong. ch.	11 37
Brownhelm, Cong. ch.	19 00
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	1,667 26

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Danville, Mrs. A. M. Swan,	6 00
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Evanston, 1st Cong. ch., to const E. D. REDINGTON, N. D. WRIGHT, D. A. KIMBALL, M. A. DEAN, and Mrs. J. H. KEDZIE, H. M.,	512 21
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	871 25

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5, Santa Cruz, Cong. ch.	27 00--399 70

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NEW YORK. — Oswego, 1st Cong. ch. 2 00	MONTANA TERRITORY. — Poplar Creek, Geo. H. Wood, 27
PENNSYLVANIA. — Mahanoy City, E. Jenkins, 50	141 58
OHIO. — Lorain, Children, 2; Oberlin, 2d Cong. Sab. sch., 20, 22 00	Donations received in December, 54,591 49
	Legacies received in December, 7,395 23
	61,986 72
	Total from September 1 to December 31: Donations, \$117,241.49; Legacies, \$15,063.58=\$132,305.07.

FOR YOUNG PEOPLE.

ANCIENT ARMENIA AND THE ARMENIAN CHURCH.

BY REV. HERMAN N. BARNUM, D.D., OF HARPOOT.

ANCIENT Armenia occupied a large portion of the eastern part of the present Turkish Empire, and a small portion of Russia and Persia. As the region embraces the Taurus and the Anti-Taurus ranges, it is mountainous. Its earliest history, like all secular history of those times, is traditional and uncertain; but it is claimed that the government was one of the earliest formed, and that it was nearly cotemporary with the building of the Tower of Babel. It was in close relations with Assyria and Babylon and the empires of Cyrus and Alexander, and like them it was subjected to great vicissitudes, although its mountains were no little protection from invading foes.

In the fifth century of our era Armenia became subject to Persia, but about the middle of the seventh century it was subdued by the Saracens, who restored to it a nominal independence by the Armenians paying an annual tribute to the Mohammedan caliphs for about four centuries, until the caliphs were set aside by the Seljukian Turks, the predecessors of the Ottoman Turks, who are now in authority. Since the eleventh century they have been under Turkish dominion.

The largest rivers are the rivers of sacred history, the Euphrates and the Tigris. The former is nearly 1,800 miles long. The river at the point shown in the picture on the next page is about 350 feet wide. This is five miles below the junction of the two branches of the Euphrates on its passage through the Taurus Mountains. This is where we have generally crossed the river in going to Harpoot, which is about thirty miles beyond, eastward. There is an occasional bridge on the branches of the river, but I never saw or heard of one over the main stream. The ferryboat is a rude scow, propelled by a pole and a couple of oars, which, with the current, carry the boat diagonally across, leaving it to be drawn by men and ropes up to the proper landing-place on the opposite bank. The houses shown in the cut, for which we are indebted to Tozer's valuable book on Turkish Armenia, belong to the village of Gaban Maden, an out-station of Harpoot. The main part of the village lies to the left of the houses which are seen. The building to the right is an unused Greek church.

The Tigris is about two thirds of the length and size of the Euphrates. The view given on page 86 is of the Tigris after it has left the mountains of Armenia,



THE EUPHRATES AT GABAN MADEN.

at a point one hundred and twenty miles southeast of Gaban Maden, in the picture above, and a mile below Diarbekir, which was the missionary station of Mr. and Mrs. Augustus Walker. Since the death of Mr. Walker, in 1866,

Diarbekir has been an out-station of Harpoot. This was the ancient Amida ; and no city in Turkey has so massive and so well preserved a wall as this. The bridge was doubtless of Roman construction, but the broad arches of the central portion are the repairs of some more modern power.

Armenian ecclesiastical history claims that the "Greeks," mentioned in the twelfth chapter of John, who wished to see Jesus, were Armenians, sent by their king, Abgar. The Apostle Thaddeus, assisted by Bartholomew and Jude, is supposed to have been the herald of the cross in that country. Many ancient churches are by tradition ascribed to him, but the gospel had indifferent success until about the year 300, when through the influence of Saint Gregory the Illuminator, who belonged to the royal family, Christianity was formally adopted by the Armenian government. This is probably the first time the Christian Church was allied to the State ; and like all such alliances, it was a disaster to the church. The Armenians rejected the decisions of the Council of Ephesus in 451, which condemned the theory of one nature in Christ, so they have generally been classed among those who hold that Christ's human nature was absorbed by the divine, "just as a drop of water is lost in the sea," and hence they have rested under the anathema of the Greek and Roman churches. In doctrine and worship they resemble the Greek Church, although they are more simple-minded and more easy of access than the Greeks. They have pictures in their churches, but not graven images. They believe in the intercession of saints ; in prayers for the dead, but not in purgatory ; in transubstantiation, and in absolution through confession to a priest and through penance. Their priests must marry once, and only once ; but the higher clergy must never marry. The priests are generally very ignorant, but ignorance is no barrier to the priesthood, as they are not required to preach. If they can read the prescribed ritual for the morning and evening service at the church, and also at weddings and funerals, no other qualification is required.

The chief of the hierarchy is the Catholicos, and he lives in Russian Armenia. The duties of the Armenian Patriarch, who lives at Constantinople, are, like those of the Greek Patriarch, largely political, for each one of the nationalities of which Turkey is composed maintains a distinct organization, and retains certain prerogatives, such as the decision of questions pertaining to marriage and inheritance, the trial and punishment of the clergy, etc., although the government is gradually withdrawing these privileges. The Patriarch, as the representative of his people at the capital, also has duties somewhat like those of a foreign ambassador. So the bishops whom he appoints over the dioceses devote themselves more to the temporal than to the spiritual concerns of their people. They occasionally preach, but this service is more frequently performed by *vartabeds*, a class below the bishops, some of whom receive special training for this office. In the majority of churches preaching is seldom heard, but there is a great improvement of late years in this respect, as well as in the character of the sermons.

The reading of the Bible has never been formally forbidden, and it is received as possessing absolute authority. It was translated about the year 400. Parts of it are read or chanted in the daily service of the church, but the ancient

language is little understood, and the tone in which it is read renders it still more unintelligible. The modern translation, made by American missionaries, has



THE TIGRIS NEAR DIARBEKIR.

had a very wide circulation, and it is rapidly preparing the way for a complete reformation of the Armenian Church.

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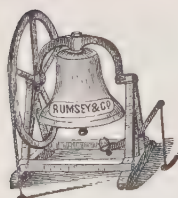
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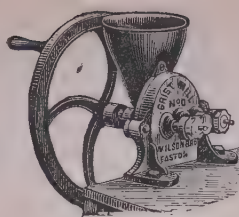
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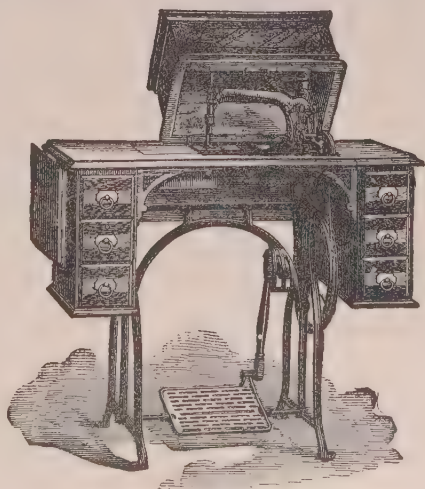
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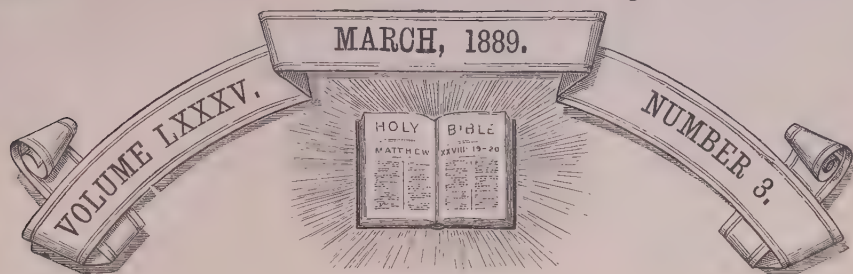
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WE regret to report that the plan which had been formed for sending Rev. B. Fay Mills and an associate to India, and possibly also to Japan, to labor for a time as evangelists, is likely to fall through. It is a principle with Mr. Mills to undertake work only in places where all denominations heartily unite in calling for his services, and this principle upon which he acts in this country, he wishes to adhere to if he goes abroad. While several leading missionary boards, including the London Missionary Society and the Free Church of Scotland, are heartily in sympathy with the plan to send these evangelists, it now seems probable that there will not be such unanimity as to lead Mr. Mills to consent to go. The work accomplished last year by the English Church "missioners" who went to India and Ceylon, holding special services at various mission stations, resulted in a great quickening in the Christian life of believers, and in the conversion of many souls. The presence and addresses of Messrs. March and Porter in India, Japan, and elsewhere, have produced a marked impression, though the thought of what would be termed an evangelistic tour was not in the minds of these gentlemen when they started from America. Such labors seem to promise much good, and we deeply regret that anything should stand in the way of the plan to which we have referred.

It is seldom that we have the privilege of reporting so many persons in one family as laborers together in the foreign mission work, as in the following instance. It is now less than three years since Rev. M. A. Crawford removed from Guadalajara to Hermosillo, in the State of Sonora. The fact that there was no evangelical preacher in the entire State attracted him and his good wife, a daughter of the veteran missionary Sturgis, of Micronesia. After so short a period he reports interest awakened at several points, a church organized in Hermosillo, a large quantity of Bibles, Testaments, and other religious books distributed, mainly by sales, and generous offers of help from several American gentlemen engaged in business in that quarter. Mr. Crawford feels that the time has come for the erection of a chapel in Hermosillo. In justice to the work in hand he cannot wait longer, and his kindred at home felt as he did, as the list of subscriptions shows. His father, Adam Crawford, two brothers, and one sister, Lawn Ridge, Illinois, pledge six hundred dollars; John Crawford and wife, La Prairie Centre, Illinois, three hundred dollars; Adam Crawford, Jr., and wife, Seward, Nebraska, one hundred and fifty dollars; M. A. Crawford and wife, (missionaries), one hundred dollars; making eleven hundred and fifty dollars from one family! How much of interest, prayer, and sacrifice does this sum represent! A friend in Oakland, California, Mr. Samuel T. Alexander, pledged two hundred and fifty dollars; an American friend in Hermosillo, Mr. E. H. Hathaway, one hundred dollars; Rev. R. T. Luton, Nogales, Arizona, fifty dollars; and Lillie Wetmore, La Prairie Centre, Illinois, ten dollars. Who will join these good friends in making up the remaining six hundred dollars needed for the purchase of the land required, and for the erection of the chapel; and then supplement the good work by making up fifteen hundred dollars for the building needed as a residence of the missionary and for school purposes? We ask our good friends interested in Mexico to show their faith by their works.

A MAIL has reached us from Kusaie and the *Morning Star*, brought apparently by a chance vessel to Honolulu. Captain Garland writes, September 10, from Jaluij, that he arrived there on the eighth of that month, having left Kusaie on the third. The vessel was making good time, and the captain hoped to be at Honolulu at the appointed date. We deeply regret to be obliged to report the fact that the German occupation of the Marshall Islands is proving unfavorable to missions. Both Captain Garland and Dr. Pease speak of the regulations established by the German Imperial High Commissioner as calculated, really if not designedly, to hinder effective missionary work. For instance, one rule forbids all sales of real property to foreigners. Dr. Pease says: "I have endeavored to get permission to purchase, or at least to rent, some small plots of land for the use of our teachers as sites for schoolhouses, churches, etc., but I was peremptorily refused, and the High Commissioner intimated to me that I was not to expect any relaxation of this restriction in the future. We may hold what land we have already acquired, but cannot purchase any more. The Germans have imposed a tax on the natives, which seems to us missionaries enormously heavy considering the resources of the islands. For instance, there is a tax laid upon Ebon of five hundred dollars, and on other islands in proportion." Other hindrances imposed are the requirement that the *Morning Star*, for the privilege of selling goods even to the native teachers connected with the mission, take out a trading license for each trip, costing two hundred and fifty dollars, also a regulation by which the *Star* would be required to enter the port of Jaluij before going to Pleasant Island. This latter requirement may possibly be relaxed, the German commissioner promising to report to the home government what hardships the enforcement of the regulation would involve. These are serious obstacles to our missionaries in that region, and it should be known that they are working against odds. Would that the knowledge of these matters could arouse a sentiment which would avail to influence Germany to abandon its unjust colonial policy. She seems determined to extend her possessions in the Southern Seas, and it would not be surprising to learn that she has before this assumed the sovereignty of the Gilbert Islands.

It was suggested in our last number that direct tidings from Mr. H. M. Stanley would probably be received by the time that issue was in the hands of our readers. This proved to be the case, but the information was scanty, and we are still awaiting letters, said to be on the way from Stanley Falls, that will give fuller reports. It is clear that all the rumors that have reached Suikin concerning the capture of Emin Pasha and Stanley were false, though what has become of the intrepid governor is quite uncertain. Still there is every reason for hoping that both Stanley and Emin Pasha are prospering in their enterprises. Any day may bring us full reports.

WE are glad to learn that the seventh thousand of the edition, in two volumes, of the report of the London Missionary Conference has been called for in England. This indicates that the work is having a wide circulation, as it deserves to have, and we trust we shall hear of an equally extensive demand for it in this country.

THE situation in East Africa seems to grow more and more deplorable. Information comes of the destruction of German missionary stations and the slaughter of eight German missionaries, one of them a woman. A Zanzibar despatch of January 24 reports that Mr. Brooks, who was a missionary of the London Society at Urambo in the interior, on coming to the coast was murdered near Saadani, with sixteen of his followers. It is reported that Mr. Brooks was killed simply as a white man, in revenge for German cruelties. It has been hoped that the natives would distinguish between the German colonists and the English missionaries, but in their wrath against foreigners it is doubtful if the prestige of the English will avail for their protection. Intense anxiety is felt in reference to the safety of the missionaries in the interior. It is becoming clear to those who had hoped otherwise that the blockade has little to do with the slave-trade, and that the result of the imbroglio will be the breaking up of all existing plans for civilizing and Christianizing the region. The outlook for missionary work in that region is inexpressibly sad. All that remains to be done by Christian people is to commend those who have sought the good of this portion of Africa to the watchful care of Him who can make the wrath of man to praise Him.

A VIGOROUS reply to Canon Taylor's criticisms appears in the *Regions Beyond*, written by Mrs. H. Grattan Guinness, in which she specially meets the Canon's notion that missionaries should be celibates. Aside from the fact that women as well as men are called to serve Christ in extending his kingdom, the ground is properly taken that missionary work, in order to be successful, requires the presence and labor of women. "A mission without women is only half a mission, and if extra expense is involved in sustaining married missionaries, it is an inevitable expense that ought to be incurred. Heathen women and girls must be loved and sought, taught and cared for, and men cannot do this. The mission-field has many inevitable and severe privations. There is not the slightest justification for adding to these the cruel and unnatural trial of celibacy against the express teaching of Scripture, and for the sake of saving a little money. Why should we impose on the already severely tried, lonely, and self-denying missionary all the evils of celibacy, for the sake of sparing to Christians at home the slight self-denial of giving a little more of their superfluity?"

The Gospel in all Lands answers, so far as relates to the Methodist Episcopal Church, the question raised some time since as to the comparative cost of converts at home and abroad. Taking the items of ministerial support, church building, and current expenses, it appears that in the home land for each member and probationer added during 1887 there was an expenditure of \$151.73, while in the foreign field the average for each member and probationer added was \$133.53, of which over thirty-three dollars was paid by the converts themselves. This is not the highest ground on which to base an argument for foreign missions, but in view of the general impression as to the great cost of such work, it is well that the facts be known.

BISHOP HURST, in *The Independent*, says that 229 newspapers are now published in Mexico—72 in the capital and 157 in the provinces. Of these, six are published by Protestants.

SOME of the most remarkable utterances against the crime of sending strong drink to Africa come from the Africans themselves. The woe caused by the drink demon is graphically depicted by the chief of Bechuanaland, Khame, who lately wrote to an English official in South Africa: "I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God, who helped me then, would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matebele, which kill men's bodies, and it is quickly over; but drink puts devils into men, and destroys both their souls and their bodies forever. Its wounds never heal."

BISHOP TAYLOR of the Methodist Church, who sailed on his return to Africa in December last, has started a magazine to be the organ of his mission. It is entitled the *African News* and is published by T. B. Walsh in Philadelphia. Its editor is to be the bishop himself, although resident in Africa. The first number is interesting, containing a likeness of the bishop, a sermon by him, the beginning of an autobiography, with letters from missionaries on the west coast of Africa.

WE have been impressed by an article in *The Japan Weekly Mail*, December 15, a paper which is frequently on record as questioning the supernatural origin of Christianity or of any other religion, and which cannot be regarded as prejudiced in favor of the Christian faith. The article referred to dwells upon the fact that missionaries are much spoken against by the foreign communities in countries where they are laboring, largely because they preach against the worldliness which is the distinguishing characteristic of these foreign communities. The *Mail* takes issue with Canon Taylor in regard to his method of judging the results of missionary labor by the number and the cost of the converts made. It says: "In respect of Japan, this is the very last test we should apply. The good done by missionaries in this country is not to be measured at all by the arithmetical gain they secure to Christendom. First among their eminently useful achievements is the quickening impulse their presence and propagandism impart to the general cause of religion." In illustration of this the *Mail* says that whatever of good now comes from Buddhism is an indirect result of missionary work. "Until the past few years, Buddhism had virtually fallen asleep in Japan. Only to-day, indeed, is there any evidence of a really earnest attempt to revive it. And to what is that attempt avowedly due? To contact with militant Christianity. 'Unless we stir ourselves,' the Buddhists say, 'we cannot hope to hold our ground against this energetic, untiring propagandism.' " In view of the religious position which the *Mail* occupies, its further utterances in regard to the Christian missionary are worth quoting. "The good he is accomplishing as an educationist in Japan is enormous. At the schools founded by his societies and conducted under his auspices large numbers of Japanese boys and girls receive training that cannot fail to exercise a salutary influence on the national life. There is no minifying this immense benefit. If the missionary in Japan accomplishes nothing else, he would still have a worthy result to show. But he does accomplish more. Never mind about the arithmetical results of his preaching.

Each of his converts may cost as many pounds sterling as Canon Taylor pleases, and their yearly aggregate may bear as small a ratio as that eminent divine likes to the annual increment of the non-Christian population. There still remain the incontrovertible facts that by means of moral education the missionary is conferring an incalculable boon on the rising generation, and filling a dangerous blank in their ethical training ; while by the ventilation of his doctrines and the example of his earnestness he supplies to the whole body of religion, whatever garments it be clothed in, a vivifying influence without which it would become virtually inanimate."

A COPY of the Bible in Bulgarian has been presented to Prince Ferdinand of Bulgaria, by one of our missionaries in person, and the Court Journal has made mention of this fact, and the prince has returned an expression of his thanks. In this connection there is much that might be said, but which it may be inexpedient to report, concerning the attitude of some persons in high position in Bulgaria towards the work of our missionaries. It is perhaps enough to say here that the nature of that work is well understood and that much of it is cordially approved. Many thousands of cards have been printed giving the best thoughts of eminent men upon a variety of subjects, such as education, faith, freedom, love of native land. This and similar literature is now circulated literally from palace to cabin. The mother of one who is in a high position recently said to a missionary : " I know all about you and your work and your books. When I was forty-five years old I could not read a word, and I learned to read expressly that I might read the Bible, and now your Bible is my great comfort day and night." In our prayers for kings and governors, let not the rulers of Bulgaria be forgotten, especially now while rumors are current, possibly for reasons intimated in this paragraph, that Russia and the Greek Church are seeking the overthrow of the existing government.

AMONG the letters from the missions will be found an account of a missionary tour through the section of China which has been desolated by the overflow of the Yellow River. A letter from Rev. A. H. Smith, referring to this same tour, says that at the time of their visit the great breach made a year and a half ago in the banks of the river remained unclosed for a breadth of about four hundred feet, and "as the whole volume of the river rushed through this breach in a torrent of a hundred feet deep, we see no reason to suppose that the work can ever be done, and no reason to think that the sum expended there, officially reported to be above fourteen millions of dollars, is not wholly thrown away." An incidental advantage, however, has been the employment given to tens of thousands of laborers.

It is reported that the Italian government has opened a large and expensive educational institution at Aleppo, Central Turkey, sending from Italy twelve teachers, six men and six women. This institution is to be entirely secular, and the subject of religion is not to be mentioned in it. The Roman Catholics are very strong at Aleppo, having large and well-supported schools, and, it is said, seventeen thousand adherents.

IN connection with the London Missionary Conference a volume was issued by the London Religious Tract Society entitled "A Handbook of Foreign Missions." This, as we said at the time, was an incomplete record, though the plan was excellent. We learn that arrangements have been made for a new volume based on this handbook, but enlarged and thoroughly revised, to be called the "Missionary Year Book," to be published simultaneously in England and America in May next. Rev. J. T. Gracey, D.D., will be responsible for the portion relating to the missionary societies of the United States and Canada. The volume will contain about four hundred pages, one fourth of which will be given to the work of American societies. Such a volume, if it fulfils its promise, as we have every reason to anticipate that it will, will be an invaluable handbook, and will be welcomed by all friends of missions.

THE new postal service between Portugal and the African colonies will be inaugurated next June under the name of the Royal Portuguese Mail. The steamers have been built at Greenoch, and will provide a first-class service. They will touch at South Africa and at the principal West African ports. Thanks to this arrangement, the Congo will now be less than fifteen days' voyage from Europe.

SOME things have recently been said about the lavish expenditure of missionaries. A missionary who has labored forty years in Southern India in connection with the American Board writes us of his experience, which was that when he first went to India he followed the advice given him and bought a carriage that would carry four, together with a pair of oxen, the whole establishment costing one hundred and fifty dollars. Some years afterward, a pair of springs from America were procured to ease the heavy jolting, and some parts of the vehicle were renewed from time to time; but this cart, as we might call it, was the only family conveyance *for thirty-seven years*. To be sure the missionary had another cart for use on tours, covered with coarse matting to keep out the rain, and filled with straw on which to sleep, and a table and a chair, with boxes for food and clothing, all for use when passing among the villages in the large district over which the missionary was obliged to travel in order to keep oversight of the work in scores of villages. The charge of lavish expenditure rebounds very lightly when it strikes against the hard facts of missionary experience.

WE learn from Chicago that a missionary organization has been recently effected among the students of various medical colleges. Four medical schools are represented in this Students' Medical Missionary Union, and from thirty to forty undergraduates are present at its meetings. This augurs well for medical missions in the future.

A HOME missionary pastor in a western Territory, whose church has a roll of less than fifty members, sends a gift of one hundred dollars to the treasury of the Board, saying, "We have planned and saved for this all the year, and we believe that the Lord will bless our prayers through this money that seems so small compared with what we should like to give. I hope the call will be for a million next year. I am persuaded that our single denomination could give ten millions, and be better for it."

A WORK FOR YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR AND SABBATH-SCHOOLS.

A SUGGESTION has been received from the President of the United Society of Christian Endeavor, that special objects should be mentioned which may be attractive to the young people of those local societies which are connected with churches contributing for foreign missions through the American Board. Other foreign missionary organizations will name to the Young People's Societies connected with the churches which form their constituency similar objects for their benevolence. The following are a few of those objects under the care of the American Board which are peculiarly adapted to call forth interest in the training and work of young people in India, Turkey, China, Japan, Africa, and other missionary fields. To all Young People's Societies, Sabbath-schools, or individuals assuming the support of one of the above objects, circular letters will be sent from time to time, relating to the class of work thus assumed. We trust that this call will meet with a hearty and generous response.

1. NORTH CHINA.		6. CENTRAL TURKEY.	
10 theological pupils, Tung-cho,	each, \$35.00	6 theological students, Marash,	each, \$40.00
25 pupils in high school, Tung-cho,	" 30.00	10 pupils, C. T. College, Aintab,	" 25.00
2. FOOCHOW.		7. MADURA.	
10 pupils in high school, Foochow,	" 25.00	40 village schools,	40.00
3. ZULU MISSION.		50 station catechists,	35.00 to 40.00
10 theological students, Adams,	" 30.00	18 pupils, Pasumalai Seminary,	each, 20.00
4. WESTERN TURKEY.		8. MARATHI.	
12 pupils in Bardezag High School,	" 25.00	5 village schools, Sholapur,	" 50.00
12 theological students, Marsovan,	" 30.00	6 village schools,	" 46.00
15 boys' schools, Cesarea,	" 25.00	6 village schools, Sirur,	" 43.00
Native evangelist, Smyrna,	125.00	9. CEYLON.	
6 boys' schools, Broosa,	" 25.00	10 students in Training School,	" 20.00
Native preacher, Sivas,	100.00	10. JAPAN.	
5. EASTERN TURKEY.		16 students for ministry,	" 25.00
12 pupils, Erzroom High School,	" 10.00	11. EUROPEAN TURKEY.	
Evangelist, Harpoot,	100.00	10 pupils,	" 35.20
4 pupils, Van High School,	" 30.00	12. MICRONESIA.	
6 theological students, Harpoot,	" 35.00	15 pupils, Ponape Training School,	" 20.00
3 Bible readers, Mardin	" 35.00		

MARDIN IN MESOPOTAMIA.

BY REV. W. C. DEWEY, OF MARDIN.

THE field of the Mardin station is the upper part of ancient Mesopotamia, extending from Diarbekir on the northwest to an indeterminate point about halfway between Mosul and Bagdad to the southeast; and from Sert on the northeast to Dere ez Zore on the Euphrates to the southwest, covering an area of about 40,000 square miles. The extreme northern portion of this field is hilly and mountainous, while the remainder is the broad Mesopotamian plain. There are three cities of considerable size: Mardin itself near the northern end of the field, perched high up on the southern slope of Mount Masius, with a

population of about 20,000; Mosul some two hundred miles to the east and south, on the right bank of the Tigris, opposite the ruins of ancient Nineveh,

THE CITY OF MARDIN, EASTERN TURKEY.



with a population of about 75,000; and Sert, supposed by some to be identified with the old Armenian capital, Tigranocerta, with a population of about 10,000. The rest of the population dwell in villages which are very numerous in some

parts of the field, though the greater part of the plain is an uninhabited waste, roamed over by Arabs and gypsies with their flocks.

There are no accurate statistics of population. It is estimated at from one and a half millions to three millions, and is of the most heterogeneous character, whether regarded from the standpoint of race, language, or religion. Of races there are Arabs, Koords, Turks, Syrians, Chaldæans, Armenians, and Jews, with their respective languages, though the lines of race and language are by no means coextensive. Of religions there are the Moslems including three sects; the Jewish; the Yezidee, or devil-worship; and the Christian, including Jacobite Syrian, Nestorian, Armenian, Protestant, and Papist, comprising Latinists, Papal Syrians, Papal Nestorians, and Papal Armenians. Such wide diversity of course makes missionary work much more difficult. For example, in the matter of language, the missionaries use the Arabic tongue, but in touring the services of an interpreter are often necessary, and sometimes the words of the missionary must pass through two other mouths before they can be understood by the larger part of his audience. Some of the native helpers are quite proficient in language. Pastor Hanoosh, for example, can preach in three or four of the languages mentioned, and use two more in conversation.

Missionary work was begun in this field in 1841. Mosul was first occupied as the station centre, but various reasons combined to cause a transfer to Mardin in 1858. Here the missionary families have their permanent residence, and the mission schools are accommodated in substantial stone buildings at the west end of the city, well removed from the filth and other unpleasantnesses of oriental cities, yet within easy reach of the people. These are the four buildings which are represented on the ridge, at the left of the picture on the preceding page, standing out against the sky.

The work of the station is in three principal lines: general oversight in connection with touring; educational work; and colportage. Missionary work is all evangelistic, but when a beginning is fairly made and churches are organized and a native ministry gets to work, the missionary becomes more of a general adviser and pioneer, seeking out new places, and visiting those where work is already established to encourage and stimulate and suggest. There is work enough of this kind in our field to keep two men constantly busy. There are eight churches (three of them organized within the last ten years) with a membership of 449. Thirteen other places are occupied by helpers who teach school on weekdays, besides holding meetings on the Sabbath, visiting among the people, and trying in all ways possible to publish the gospel. The estimated population of these twenty-one places is 139,417, of whom 2,288 are nominal adherents, that is, attach themselves to the Protestant communities and profess to desire the preaching of a pure gospel. The average Sabbath congregations in these twenty-one places aggregate 1,187, less than one per cent. of the population of these places, less than *one tenth* of one per cent. of the population of the whole field!

There is scarcely anything done for education except what is done by the Protestant communities with the aid of the American Board. Perhaps not one person out of a hundred, on an average, is able to read. The development of an

educational system is necessarily slow and tedious work, but progress is being made. We have on the mission premises in Mardin a high school for boys with thirty pupils under the care of Mr. Gates, and a like school for girls under the care of Miss Dewey. These are not merely institutions for higher education; the reason of their existence is rather to train preachers, teachers, and Bible-readers for gospel work. There are also thirty-two common schools in the field, with an attendance of 1,669 pupils. A class of five young men has just been organized for theological studies, in which they will continue two or three years. Last year Miss Nutting opened a sort of kindergarten, or "Work and Play School," for the smaller children. It has been very successful, and promises to be a most valuable aid in giving a foundation to our educational system. It not only gives the children who attend it a right start, the lack of which is sadly apparent in more advanced pupils, but also serves as an object-lesson as to what a school for children should be. It will need careful supervision by an American teacher for several years.

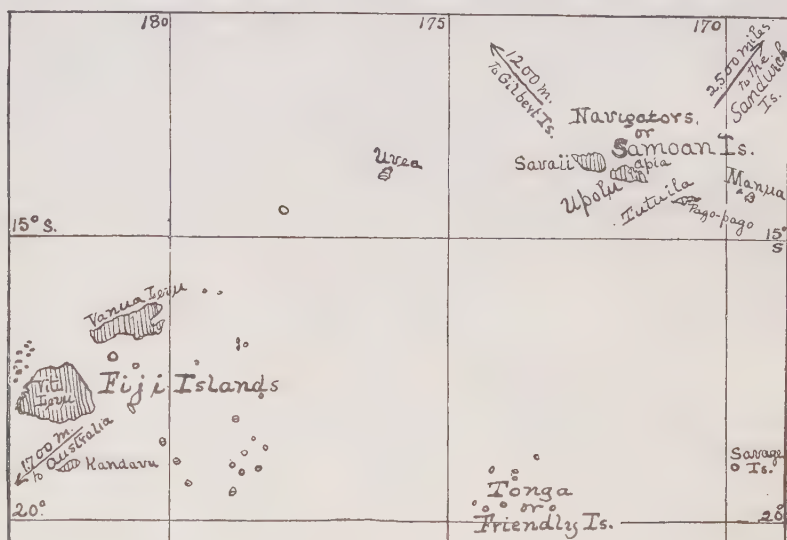
There remains space for but a word in regard to colportage. There are no bookstores, and almost all book distribution is through the missionaries and colporters. In 1887, 1,138 copies of the Scriptures in whole or in part, and 2,465 copies of other books, largely primers and elementary schoolbooks, went out from our shelves.

We believe the gospel leaven is working — secretly, slowly, surely.

MISSIONARY WORK IN THE SAMOAN ISLANDS.

THE world is hearing much about these islands in a political way, and our readers will be glad to know something of the missionary work therein. The Samoan group, sometimes called the Navigators, lies between latitude $13^{\circ} 30'$ and $14^{\circ} 30'$ south, and longitude 169° and 173° west. Its chief islands are Savaii, Upolu, Tutuila, and Manua. The population is said to number from 30,000 to 35,000. Missionary work, initiated by John Williams, has been carried on in this group by the London Missionary Society for more than fifty years, and, though the returns are incomplete, the last report gives the number of church members as 3,714, and the adherents as 15,734. Besides this there is work in other groups, the Ellice, Tokelau, and Gilbert Islands, carried on from Samoa, reporting a church membership of 2,260. There are now eight English missionaries located on Upolu and Savaii of the Samoan group, and 177 native ordained pastors. One of the chief agencies for the prosecution of missionary work is the institution for training native pastors at Malua, on the island of Upolu, which at last reports had 99 students. It is largely a self-sustaining institution, the students cultivating land and raising their own food. There are other institutions at other islands, both for males and females, in which there is great enthusiasm on the part of the students. On the large island of Savaii there are six schools, which have a total membership of 1,332. As to the character of these native Christians, it may be said that while it could not be expected that they should be in all respects models of deportment, they bear the tests of discipleship fairly well. There are frequent lapses, and yet one missionary says that out of a church membership of 900 on Savaii, there have been only four cases of church discipline on account of drunkenness. Last year the London Missionary Society sent a special deputation to the Samoan Islands to examine the condition of its mission. A. Spicer,

Esq., of London, and two prominent clergymen of Australia visited and carefully examined the work. In their report they say: "We have no hesitation in saying that a very great change has been wrought, and a change as great as we have any right to expect. We have met and addressed large assemblies of native Christians; we have met in conference more than two hundred native pastors; we have attended meetings at the college, where more than one hundred students were present; we have had quiet talks with individuals; we have talked with missionaries and foreigners about the converts, and unhesitatingly we affirm that a great and unmistakably Christian work has been accomplished, for which the supporters of the London Missionary Society may be very thankful. Samoan Christians have not yet conquered their characteristic national and social weaknesses, but the force of new Christian principles is felt, and the divine truths of the gospel are transforming, by a sure process, the character of the people." The deputation also says: "Young people in Samoa are better acquainted with the Bible than the average Sunday-school scholars in England, and the Samoans' knowledge of the Bible, in very many cases,



has changed the heart and lifted the old pagan life to the level of conscious communion with God."

The political troubles which are now causing so much stir in Europe and the United States have arisen from the fact that Germany, whose commercial interests in Samoa are much greater than those of any other nation, has sought to use some internal commotions at the islands for her own advantage. The Samoans, being well supplied with all that they regard as necessities of life from their prolific soil, were not willing to labor on the plantations of the foreigners. The English and Germans, therefore, have imported laborers from other islands of Polynesia, and this foreign population, not under the authority of the Samoan king but ruled by the Germans, has been a troublesome element. The old king, Malieotoa, was an excellent Christian man, but he was exasperated by the aggressions of the Germans, who openly favored the pretensions of an insurgent chief, Tamasese. The English and American authorities did not interpose promptly, as they should have done, to maintain the rightful king. After hiding three weeks in the bush, hoping for British and American support, King Malieotoa, in the summer of 1887, gave

himself up to the Germans and addressed the following dignified message to his people:—

“To all Samoa: On account of my great love to my country and my great affection to all Samoa, that is the reason that I deliver up my body to the German government. That government may do all they wish to me. The meaning of this is, that I do not desire that again shall the blood of Samoa be spilt for me. But I do not know what is my offence which has caused their anger to arise to me and my country. Farewell. May you be blessed.”

The king was taken to the Cameroons, in Africa, and afterwards to Germany. The Samoans were helpless but indignant. As we understand the matter, they have chosen Mataafa as king in place of Malieotoa, while the Germans are still upholding the rebel chief, Tamasese. The last report encouraged the hope that the German government will repudiate the action of her officials in Samoa, and that her representatives, together with those of Great Britain and the United States, will join in reëstablishing and guaranteeing an independent native government. Unless He who rules over all shall overrule the recent events in Samoa in some way beyond human ken, the good work accomplished by the London Missionary Society seems likely to be seriously injured.

A REVOLUTION IN CENTRAL AFRICA.

A DESPATCH from Zanzibar, January 11, followed by one of a more recent date, gives startling news of a bloody revolution at Uganda, resulting in the overthrow of the king, the expulsion of the missionaries, and the establishment of Arab supremacy. This event is of serious importance in many ways, affecting not only the missions and mission work in the Central Equatorial regions, but reviving, doubtless, the slave-trade in the interior, and breaking up a great kingdom which, for better or for worse, has had wide influence in that portion of the Dark Continent. The kingdom of Uganda lies north of the great African lake, Victoria Nyanza. Its population has been variously estimated at from three to five millions. Under king Mtesa there was an army of about one-half million men. In area Uganda is about three times the size of Massachusetts, but its dependencies cover a much larger territory. It will be remembered that when Mr. Stanley reached Uganda, in 1875, he became a friend of Mtesa, who at once extended a call to the Christian world to send its missionaries to his kingdom. A response was immediately made by the English Church Missionary Society and by the Roman Catholics. These two missions were established side by side at the capital, and Mtesa, sometimes favoring one and sometimes the other, would occasionally oppose both and give heed to the Arabs. But Christianity made decided progress, and there was every prospect of a successful mission, when about two years ago Mtesa died, and was succeeded by his son Mwanga, a young man, weak, cruel, and fickle. By his consent, if not his command, Bishop Hannington was killed, and subsequently many native Christians were martyred. Of late he has been more favorable to the Protestant missionaries, and the last reports from Messrs. Gordon and Walker were most cheering. It seems as if a new era of prosperity had dawned on the mission. But now come the sad tidings that a revolt has taken place. Mwanga had suspected treason on the part of his bodyguard, and had planned to leave them to die of starvation on a desert

island. His men rose against him and Mwanga fled, and his elder brother, Kiwewa, was placed on the throne. The new king favored the missionaries and placed some of the Christians in authority, which so angered the Arabs, who had been on good terms with Mwanga, that they conspired against Kiwewa. Just what happened is not quite clear, but the new king was deposed and it is reported that another brother, Kilema, is contending for the throne, supported by the Arabs. Missionaries escaped with their lives, but the premises of both the Protestants and the Catholics were destroyed and many native Christians were slain. It is said that the mission station at Msalala at the southern end of the lake is still safe, as well as the English mission at Mpwapwa, and it is to be hoped that our English brethren will be able to remain at these posts until there is a change of affairs in Uganda.

It is not to be supposed that the Arabs will be able to maintain their supremacy where they have temporarily established it. They are few in numbers compared with the native population. Their business of slave-trading is such that they cannot prosecute it without sooner or later rousing the wrath of the people. A powerful king like Mtesa, holding his people in subjection with an iron rod, could give these slave-trading half-breeds from the coast some privileges in return for what they gave him. But these traders themselves will not rule long before they rouse such opposition that they will be overthrown. It requires no special spirit of prophecy to predict that their triumph will be short. But the conflict may end in the destruction of the kingdom of Uganda, and the breaking up of the nation into petty tribes. At present the outlook seems most unpropitious, but possibly this may be one of the overturnings by which God means to advance his kingdom in Central Africa.

These events have no connection whatever with the troubles in Eastern Africa connected with the blockade and the German colonization scheme. The tidings of what has transpired at Zanzibar and along the coast could not have reached Uganda before this revolution, but it is possible that the commotions on the coast will tend to prolong the disturbances at Uganda. The outlook, certainly, is not encouraging. Our sympathies and prayers should go out to those who are thus hindered in the good work they have undertaken in the regions of Central Africa.

THE DOSHISHA UNIVERSITY AT KYOTO, JAPAN.

BY REV. J. H. NEESIMA, PRESIDENT.

[We are happy to give in the pages of the *Missionary Herald* a translation of a portion of a paper recently prepared by Mr. Neesima and published simultaneously, on the tenth of November, 1888, in twenty of the leading periodicals of Japan. The story of the establishment of the Doshisha Institution is familiar to the friends of Mr. Neesima and of the Japan Mission, but it will bear repeating. Mr. Neesima's object in this plea was to secure aid from friends of higher education in Japan for the enlargement of the existing institution, so that it shall be a true university, having, in addition to the present academic and theological departments, schools of law, medicine, and science. The endowment for this, which may be called the secular side of the institution, though under distinctively Christian guidance, is to be sought largely from the Japanese themselves, while aid is earnestly asked for from friends of Christian education in the United

States and in all parts of the world. The promised aid of \$50,000 from America towards the endowment of the present school, to which Mr. Neesima refers, is doubtless the pledge made some time ago by the Prudential Committee of the American Board to secure, if possible, that sum from friends in this country. Since this appeal was published many large gifts have been received from the Japanese additional to those herein reported, so that their contributions at last reports amounted to \$70,000.]

ABOUT twenty years ago, at a time when our country was greatly excited over the question of intercourse with foreign nations, having the desire of studying in Western countries, I went to Hakodate, and from thence, in violation of the law which forbade Japanese to leave their country, I succeeded in getting passage on a merchant-ship, and arrived in Boston after a year of hard life as a sailor. In Boston, happily for my purposes, I was welcomed and aided by a well-known American gentleman, by whose kindness I was enabled to study in Amherst College and Andover Seminary. During the more than ten years of my student life in America, observing the conditions of Western civilization and having opportunity to meet and converse with many leading men, I became gradually convinced that the civilization of the United States has sprung by gradual and constant development from one great source, namely, education, and also I was led to reflect upon the intimate relation between education and national development. Hence it came to pass that I resolved to take education for my lifework and to devote myself to this undertaking.

In the fourth year of Meiji (1871), while I was studying at Andover, Mr. Tanaka, minister of education, came with the late Mr. Iwakura, ambassador, to observe the condition of education in Western countries, and I received an official invitation to accompany them for this purpose. After visiting the famous academies and universities of the United States and Canada, we traveled in Germany, France, England, Scotland, Switzerland, Holland, Denmark, and Russia, and I had opportunity to carefully examine the state of education and the condition of the schools in these countries. The result was that I became more and more convinced that education is the foundation of Western civilization, and that in order to make our Japan a nation worthy to be counted among the enlightened countries of the world we must introduce not only the externals of modern civilization, but its essential spirit. Accordingly I was the more strengthened in my resolution to establish a university after my return to my home, and thus to discharge my duty to my native land.

In the seventh of Meiji (1874), I was about to return to Japan, and was present at the annual meeting of the American Board and made a short address at the request of many friends: I said that my country was in a disorganized condition, that the people were wandering in search of a light which might guide them into the right way, and that true education was the only means by which the people could make progress both in knowledge and morality. In speaking of this I was so much moved that I could not refrain from shedding tears. Taking one step more in my speech, I said that on returning to my native land I should surely devote my life to educational work, and begged my hearers to help me, if they approved my purpose. No sooner had I thus spoken than a number of ladies and gentlemen in the audience signified their approval of my request by contributing several thousand dollars on the spot.

In the last part of the seventh year of Meiji (1874), after an absence of ten years, I returned to my home, cherishing in my bosom this one great purpose. In the following January I met Mr. Kido, counsellor to the cabinet, and told him of my purpose, who approved of it and gave me much aid in accomplishing it. I also received much aid from Mr. Tanaka, the minister of education, and from Mr. Makimura, then governor of the Kyōto Fu. The result was that, in company with Mr. Yamamoto, I opened a school in Kyōto on the eighth of November, 1875, which was the beginning of the present Doshisha College.

Thus the Doshisha was established ; and its purpose was, not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles, and to train up not only men of science and learning, but men of conscientiousness and sincerity. This we believe can never be attained by onesided intellectual education, nor by Confucianism, which has lost its power to control and regulate the mind, but only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellowmen. That our work is founded upon these principles is the point in which we have differed from the prevailing views on education, and owing to this we failed to gain the sympathy of the public for a number of years. At that time our condition was very weak, with almost no friends in the whole country, with our principles of education not only despised by the ignorant, but treated with contempt even by men of enlightenment. Nevertheless, being convinced of the ultimate victory of truth, helping and strengthening each other, we proceeded on our way with a single eye to the end and with strong determination amid the greatest difficulties.

Fortunately general opinion has now changed respecting religion, so that even those who do not themselves believe in Christianity are ready to acknowledge that it contains a living power for the regeneration of men. Thus society has been prepared to welcome us. At the same time our Doshisha has come to be appreciated and respected, and people have begun to recognize that we are giving our students a sound and well-balanced education both intellectually and morally, so that our school is one to which parents may send their children without hesitation. Meeting with such favorable reception, our school has steadily advanced both in number of students and in grade of its curriculum, and ever our friends have urged us to furnish higher and higher courses of study.

Especially in the fourteenth and fifteenth years of Meiji (1881 and 1882) such requests began to come in upon us, and we felt that we must proceed to lay the foundations of the future university. Yet the establishment of a university is one of the greatest works that can be undertaken in this country, one in which we need many helpers and much money ; and what was our condition at that time ? Having a few friends and helpers, we were not so entirely neglected as at first, but still we were in an isolated condition. What then could we do ? Yet never for a moment did we falter in working for our purpose. We sought those who might favor our plans and help us, and, finding several who gave us assurances of aid, we held several meetings, to which we invited the members of the Kyōto Fu Assembly and asked their coöperation. Receiving the approval of the leading members of the Assembly, we published a tract "On the Establish-

ment of a Private University," and set forth in it the purposes of the proposed institution. This may be called the first step in the undertaking of the work. Nevertheless, although many gentlemen gave assurances of help, as it was a time of business depression nothing was accomplished towards raising money, and our plans seemed to come to a stop for a while. Also I was obliged to go to America for a time and to leave the work in the hands of friends during my absence, so that the whole amount raised until April of the present year (1888) was only about 10,000 *yen*.

During the present year we have especially devoted ourselves to this work, and good results have been accomplished. In April we called together over six hundred of the prominent people of Kyōto and explained our plans to them, at which time Mr. Kitagaki, the governor of the Kyōto prefecture, not only approved our purpose, but himself made an address urging the people to help in the work. Since then several meetings have been held and a committee is collecting money, and we have reason to hope that our confidence in the generosity and public spirit of the people of Kyōto will not be disappointed.

And I have worked in Tōkyō as well as in Kyōto. Counts Okuma and Inouye and Viscount Aoki and others, to whom I have explained my plans, have expressed their approval of them, and especially Counts Okuma and Inouye, after visiting the school and personally inspecting its working, have given it their warm recommendation and encouraged us in our purpose of establishing higher courses of study. Besides these, other gentlemen and business men of Tōkyō and Yokohama, after hearing my plans, have given the following sums since April of the present year:—

Count Okuma	<i>yen</i> 1,000	Mr. H. Tanaka	<i>yen</i> 2,000
Count Inouye	„ 1,000	Mr. Y. Shibusawa	„ 6,000
Viscount Aoki	„ 500	Mr. Y. Iwasaki	„ 5,000
Mr. R. Hara	„ 6,000	Mr. H. Hiranuma	„ 2,500
Mr. K. Iwasaki	„ 3,000	Mr. K. Masuda	„ 2,000
Mr. K. Okura	„ 2,000		

Counts Ito and Katsu and Viscount Enomoto have also signified their approval of our work and have promised to aid us. In addition, some friends of mine in America have promised \$50,000 towards the endowment of the present school, and another friend has recently promised \$15,000 for a Science Hall.

In view of this, since our work has now progressed for twenty years or more, and has gained so much approval in many quarters, and since we are now beginning to meet with so much success, I think we must now be diligent to seek out many helpers; for the institution of a university is a great undertaking, and needs much money and help of all kinds. Such an opportunity as we now have, if once lost, may never be found again, and therefore we must not waste a moment. Also when we consider the present state of the Doshisha we feel sure that our purpose is not in vain. We have increased the number of trustees of the Doshisha Company, perfected its constitution, and thus established the government of this educational work upon a firm basis. At present we have a preparatory course, an English collegiate course, a theological course, a girls' school,

and a hospital and nurses' school. The following table gives a few statistics in regard to each : —

	Regular teachers.	Assistant teachers.	Pupils at present.	Gradu- ates.
Preparatory department,	1	13	203	108
Collegiate department,	} 17	6	{ 426	80
Theological department,				
Girls' school,	13	2	176	21
Nurses' school,	3	2	13	43
	—	—	—	
	34	23	899	

The school has thus attained so advanced a position that we expect to make the course of study in the collegiate department equal to that of the government's *Koto Chu Gakko* (colleges) within the present year. We feel, therefore, that it is necessary to add the university course to the present school; that the time has come for the establishment of the university. Since the university is the place for thorough training in special studies, those who graduate from our collegiate department should have university courses open to them to carry on their studies in such special departments as they wish. To leave the collegiate department without the higher courses of the university is like building an arch and leaving out the keystone. Thus we are sure that the establishment of the university cannot be postponed. . . .

What is the true end of education? We understand it to be the full and symmetrical development of all our faculties, not a onesided culture. However much students may advance in the arts and sciences, if they are not stable and persevering in character, can we trust them with the future of our country? If, in consequence of principles of education which shoot wide of the mark, our young men are molded and trained in a onesided and distorted manner, no one can deny that such principles are extremely injurious to the country. Such students, in their search for Western civilization, choose only the external and material elements of civilization — literature, law, political institutions, food, and clothing, etc. — and seem not to comprehend the source of civilization. Consequently, blindly groping for light and wandering in darkness, they are misled by selfish and erroneous principles in the use of their acquired knowledge. And though there come some who wish to reform these evil tendencies in education, they only make the evil worse by resorting to measures of oppression and restriction instead of training up noble and high-principled students whose minds are free and broad as well as disciplined, and who govern themselves and follow the right way with self-determining conviction. We would hold our peace were it not that these thoughts make us anxious for our country and people.

We think that Western civilization, though many and various in its phenomena, is in general Christian civilization. The spirit of Christianity penetrates all things even to the bottom, so that, if we adopt only the material elements of civilization and leave out religion, it is like building up a human body of flesh only without blood. Our young men who are studying the literature and science of the West are not becoming fitted to be the men of New Japan, but are, we regret to say, wandering out of the true way in consequence of their mistaken principles of education. Alas! what a sad prospect this offers for the future of

our country ! We sincerely confess that we are of ourselves unworthy to undertake so great a work, but, with God's blessing and the help of our patriotic fellow-citizens, we will forget our own weakness and even venture upon this great task.

To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellowmen. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principles, — the living and powerful principles of Christianity, — and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization. . . .

This being my purpose, when I consider my own strength I find it far short of accomplishing so great a work, but I cannot be silent ; the needs of our country and the urgency of my friends forbid me to decline this task. Thus being stimulated and urged on by the condition of the times, forgetting myself, I devote myself to this work, and I pray that with God's grace and the help of my fellow-citizens this university may be successfully established.

ATOTONILCO, NORTHERN MEXICO.

BY REV. JAMES D. EATON, OF CHIHUAHUA.

VILLA LOPEZ, as the place is newly named, one hundred and fifty miles south of this city, is situated near the low bank of the Rio Florido, in the midst of farms that yield good crops of wheat, corn, and beans. Little money is in circulation among the six or seven hundred people of the compact little village, but they have enough to eat. The most striking feature of the town is the great number of tall well-sweeps that rise above the adobe houses.

Between the village and the river is an immense *ojo*, or warm mineral spring, from which flows a full stream that is distributed by means of irrigating ditches over the cultivated fields. Fish, eels, and turtles sport in the waters, and upon their surface at this season of the year are congregated hundreds of wild fowl that seldom are frightened by the sportsman's gun. The grounds about the great spring are carpeted with long grass and shaded by trees, forming an oasis most grateful to a dweller in this dry and barren-looking state of Chihuahua. At a short distance below the town are found numerous low, grass-covered mounds and scattered stones, which indicate the site of a former settlement now completely destroyed and erased even from the memory of man. Some suppose it dates back to a period preceding the Conquest. But the place may have been founded some three centuries ago by the Spanish priests who early penetrated this region ; and one large ruin, a little apart from the rest, is suggestive of a church edifice with an adjoining residence for the *cura*.

Villa Lopez itself has been twice destroyed by fire : once at the hands of the Indians, and again in 1866 by the French, in revenge for the patriotic part taken by its citizens in the heroic struggle to cast off the yoke sought to be

imposed upon Mexico in the person of Maximilian, the favorite of the Church party. This bit of history will throw light upon what follows.

In the *Missionary Herald* for May last appeared an account of the first visit made by Mr. Wright to this place, when acquaintance was formed with leading citizens, and a dozen subscriptions to *El Faro* were secured. In July we sent there our colporter, who sold a number of books, distributed tracts, held a religious service for the first time, and returned to urge our cultivation of this field, bringing also a cordial invitation from an influential family to make their house our home. In September Mr. Case and I met at Jiménez, on the railroad, and hired the driver of two lean and hungry horses attached to an ancient vehicle, to carry us the twelve or thirteen miles up the river to the Villa. Our steeds were not equal to the fording of the swollen stream. So we spent the night in a hut, with several thousand sleepless companions, and got over the river the next day by the aid of two horsemen who attached their lariats at one end to the tongue of our carriage, and at the other to their saddlebows.

We lost no time in visiting our subscribers and inviting them and others to a meeting in the evening in the *sala* of our host. Chairs and benches were borrowed from the neighbors; but even these were not enough to supply the people, who filled also an adjoining room, many being seated on the floor. The two missionaries sang hymns, read the Scriptures, and prayed, while the others looked and listened for about two hours to explanations of the truth of the gospel. We had never before seen such a response to effort in a new field; and the most remarkable feature of it, in this priest-ridden country, was the attendance of about thirty women, who showed much interest and did not seem to be at all afraid of the foreign heretics. The following day a good number of books were sold, and at night the house was filled again with not less than a hundred hearers. This success, beyond our highest anticipations, was the more surprising because there is a chapel in the town, where mass is said several times a month by the priest from Jiménez, who had done his utmost before our coming to brand us as dangerous characters, and our books as most pernicious.

Just before the annual meeting of our mission I went again to this place, taking Mrs. Eaton and the baby-organ, in the hope of doing much to win and instruct the women, mostly from the best families, who had shown such readiness to hear, and nearly all of whom can read. We were not disappointed. They were visited in their homes, gathered in a meeting by themselves, and attended in large numbers the general services, which were held this time in a still larger sala of a better house. We stayed over Sunday in order to reach more people; and before leaving, gave them reason to expect that we would send a Protestant family to show them how to study the Bible and worship God in spirit and in truth.

We have no native preacher who could command the intellectual respect of their leading men, who seem to be inclined to infidelity, as is so common in the reaction from belief in gross superstitions. But we have a good man whose wife is very capable and instructed in the Scriptures; and we hope she may be a chosen instrument to lead some of those wives and mothers to a living faith in Christ.

MRS. MARGARET L. WALKUP,¹ OF MICRONESIA.

THE death of this estimable woman is a sad loss to our mission in Micronesia. She led a busy life both in the care of her home and in the prosecution of missionary work. In a brief letter from Dr. Pease, he says: "Mrs. Walkup was a good wife and mother, was careful and conscientious in the performance of all her duties, and she had endeared herself to the natives of the island, who mourn for her as truly as do we. We miss her very much." One who has been associated with her in missionary work in Micronesia, Mrs. Carrie T. Rand, of Ponape, now in this country, writes concerning Mrs. Walkup: "She was a woman of sterling worth. One could not but admire her amiable, unselfish nature and her even disposition, always so calm under the most trying circumstances. The natives for whom she labored will feel her loss keenly. She was interested in their welfare, and though heavily taxed with many home cares, her heart was ever reaching out to do something for their good, which she always found time to accomplish. No matter how difficult her duty, she never wavered, always saying, 'I will do the best I can.' She was a good sister, giving all a kind welcome to her pleasant home. It was our privilege, after the third *Morning Star* was wrecked, to spend five consecutive months with her, enjoying her generous hospitality, while she anxiously looked for our comfort and supplied our needs. She was indeed a true sister, a wise mother, and an affectionate wife. Her husband will feel that his light has gone out. Death is thinning the small number of workers in the vineyard of the Lord, but we hope there are yet many others in reserve, waiting to obey our gracious Father's bidding."

Not only will the mission suffer from the loss of the personal labors of Mrs. Walkup, but her death will necessitate the coming of her bereaved husband to this country, with his three motherless children.

Letters from the Missions.

North China Mission.

A TOUR INTO HONAN.

MR. SMITH, of Pang-Chuang, and Mr. Chapin, of Lin Ching, have recently returned from some explorations, which were desired by the mission, in the provinces of northern Honan, southern Chihli, and the southwestern portion of Shantung. Two missionaries of the Canadian Presbyterian Board, Dr. Smith and Rev. Mr. Goforth, accompanied them, seeking for a station at which they might locate. Of the region traversed, Mr. Chapin writes:—

"It may be described as reaching from Tung Chang-fu in Shantung on the east to Huai Ching-fu in Honan on the west; and from Shun Te-fu in Chihli on the north to Chu-hsien Chen, a city fifteen miles south of Kai Feng-fu, on the south. Looking at any large map of China this region will seem to be only a petty fragment as compared with the rest of the empire. Such in fact it is, but it is a most important fragment. Our days were spent in traversing roads which have been highways of travel for more than three thousand years. We passed *tumuli*, im-

¹ Mrs. Lavinia (Barr) Walkup, born in Fayette County, Iowa, April 30, 1855; professed religion, Englewood, Illinois, March, 1874; married Rev. Alfred C. Walkup at Arvonias, Kansas, April 21, 1880; embarked for Micronesia, June 5, 1880; died at Kusaie, August 16, 1888.

mense mounds, doubtless the graves of kings; cemeteries with avenues of stone figures of men and animals, all falling to decay; remains of ancient cities, one of which, near Shun Te-fu, dates back beyond the days of Confucius.

"Physically, this region may be described as two basins, or river valleys. Strictly speaking there are no valleys; the northern river, called the Wei, has made for itself a channel through the soft loess; but it is separated from the Yellow River on the south only by artificial embankments. The Yellow River, as history has shown, is a wayward, uncontrollable stream, continually silting up, until now the present bed of the river is for many miles higher than the surrounding country. We went through a strip of territory between Kuei Te-fu and Tung Chang-fu, where there were literally square miles of sand several feet deep, which the river had deposited in an overflow of two years since. The whole region adjacent to the river is liable to inundation, and has so completely submerged the country on both sides of the river that it is not probable that there is a square foot of territory for two hundred miles below the present breach and extending thirty or forty miles in breadth, but what has been submerged within the last century.

"The loss produced by the river breaking through its bank last year and depositing immense quantities of sand over the fertile plains of Honan cannot be estimated. It has turned a large portion of that province into a waste; and yet it is a waste which the Chinese are prepared to reclaim and turn again into a garden. The sand brought down by the river, unlike the deposits of the Nile, is almost worthless. But the Chinaman does not despair. The land is his, and he has no means to buy elsewhere. He is attached also to the land of his birth. Out of the most sandy soil he will in a fair year wrest a crop of beans or peanuts. In a few years he will be sowing wheat, and before the century has passed away, the soil which was barren and useless is again smiling with bounteous harvests.

"But in the meantime how many thousands have died of starvation! The summer rains came late, and throughout this long stretch of country bordering the Yellow River, the harvests have been small and in places entirely cut off. In some parts the price of grain is as high as during the year of the great famine. However, no one anticipates such a calamity, although in some sections there must be great suffering through the winter.

"You will readily see that any stations planted within reach of the waters of the Yellow River will always be in danger. The region to the north is on many accounts more favorably situated. Chang Te-fu in Honan, one hundred miles southwest of Lin Ching, is a well-built and populous city. On the north is a small stream navigable for boats, which flows into the Wei River at some distance below Lin Ching. The country about the city is thickly settled, and the people here, as everywhere we went, apparently friendly.

"We visited nine *fu* cities, each of which governs from four to fourteen *hsien* cities, saw nearly thirty walled towns besides three or four large cities unwallled. Within the circuit given there are eighty-nine walled cities, each of which governs from one hundred to fifteen hundred villages. It is impossible to estimate the population. Suffice it to say that several missions might open a dozen stations each and still lift up the cry for more laborers."

Shansi Mission.

FROM Tai-ku we learn that plans are made for the opening of a school, with the promise of about ten pupils. There have been some applications for baptism. Mr. Price writes:—

"We have opened our chapel on the South street for Sunday services, and the attendance has been very large. I think there were fully one hundred present last Sunday. I have been preaching on the street this fall and have found the crowds very respectable.

"We have no physician, so I am playing doctor. I learned from Dr. Osborne some

things about treating simple cases, and since his going have had a number of such. The Lord has blessed this work and given wonderful success. His hand is very plainly with us in all our work, and I think we all feel that his rich blessing will come very soon.

"I am planning to leave for Chi-hsien, a city of 75,000 inhabitants, on the road to Fen Chou-fu, sixteen miles from Tai-ku. My teacher is from that city, and through his kindness a door has been opened for work there which I feel called to enter. I shall spend a month there and hope to preach every day. The gospel has never been preached in this city. Think of that, and wonder why young men prefer to go to a town of four thousand or five thousand people and be one of five or six ministers, rather than come to China and preach to the multitudes who have never heard the truth proclaimed."

Japan Mission.

KUMAMOTO.

MR. SIDNEY GULICK reports from Kumamoto:—

"The Boys' School is growing, numbering now about 125 scholars. The building they put up last spring is a wonderful improvement on the 'barn' they then occupied. It is perhaps sixty feet long by twenty-five feet broad, and is two stories high. The lower story is used for recitation-rooms and study-rooms for day-scholars, while on the upper floor is the boarding school department, numbering now, I am told, about eighty boys. How they can live in that space is a marvel. Some sleep downstairs in the study-rooms. But allowing half of the lower story, which is all they could possibly use, each student would have somewhat less than thirty square feet on which to sleep. Such narrow quarters would not be endured for a moment by any American student, and any school, with no better quarters than this offers, would soon cease to exist. Yet this one *grows*. The school apparatus is also practically nothing, blackboards and chalk being the entire list. It would

be a fine thing if somebody could feel like putting in from three to five hundred dollars here, which would put up a second building—for which there is abundant room on the lot, which is situated outside of the city—and buy a few articles of school furniture.

"I need say nothing more of the Girls' School than that it too is growing healthfully."

Northern Japan Mission.

RESTRICTIONS IMPOSED.

THE difficulties in connection with the Niigata school, to which we referred briefly last month, have not been removed as yet. There seems to be a contest between two factions of the Japanese, without much prospect of a speedy settlement.

Mr. Newell, of Nagaoka, reports that while the chief justice and his wife, and also a prominent young man, have been received to the church, there is still much local opposition. He says:—

"I fear it will be a long time yet before there will be anything like freedom on the part of the people generally to openly favor the church. Two of our members are just now undergoing most provoking persecution, to force them back to the worship of the household idols, and I sometimes fear that one of them is going to yield, for it means for him either the giving up of his faith or of his home and business. I wish my prayer for him might be as effectual as the Lord's was for Peter when he prayed that his faith fail not!

"The new superintendent of police who has recently come here is no friend to our work, and has put all possible difficulty in the way. We had to telegraph twice to the governor at Niigata before we could go on with our meetings. And now he has raked up an old law, made eleven years ago, which forbids foreigners from lecturing (*enzetsu*) in this province. As Dr. Scudder had his magic-lantern it was argued that the simple showing pictures was not an *enzetsu* (the word of the law), but only a talk (*hanashi*). So his was allowed; but as I had no pictures, mine

was put under the ban. Last Thursday Mr. Shiraishi was officially enjoined from interpreting in public for me hereafter. The man from whom we rent our preaching place was also interviewed by the superintendent, with the result that last Saturday we received word that the preaching place could not be rented to us hereafter, not even for next day's services! An effort was immediately made to find a new place, but without success, so I opened my house and we had the regular services here, Mr. Shiraishi preaching.

"The law of which I spoke is one that has long been a dead letter, yet it has never been repealed, so that the superintendent is really in the right so far as enforcing the law is concerned. No one that I have asked remembered or ever heard of the law before, and it was as much a surprise to the people generally as to me. Efforts are already begun towards having it removed, and I hope that I shall not continue dumb for any length of time."

East Central African Mission.

KAMBINI.

MISS JONES sends a brief report of her work, dated Kambini, October 19:—

"It has been eight months since I reached this continent, and I have enjoyed these months very much indeed. I find my work a pleasure, and I am kept so busy that I do not get homesick, although I would like to see my parents and friends very much.

"The station school is small this term, since it is work season. There were not enough in school to keep Mrs. Ousley and myself busy, so I have opened a school across the stream, nearly two miles from the station, and I work there.

"I have no house, so I take my place under a large tree, and the children, sixty-six in number, seat themselves on the ground. I printed some letters with wooden type. These are our books. I made figures also, and these I pasted on a board which is held against the tree by one of the big boys, while I point and repeat the names. I teach them the

Commandments, Lord's Prayer, verses of Scripture, sewing, and singing. They seem to enjoy it much, and I would not change my position for anything. It is such a pleasure to work in the Master's vineyard. It is true I cannot do much, but I am trying day by day to sow the seed of Christ's love in the hearts and minds of these people, and as I believe the Lord has given me this work, I am trying to obey him with a willing heart, a willing mind, and willing feet.

"I am boarding with Mr. and Mrs. Ousley, and it is very pleasant to be with them, but I feel that I can get hold of the girls better if I take them to live with me, and I can only do that by giving them work. I have one girl now, but as soon as my kitchen things come from Natal, I shall cook for myself; and I hope to get more. My health is excellent, and I can make myself quite happy here. I have an evening class studying English, and I go from kraal to kraal and read to the people. Our services are well attended."

West Central African Mission.

THE NEW STATION.

GOOD tidings come from this mission. Mr. Sanders has visited Mossamedes, and reports that there is some prospect of the construction of a railway from Mossamedes into the interior toward Bihé, the first section of which will be Huilla. Mr. Woodside, from Bailundu, reports that he is greatly pleased with the faithfulness and conscientiousness of the young men at that station. The gardens of the mission are yielding well, and the new missionaries greatly enjoy the climate.

Mr. Currie writes from Chisamba of the continued favor of the people. He says:—

"The chief of this place, who presides over forty villages, has shown his goodwill by sending me gifts of honey, meat, mandioc, and seed. The chief appointed to succeed Kapoko sent several times for me to visit him. I went at length. He received me kindly; said he expected to go to the *ombala*, and if I wished food or men to work for me I could send to him;

and that he is my friend. He has since sent me a gift of pigeons, and to-day, thinking his son-in-law had perhaps cheated me out of four yards of cloth, he sent a messenger to inquire and to inform me that he is himself to come to visit me to-morrow with a gift of meal. How long this pleasant state of affairs may last I cannot forecast, but thus far both chiefs and people have treated me kindly and given no trouble.

"No boys have shown a willingness thus far to enter regularly into my service, but this is no matter of surprise when we consider their superstitions and the experience of the brethren in the other stations. The number of those who come for medical help has increased this month. Among my patients are the headmen of four villages. Three boys are staying in my camp while undergoing treatment, one with a badly burnt foot, another with a bad ulcer on each leg, and a third has lost one toe from the effects of jiggers, and was in danger of losing more; but all three are improving. Others are coming. I am astonished that they should come so soon to a strange white man, but presume it is the door the Lord has opened to us. A qualified physician could soon find a large practice here.

"My garden gives promise of doing better than even the one in Bailundu did, and I have started my boys at what I hope will develop into a self-supporting industrial farm. The boys are two from Bailundu; one of them from the station, the other from a village at some distance from it."

In a later letter, though undated, Mr. Currie says that the chief had visited him, had dined with him, and brought him several presents. He seems to be a vigorous man who has shown much tact in the settlement of several troubles with neighboring tribes, the Ganguellas and the Bailundus. In every way he seems friendly. One of the lads who was healed had entered Mr. Currie's service. People are coming from the region round about for medical treatment, there having been as many as fourteen or sixteen cases

in a day. The opportunities for a medical missionary, Mr. Currie thinks, are exceptionally good.

Western Turkey Mission.

TREBIZOND. — PERSECUTION.

A GOOD proof that the gospel is finding a lodgment in the Greek Church is the persecution which is springing up among the Greeks in different parts of Turkey, as was the case in former years among the Armenians. Dr. Parmelee writes from Trebizond:—

"A short time ago, the youngest of three brothers belonging to a wealthy Greek family of this town began attendance on our chapel services and identified himself with the Protestant community. It seems that he had been reading the Testament for eight years, but had never before ventured to approach the Protestants. If men in the humble walks of life are violently persecuted, how much more one of the rank of this man. As the youngest brother, whose affairs are subject to the direction of his oldest brother, after the manner of this country, he is of comparatively slight influence; and as the honor of the family was involved, the older brothers sharply resented the affront to their name. They have induced his wife to discard him, and for some two weeks he has been refused entrance to his own house. He was once assaulted when on his way home from an evening service. The excitement has become so general that for two or three Sabbaths great throngs have gathered about our chapel door, waiting for this man, Stephanos, to come out. Until last Sabbath there seemed no special necessity to call in the police, but last Sunday two policemen were sent by the government and had their hands full to maintain order, as a crowd of five hundred or more was surging to and fro in front of our chapel during the afternoon service. As Stephanos is a Russian subject, it was hoped that the Russian consul would send his *cavass* to assist in maintaining order and to protect his own subject, but it became evident

that he, as a member of the Greek Church, was in hearty sympathy with the persecutors, and even rejoiced at the indignities heaped on poor Stephanos, and was ready to send him into exile. It has seemed best for Stephanos to retire from the popular gaze for a season, until the excitement somewhat subsides. He seemed brave and cheerful, as he started yesterday, putting his trust in the Master and ready for the worst if called to meet it for his name.

"You may have heard from the Marsovan missionaries of Nicolaki of Alacham, who was sent here a prisoner some two months ago. He is out of prison on bail, but has not yet succeeded in getting his discharge. He was charged with making a church of his house, etc., by ecclesiastics of the Greek Church, and through the patriarchate in Constantinople the government has been induced to send him away in this manner. That is, the old church refuses to admit that he is out of its jurisdiction, and is thus far sustained in this claim by the government. The question involves, as you see, the very existence of the Protestant community in Turkey. Nicolaki is cheerful and patient, spending his time in exhorting and encouraging those that are beginning to read the Word. He has been of great help to Stephanos.

"Another of our Greek brethren was assaulted the other evening, while returning from prayer-meeting, and received a serious blow on his cheek. You see the determination of the Greeks to hedge up the way of the truth, if they can possibly do so, and apparently at present they have all the advantage from a worldly standpoint, but we will see whether the Master will leave his little flock defenceless. We trust not, and to him we confidently look for help."

YOZGAT.

Dr. Dodd writes from Cesarea, December 3:—

"From Yozgat we have the brightest report. The pastor has been touring among the surrounding villages and has secured twenty-four boys for the high school which they expect to open at the

beginning of the year. They are to rent a house for a dormitory for such boys as come from outside the town. We no longer feel that Cesarea is to be the only source of light for the whole field, but independent lights are springing up in many places. This Yozgat pastor, the Gemerek preacher, and our colportage superintendent are corresponding in regard to a plan for placing all our boys' schools in the villages on a uniform basis, especially with reference to preparation for the high schools."

BROOSA. — A TOUR WITH MAGIC-LANTERN.

A letter from Mr. Crawford, written to friends, describes a tour which he made in November with a bookseller:—

"To the west of us, twenty miles away, is the great lake of Apollonia. On the shores of the lake are two ancient cities, still called Apollonia and Helios, with ruins of temples sacred to Apollo and to the Sun, and with one building still standing bearing an inscription of Trajan the Roman emperor.

"Along on the line of hills overlooking the lake are nine Greek villages, each having from sixty to one hundred houses, and each village from three to five miles distant from the next. They are called 'Pistika Khoría' ('Faithful Villages'). When these villagers come to the markets in Broosa they are recognized not only by their peculiar dress but by their form of expression. Old forms of Greek and 'Laconic replies' are always heard from them, for they are of Spartan origin. Their ancestors were brought from old Laconia nearly two hundred years ago. We spent a night in five of these 'Faithful Villages'; the Sabbath in Apollonia; one night in 'the City of the Sun,' and a night in each of the two Greek villages, Kouvonkli and Amasi, nine and twelve miles from here, on the way to and from the lake.

"We exhibited the magic-lantern nine times. Such a thing had never been heard of in that region. In about half of the villages the Greek priests and teachers were very cordial to us. They came

themselves and called the people together, opened their schoolrooms for us, and let us exhibit the pictures and talk as much as we pleased of Bible truths. In one village the priest himself explained the New Testament scenes to the Turks who were present, and he did it admirably, and when we were leaving he said, 'When will the eighth great council be held when there shall be one fold and one shepherd?' In some of the villages the priests and teachers were less cordial or actively opposed to us. In these we met the people and showed them the views in the cafés or in private houses.

"In 'the city of the Sun' the teacher would not come to the café to see the pictures because we were Protestants, and further, because the original of some of the scenes had been painted by Roman Catholics. He told us too that God would not hear our prayers unless we turned towards the East. He, however, let us sleep in the schoolroom, and as he refused to let us pay him in money we gave him a Testament, but we learned afterwards that he burned it, that is, he cut out the leaves and burned them, saving the covers for an account-book. (I wonder what will be written therein.) In this village, when we told the keeper of the café to give some coffee to the priest, the old man spoke up, 'I'll take *raki* (brandy) instead.' Seeing this we were not surprised to learn afterwards that this priest ordered the books and tracts we had left to be burned. We will go again and carry some more."

THE HOME OF A VILLAGE PRIEST

At one place our brethren were cordially received as guests by a village priest.

"As his house was the largest, a host of villagers assembled in the evening, and as they seemed to drink in of the spirit of the Bible scenes, the thought came to me, 'I believe the givers of this lantern are following it with their prayers.' Supper was late that night; in fact, we did n't eat until between nine and ten o'clock—after the crowd had gone. We afterwards learned why. Not having what they considered sufficient for us, the daughter and

the daughter-in-law ran to the lake a mile and a half away and dragged the seine, thus enabling them to give us the delicious fish soup and fried fish which served for our supper. 'So you women fish, do you?' we asked. 'Oh, yes, we do everything but plowing and cutting wood. We sow, we reap, we thresh, we winnow the grain, we gather the flax and beat it, we spin it and weave it, and all our clothing and our bedding and our dowries we make ourselves of our own linen.' We heard them at work long before light, for 'she riseth also while it is yet night'; and they showed also the girdles which they deliver 'unto the merchant.'"

Central Turkey Mission.

BURNING OF THE GIRLS' SEMINARY AT AINTAB.

UNDER date of December 13, Mr. Charles W. Riggs writes:—

"We have this week to report what seems to us a very strange providence. The Girls' Seminary was burned on Saturday last, December 8.

"The college students worked well, and almost everything was carried out of the burning building.

"Word also reached the city government, and they sent gendarmes to keep order. And it was well that they did so, for there was a great crowd in the street outside, who might have stolen many things but that they were not permitted to come on the seminary grounds. We were very thankful at this juncture that the seminary grounds were enclosed by a good high wall.

"All that was saved besides the walls, which are built of stone, were the floors of the parlors, Miss Pierce's rooms, and the dining-room. The stairs in the west wing were also saved, but they are much damaged and will need to be rebuilt. In the eastern part of the building, the walls will have to be pulled down, though much of the stone can be used again. The school will soon be opened in the house which was occupied by Mr. Sanders and Dr. Graham, before they went to Aleppo. It

is providential that there is a place where they can find a temporary home. Of course the school will be very crowded, but it is far better than nothing. The chief lack is for a suitable schoolroom."

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Marathi Mission.

TESTIMONY OF NATIVE OFFICIALS.

MR. ABBOTT, of Bombay, under date of December 13, says:—

"A short time ago I had a most interesting time at the capital of the little native state of Janjira (Junjeera), which lies on the coast south of Bombay and adjoins our Raha district. I was made state guest by the nawab (nabob) and his prime minister, and we have a most cordial invitation from them to enter their state with our schools, as a 'civilizing agency,' and with the promise of liberal financial aid. He wishes me to take over the English school at the capital, and is willing to give us the use of the present well-built schoolhouse and its furniture, paying one half the expenses of the school besides assistance in other ways to aid us in our enterprise.

"This enlightened prime minister is the product of mission schools, and his testimony to their value may not be uninteresting. He said he had in the employ of the state men who were graduates of mission schools and of government schools, and that the former were almost uniformly honest and faithful men, with a far higher standard of morality than the graduates of government schools. He said he would gladly go before any commission and affirm his conviction. He also assured me that if we made converts, the state would not look at this with any jealousy, but would, on the contrary, be glad to rule over Christian subjects. He was assured, he said, that the work of missions was not to be weighed by statistics alone. Wherever missionaries went they entered as a civilizing agency, and on that account he would be glad to welcome us into his state. He is a Moham-medan outwardly, but I trust he may be different within.

"You can well understand that it was hard to resist this invitation, and had I the money, which would not be much, say fifty rupees a month from the mission, and the proper Christian man to manage the school, I feel I could commence work under very inviting prospects. As it is I have had to inform him that I could not take the school just at present. At this he has expressed much regret."

PARELL AND WORLI.

In our last number Mr. E. S. Hume gave some account of these villages adjoining Bombay. Miss Millard, under date of December 14, reports continued interest at these places. She says:—

"At the time of the 'Feast of Lights,' several of the prominent families sent for us to come to both of the villages and enjoy the celebration of their New Year's day with them. We went toward evening and found every house prettily illuminated, and were received with unmistakable cordiality on the part of every one. Fireworks were set off for our benefit and were a noticeable part of the occasion. From each house we brought away fruits, sweets, and fireworks as a token of their regard. Since that day we have had nothing but friendship in Worli except from one family, and they now send their children to school, which at first they refused to do. The Girls' School, which was opened in August, has been as successful as we could wish, with a regular attendance of twenty-five or thirty.

"On Sunday we have a meeting for the men and boys in the schoolroom, and one for the women and girls on the veranda of the house to which we were first invited. There from twenty to thirty girls and five, ten, or fifteen women gather and listen to the 'old, old story,' which is so new to them. Several times lately I have been sent for to come and visit in the homes of those who have children in the school. It is much more encouraging to be invited than merely to be allowed to come.

"One day a woman came to the school-room door and called her little daughter

home. Some time after the teacher noticed that she was still in her place and asked her why she did not go when her mother called her. She replied, 'Oh,

she only wanted me to come home to worship, but you have taught us that God is everywhere; then why can I not worship him here just as well?'

Notes from the Wide Field.

AN EAST AFRICAN SCENE. — A telegram from Zanzibar reports as follows: "At the Church Missionary Society's station of Rabai a very remarkable sight was witnessed on New Year's day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinary widespread and beneficial effect on all classes."

LABRADOR.

The Moravian Quarterly for January reports the 119th voyage of the society's vessel (the 28th of the present barque, *The Harmony*) to Labrador. The vessel was forty-one days sailing from London to Hopedale, and after spending fifty-three days in Labrador, reached London October 26, having been absent about eighteen weeks. Six mission stations were visited, scattered along the 250 miles of the rocky coast. Pleasant accounts are given of the quiet and faithful lives of the Eskimos, though they are still wanting in enterprise and forecast. Rev. Mr. La Trobe gives an account of Sunday, August 12, spent at Hopedale. In the early morning, the band of the congregation played chorals in a way calculated to prepare all hearts for the spiritual privileges of the day. At nine o'clock, the native preacher, Daniel, conducted worship. A little organ was played by an Eskimo, well and devotionally; and the singing, which was good, was accompanied by a clarionet, five violins, and a violoncello. Later, there was a service with preaching, and in the afternoon an English service, and a communion service at seven in the evening. Amid great discouragement, these Moravian missionaries are laboring for the good of the Eskimos, and find much to assure them that their labors are not in vain.

MADAGASCAR.

THE *Chronicle* of the London Society reports that there seems to be a genuine spiritual movement among the churches of Madagascar. The work began in Betsileo, where sixty persons gave evidence of new life. The movement spread to Antananarivo, especially to the boys' and girls' schools, and special prayer is asked for the progress of the work throughout the island. The people at Antananarivo have welcomed most heartily Mrs. Mary C. Leavitt, of the United States, who, on her tour around the world, is visiting Madagascar in behalf of the Woman's Christian Temperance Union. During a fortnight's stay at the capital, she addressed fourteen or fifteen large and enthusiastic assemblies, and good results were witnessed. While there are sections of Madagascar in which the power of the gospel is clearly witnessed, there are also many places where heathenism and misrule prevail. There is said to be not far from Antananarivo a band of six hundred armed robbers who are the terror of the region. This company of marauders has broken up a number of the schools and the churches, and the government seems powerless to restore order.

CHINA.

A TERRIBLE FAMINE. — *The London Times* contains a statement from Rev. Dr. Nevius, of the American Presbyterian Mission, concerning the fearful condition of the people in parts of the provinces of Honan and Shantung. The devastation caused by

the breaking of the banks of the Yellow River has been followed, first by a drought early last summer, and subsequently by a deluge of rain. These severe catastrophes have resulted in the failure of the rice crop, and afterward of the autumn harvest, which was destroyed at once by the prevailing floods. Some towns are entirely destroyed; pools of water were found in what were recently busy streets. The people tried to flee for refuge, but there seemed to be none for them. Dr. Nevius says that in some places a grass which is like the sage-plant of the American tablelands was gathered, the seed and husk ground into powder, mixed with chaff, and made into a kind of cake, nearly tasteless and containing but little nutriment, and that no other food than this was found in any of the houses. Death by starvation is staring these people in the face. Dr. Nevius reports from only a part of one province, but another correspondent says that six thickly populated provinces are suffering greatly, and that millions of farmers have been prevented by the floods from cultivating their fields, so that there is little food and the prices are high. Nevertheless, it is said that *one cent a day* will, in addition to what the people can do for themselves, support life. The region that is destroyed is chiefly the field of the China Inland Mission, and contributions for the relief of the suffering are asked for by that society, No. 2 Pyrland Road, London.

NEW HEBRIDES.

THE HOME OF A NATIVE. — *The Presbyterian Record of Canada* contains a letter from Rev. Joseph Annand, written in June last, describing the home of the non-Christian native of the New Hebrides as follows:—

“A low grass hut, some twenty feet long, and just high enough in the centre for a man to walk erect. The greatest width would not be more than nine feet. At one end is a hole about two and a half feet high and two broad: this is the door. At the far end some of the thatch was so rotten that it had fallen off, which admitted some light. No bedstead, no stool, no table of any description is to be seen. A mat spread on the ground is the only bed. Cooking is always done inside the house on heated stones, or upon an open fire; hence everything within is as black as smoke and ashes will make it. The only furniture seen are a few pudding-troughs, cocoanut and bamboo water-bottles. A pudding-pounder, an axe or two, and a couple of butcher's knives, several spears, and an old musket with a bow and a bundle of arrows are the weapons of defence. A few bundles of leaves hanging up around the roof indicate to those familiar with their homes the extent of their wardrobe, for within these leaves are small mats very neatly made, about a yard long and from five to six inches wide; each of these, with a belt of twine, beads, or bark, constitutes a complete suit or change of clothing. Within this humble dwelling also are piles of yams and taro; with some wood always kept in store for a rainy day. A great deal of wood is required, too, as the men and women can never, under any circumstances, eat food cooked at the same fire. To do so would, they say, at once cause sickness or death. They are exceedingly superstitious, and dread spirits which, they suppose, are always hovering about certain places, and at night are roaming about everywhere. These spirits cannot endure fire, consequently any one going out at night carries with him a firebrand for safety.”

Miscellany.

BIBLIOGRAPHICAL.

The Assam Mission of the American Baptist Missionary Union: Papers and Discussions of the Jubilee Conference held in Nowgong, December 18-20, 1886. To be obtained of the American Baptist Missionary Union, Boston. Price, \$1.

This history of fifty years of work in the Assam Mission, which has just reached us, is a volume of permanent value. The story is full of interest. During the half-century there have been on this field

twenty-three male missionaries, twenty-seven wives of missionaries, and six unmarried women. At the time of the Jubilee, there were 1,775 church members, while from the beginning there have been 2,881. Among the interesting papers, we find one on self-support in which the ground is very properly taken that this term should not be limited to *pecuniary* matters. This certainly is an important part of self-support, but the efforts of all missionaries should not stop short of securing trained churches that shall not only pay their own expenses, but shall be self-governing and self-propagating.

The Great Value and Success of Foreign Missions.

By Rev. John Liggins. With an Introduction by Rev. Arthur T. Pierson, D.D. New York: The Baker and Taylor Co., 740 and 742 Broadway.

The title of this book sufficiently indicates its character. The author, who was the first Protestant missionary settled in Japan, in the year 1859, has evidently been in the habit of collecting for a long series of years the testimonies given by prominent men in regard to Christian missions in various parts of the world. He has here brought these testimonies together. The first chapter treats of the subject generally, followed by chapters relating to the different countries of the world in which missionary enterprises have been prosecuted. It will surprise even those who are familiar with the subject to see what a mass of evidence is here brought together, not from missionaries chiefly, but from men of high position, governors, ambassadors, and men of science, who speak of what they themselves have witnessed in the regions in which missionary work has been carried on. The volume furnishes the best and fullest collection we have seen of testimonials concerning the success of missions in pagan and Mohammedan lands.

Mission Life in Hawaii. Memoir of Rev. William P. Alexander. By James M. Alexander. Oakland, Cal.: Pacific Press Publishing Co. 1888.

The press of other duties has too long delayed our notice of this interesting book. It is a brief story of the holy, happy, and prosperous life of one of the missionary

fathers of Hawaii. He was one of the reinforcement of nineteen persons who sailed in November, 1831, to join the pioneers of that mission. Forty-two years afterward, in 1873, he gathered about him in his "ideal home" at Wailuku his whole family, then twenty-nine in number, counting parents, children, and grandchildren, amongst whom there had not been a single death. And in 1881 he and his good wife celebrated their golden wedding amid the rejoicings of a large and loving circle of friends and children. Even as regards earthly good the hundredfold reward had been given them. Much more, the blessing of those who turn many to righteousness came upon them, with the joy and "the beauty of the Lord our God." A blessed death crowned these useful lives, and this outline of their character and work is a precious addition to our missionary annals.

George Maxwell Gordon, M.A., F.R.G.S., the Pilgrim Missionary of the Punjab. By Rev. Arthur Lewis. New York: E. & J. B. Young & Co.

This is a history of the life and work of one of those generous, devoted, and Christlike Englishmen whose names are an honor to their country. At the age of twenty-seven he left England as a missionary of the Church Missionary Society, going at his own charges, and living a life of great self-denial that he might more freely give to others and might come closer to the lowly people for whom he labored. All through Persia and northern India he went about doing good, until in 1880, at the age of forty-one, he was shot at Kandahar, while caring for his wounded countrymen in one of the battles of the Afghanistan war.

It is a disappointment that so little of the inner life of this noble man could be given by his biographer. There is abundant description of the regions and the people for whom he gave his life. A portrait and illustrations add interest to the book.

Questions of the Ages. By Rev. Moses Smith. New York and Chicago: F. H. Revell. Pp. 132.

We have here nine discourses on various great questions, which have been given to

the press at the request of Mr. Smith's congregation in Detroit, as he was about to leave them for another field of service. They are vigorous utterances on great themes.

The Ethics of Marriage. By H. S. Pomeroy, M.D.

With a Prefatory Note by Thomas A. Emmet, M.D., and an Introduction by Rev. J. T. Duryea, D.D. New York: Funk & Wagnalls. Pp. 197.

We mention this book here in view of the fact that its author, Dr. Pomeroy, was for a time an efficient laborer in the mission of the American Board in Prague, Austria, and many who knew him in this connection will be interested in his present work. The subject of this volume is not the less important because it is one difficult to treat. Thanks are certainly due the author for the delicate and Christian way in which he has written.

Medical Work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. With supplement. By Mrs. J. T. Gracey. Published by the Society, Boston. Pp. 192 and 48.

It is a surprise to find a record of such extensive medical work carried on by the women connected with the Methodist Church of the United States. Here will be found an interesting sketch of the

rise and development of this branch of missionary enterprise. Three medical women have been sent to India, seven to China, one to Japan, and one to Korea. The account given in this volume of what has been attempted and accomplished by these women is full of interest and promise.

BOOKS RECEIVED.

Scriptures Hebrew and Christian, arranged and edited as an introduction to the study of the Bible. By Edward T. Bartlett, D.D., and John Peters, Ph.D. New York and London: G. P. Putnam's Sons. 1889. Price, \$1.50.

Jesus Christ the Divine Man: His Life and Times. By J. F. Vallings, M.A. Price, \$1. New York: Anson D. F. Randolph & Co.

The Australian Ballot System as Embodied in the Legislation of Various Countries. By John H. Wigmore, of the Boston Bar. Boston: Charles C. Soule. 1889.

Saint Peter and Tom; or, Two Unlikely Heroes. By Belle S. Cragin. Pp. 196. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, \$1.

A Strange People. By John M. Batchelor. New York and Chicago: J. S. Ogilvie. Price, 50 cents.

A Strange Conflict. By John M. Batchelor. New York and Chicago: J. S. Ogilvie. Price, 50 cents.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For Africa and missions therein: that Christian nations may deal justly with the native tribes; that the greed of gain and of power may be checked; that the traffic in slaves and in strong drink may be suppressed; that the missions whose existence is now seriously threatened may be maintained; that the missionaries whose lives are in peril may be protected; and that the God of peace would calm the passions of men and bring order out of confusion.

ARRIVAL AT STATIONS.

November 28. At Dindigul, Madura District, India, Rev. Edward Chester, M.D., and wife, and Rev. Frank Van Allen and wife.

December 24. At Osaka, Japan, Miss Adelaide Doughaday and Miss Ida V. Smith.

December 27. At Hong Kong, Rev. Charles R. Hager.

January —. At Sendai, Northern Japan, Miss Annie H. Bradshaw.

DEATHS.

October 18, 1888. At Bitlis, Eastern Turkey, Royal H., son of Rev. Royal M. and Mrs. Lizzie Cole, aged three months.

November 19, 1888. At Lin' Ching, North China, Flora L., daughter of Rev. and Mrs. F. M. Chapin, aged eight months.

January 17. At Grinnell, Iowa, Mrs. Celestia Kirk Edson, wife of Prof. H. K. Edson, of Iowa College. Her first husband was the Rev. Eliphal Maynard, and until the time of his death, September 14, 1849, they were missionaries in connection with the American Board, at Salonika, Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Missionary Herald*.]

1. The new station in West Central Africa. (Page 110.)
2. Persecution in Eastern Turkey. (Page 111.)
3. Preaching among the Greeks. (Page 112.)
4. The gospel in India. (Page 114.)
5. Explorations in China. (Page 107.)
6. Restrictions imposed in Japan. (Page 109.)
7. The Doshisha Institution in Japan. (Page 100.)
8. A Mexican town. (Page 105.)
9. The gospel in the Samoan Islands. (Page 97.)

Donations Received in January.

MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch. and so.	68 54
Freeport, Cong. ch. and so.	27 00
Portland, High-st. Cong. ch. and so., 250; Seaman's Bethel Ch., 36; Williston Cong. ch. and so., with other dona., to const. Rev. L. H. HALLOCK, H. M., 32; Officers of State Reform School, 5;	323 00
Westbrook, 2d Cong. ch. and so.	49 64—468 18
Franklin county.	
Farmington, 1st Cong. ch. and so.	129 95
Wilton, Cong. ch. and so.	12 00—141 95
Hancock county.	
Bluehill, Cong. ch. and so.	7 00
Orland, A friend, 18; A friend, 10,	28 00—35 00
Kennebec county.	
Gardiner, A friend,	25 00
Penobscot county.	
Brewer, 1st Cong. ch. and so.	12 00
Union Conf. of Ch's.	
Albany, Cong. ch. and so.	5 00
E. Otisfield, Rev. J. Loring, 11; A. Lovewell, 4; M. Knight, 2; other persons, 3.70,	20 70
Fryeburg, Cong. ch. and so.	28 36—54 06
Washington county.	
Dennysville, Cong. ch. and so.	17 00
Machias, Centre-st. Cong. ch. and so.	4 89
Milltown and St. Stephen, 1st Cong. ch. and so.	50 00
Princeton, Cong. ch. and so.	4 25—76 14
York county.	
Limerick, Cong. ch. and so.	13 55
Limington, Cong. ch. and so.	12 00
So. Berwick, Cong. ch. and so.	150 00—175 55
	987 88

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
East Alstead, 2d Cong. ch. and so.	10 00
Grafton county.	
Danbury, W. H. Travers,	3 00
Hanover, Dartmouth Sab. sch., for building at Tabor,	25 00
Hanover Centre, Cong. ch. and so.	1 80
Littleton, Cong. ch. and so.	17 23—47 03
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Frankcestown, Cong. ch. and so.	20 10
Hollis, Cong. ch. and so.	16 16
Manchester, Franklin-st. Cong. ch. and so.	67 98—104 33
Merrimac county Aux. Society.	
Concord, A. S. Smith,	2 00

Hooksett, Cong. ch. and so.	13 50
Pembroke, Mrs. M. W. Thompson,	10 00
Penacook, Cong. ch. and so., 14.86; Rev. A. Wm. Fiske, 15,	29 86—55 36
Rockingham county.	
Candia, Cong. ch. and so.	23 50
Chester, Cong. ch. and so., to const. Miss H. E. MELVIN, H. M.	100 00
Derry, 1st Cong. ch. and so.	66 33
East Derry, 1st Cong. ch. and so., 19.61; Rev. H. M. Penniman, extra, 5,	24 61
Kingston, Mrs. A. Wood,	8 40—232 84
Strafford county.	
Centre Sandwich, L. W. Stanton,	6 00
Farmington, Cong. ch. and so.	24 44
Wakefield, Cong. ch. and so.	10 00—40 44
—, A N. H. friend,	5 00
	485 00
Legacies. — Boscawen, George Coffin, add'l by Peter Coffin, Ex'r,	258 00
Hanover, Andrew Moody, by F. Chase and E. R. Ruggles, Trustees,	50 00—308 00
	793 00

VERMONT.

Addison county.	
Middlebury, C. Elmer, 20; Rev. A. F. Keith, 10; Prof. Yager, 5,	35 00
New Haven, Cong. ch. and so., 9.60; Mrs. E. H. Meacham, a memorial, 15,	24 60—59 60
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so., 53.40; Alexander Holmes, 20,	73 40
E. Peacham, B. Varnum, for Mr. Clarke's house,	1 00
St. Johnsbury, No. Cong. ch. and so., 50; Friends in do., 6,	56 00—130 40
Chittenden county.	
Colchester, Cong. ch. and so.	1 00
Essex county.	
Granby and Victory, Cong. ch. and so.	6 15
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	3 30
Orange county.	
Chelsea, 1st Cong. ch. and so.	10 30
Newbury, 1st Cong. ch. and so.	8 00
No. Thetford, K.	2 00
W. Randolph, Cong. ch. and so.	37 00—57 30
Orleans county.	
Coventry, Cong. ch. and so.	22 50
E. Coventry, Mrs. P. H. Plastringe,	4 00
Newport, Cong. ch. and so.	22 35

No. Craftsbury, Cong. ch. and so.	18 20
W. Charleston, Cong. ch. and so.	21 30—88 35
Rutland county.	
Castleton, Mrs. H. E. Lincoln, 10;	
A friend, 5,	15 00
Rutland, W. H. Smith, of Cong. ch., for Mt. Tabor Ch. and const.	
Rev. S. A. BARRETT, H. M.	50 00
W. Rutland, Cong. ch. and so.	39 36—104 36
Windham county Aux. Society.	
Brattleboro', Cen. Cong. ch., m. c.,	
17.47; H., 35,	42 47
W. Brattleboro', Cong. ch. and so.	56 79
Westminster West, Cong. ch. and so., to const. Rev. H. A. GOODHUE, H. M.	50 38—159 64
Windsor county.	
Bethel, Cong. ch. and so.	5 50
Weston, Cong. ch. and so.	7 08
Windsor, Cong. ch. and so.	5 00—17 58

MASSACHUSETTS.

Barnstable county.	
Harwich, Cong. ch. and so., m. c.	11 00
Waqoit, Cong. ch. and so.	13 00—24 00
Berkshire county.	
Curtisville, Geo. E. Dresser,	5 90
Hinsdale, Cong. ch. and so.	7 63
Pittsfield, James H. Dunham,	50 00
Williamstown, A friend,	5 00—68 53
Bristol county.	
Attleboro', 1st Cong. ch. and so.	26 31
Fall River, 1st Cong. ch. and so.	218 24
Rehoboth, Cong. ch. and so.	8 00—252 55
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	7 40
Southbridge, Cong. ch. and so.	94 13
Spencer, 1st Cong. ch. and so.	324 25
Warren, Cong. ch. and so.	35 00
West Brookfield, Cong. ch. and so., 30; H. Wilkins, 2,	32 00—492 78
Essex county.	
Andover, South Cong. ch. and so., 101.35; West Cong. ch. and so., 46.78,	148 13
Lawrence, Lawrence-st. Cong. ch. and so.	288 41
Methuen, 1st Cong. ch. and so.	6 00—442 54
Essex county, North.	
Haverhill, North Cong. ch. and so., 200; Centre Cong. ch. and so., 106; West Cong. ch. and so., 25; H. P. Stone, for Indus. Dep't Samokov school, 29.80; Mrs. Abby R. Kimball, 10,	370 80
Ipswich, South Cong. ch. and so.	40 00
Merrimac, Cong. ch. and so.	100 00
W. Newbury, 2d Cong. ch. and so., 4.50; A friend, 10,	14 50—525 30
Essex county, South.	
Beverly, Washington-st. Cong. ch. and so.	206 38
Gloucester, Evang. Cong. ch. and so.	141 00
Topsfield, Cong. ch. and so.	17 39
W. Boxford, Cong. ch. and so.	6 15—370 92
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	23 52
Orange, Cen. Cong. ch. and so.	35 60—59 12
Hampden co. Aux. Society. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	10 00
Chicopee, 1st Cong. ch. and so.	5 50
Holyoke, 2d Cong. ch. and so., to const. WILLIAM SKINNER, H. M., m. c.	135 97
Longmeadow, 2d Cong. ch. and so., m. c.	27 06
Ludlow, Cong. ch. and so.	14 83
Monson, Cong. ch. and so.	29 33
Palmer, 2d Cong. ch. and so.	40 00
Springfield, 1st Cong. ch. and so., 190.33; So. Cong. ch. and so., 141.30; Olivet Cong. ch. and so., 51.10,	382 82
Three Rivers, Cong. ch. and so.	36 01
Westfield, 2d Cong. ch. and so.	29 34
West Springfield, Park-st. Cong. ch.	

and so., 37.54; 1st Cong. ch. and so., 21,	58 54—770 30
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	35 00
Cummington, Village Cong. ch. and so.	18 00
Easthampton, 1st Cong. ch. and so.	68 97
Hadley, Russell Cong. ch. and so., m. c.	15 72
Haydenville, Cong. ch. and so.	20 00
Northampton, 1st Cong. ch. and so., 470.89; Edwards Cong. ch., 110.88,	581 77
Williamsburgh, Cong. ch., to const. Rev. HENRY S. SNYDER, H. M.,	50 00—789 46
Middlesex county.	
Ashland, Ida E. Metcalf, for catechists in India,	50 00
Cambridgeport, Pilgrim Cong. ch. and so., 77.02; do. bal. of m. c. for 1888, 7.57; do. Ladies' Miss'y Soc. for Bible reader, care of Rev. J. K. Browne, 30,	114 59
Concord, Trin. Cong. ch. and so.	21 18
East Somerville, 1st Cong. ch. and so.	177 45
Everett, Cong. ch. and so.	2 00
Frammingham, Plymouth Cong. ch. and so.	100 82
Lowell, Kirk-st. Cong. ch.	
Melrose, A lady friend, 5; Rev. R. D. Miller, 2,	7 00
Natick, 1st Cong. ch. and so, 237; do. class of girls, 7.50; do. Infant School, 10, for Marsh,	254 50
Newton Centre, 1st Cong. ch. and so.	50 00
Waltham, Cong. ch. and so., 34.20; A friend, 5,	39 20
West Somerville, Cong. ch. and so.	16 13
Winchester, 1st Cong. ch. and so.	30 00
Woburn, Cong. ch. and so., in part, 355.66; No. Cong. ch. and so., 39.67,	395 33—1,958 20
Middlesex Union.	
Ashby, Cong. ch. and so.	6 45
Ayer, 1st Cong. ch. and so.	15 00
Fitchburg, Calv. Cong. ch. and so. (H. F. C.),	10 00—31 45
Norfolk county.	
Braintree, Cong. ch. and so.	25 03
Cohasset, 2d Cong. ch. and so.	39 45
E. Weymouth, Cong. ch. and so.	60 00
Foxboro', Cong. ch. and so.	24 69
Milton, Cyrus Brewer,	100 00
No. Weymouth, Pilgrim Cong. ch. and so.	43 84
Randolph, A. S. N., New Year's greeting,	50 00
Walpole, Cong. ch. and so.	55 31
Wellesley, Cong. ch. and so.	4 50
Wrentham, Jemima Hawes,	50 00—452 82
Old Colony Auxiliary.	
Fair Haven, C. T. Akin,	25
Mattapoisett, Mrs. P. G. Hubbard,	2 00
New Bedford, North Cong. ch. and so.	189 74—191 99
Plymouth county.	
Campello, Sarah Packard,	28 00
E. Marshfield, Cong. ch. and so.	5 50
Whitman, Cong. ch. and so.	50 00—83 50
Suffolk county.	
Boston, Old South ch., 2,163.70; do., M. A. Scott, 20; Central ch., 1,822.46; Mt. Vernon ch., 1,631.72; Shawmut ch., 1,000; Park-st. ch., 696.43; Central ch. (Jam. Pl.), 324.47; Winthrop ch. (Charlestown), 216.30; Eliot ch. (Roxbury), 193.85; do., m. c., 8.79; do., A friend, 10; Immanuel ch. (Roxbury), 136.01 Phillips ch., Mrs. A. Simonds, to const. Rev. H. C. FERGUSON, H. M., 50; Mrs. C. A. Spaulding, 100; Ellen I. Proctor, 25; Augusta Porter, 25; "Missions," 1,	8,425 63
Worcester county, North.	
Gardner, 1st Cong. ch. and so., to const. HENRY H. SMITH, H. M.	100 00
Hubbardston, Cong. ch. and so.	16 00—116 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Northboro', Cong. Sab. sch., for Harpoot,	10 00
Princeton, Cong. ch. and so.	70 00
Webster, 1st Cong. ch. and so.	70 81
West Berlin, F. R.	5 00
Worcester, Piedmont Cong. ch. and so., 63.14; A friend, 25; Mrs. W. J. White, 4.	92 14—247 95
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, Coll. at Conference, W. L.	38 85
Two friends,	100 00
	5 00
	15,446 89

<i>Legacies.</i> — Boston, John Q. A. Williams, by Geo. Z. Adams and F. V. Balch, Adm'rs.	426 13
Hadley, Charles Wheeler, by F. P. Wheeler, Ex'r.	50 00
Randolph, Ebenezer Alden, M.D., by E. K. Alden, Ex'r, for distributing Missy books,	110 33—586 46
	16,033 35

RHODE ISLAND.

Central Falls, Cong. ch. and so.	44 38
Kingston, Cong. ch. and so.	32 83
Newport, United Cong. ch. and so.	31 69
Providence, Union Cong. ch. and so., m. c., 187.07; Elisabeth Carlile, 10.	197 07—305 97

CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so., 123.74; A friend, 5.	128 74
Huntington, Cong. ch. and so.	37 00
Long Ridge, Cong. ch. and so.	5 00
Newtown, Cong. ch. and so.	15 00
No. Greenwich, Cong. ch. and so.	47 08
Saugatuck, Cong. ch. and so.	29 23
Wilton, Cong. ch. and so.	50 00—312 05
Hartford county. W. W. Jacobs, Tr.	
East Hartford, Cong. ch. and so.	27 43
Enfield, 1st Cong. ch. and so.	100 00
Farmington, 1st Cong. ch. and so.	113 48
Hartford, Asylum Hill Cong. ch. and so., 199.95; 4th Cong. ch. and so., with other dona., to const. JAMES N. BARDIN, H. M., 82; Wethersfield-ave. Cong. ch. and so., m. c., 28.48; Mrs. Mary C. Bemis, 100.	410 43
Newington, Cong. ch. and so.	27 93
Poquonock, Cong. ch. and so.	33 78
Southington, Cong. ch. and so.	30 06
South Windsor, 1st Cong. ch. and so.	11 00
Wapping, Cong. ch. and so.	21 34
Wethersfield, Cong. ch. and so.	61 27
Windsor, 1st Cong. ch. and so.	45 76—882 48
Litchfield co. G. M. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	12 90
Litchfield, 1st Cong. ch. and so., add'l.	120 00
Plymouth, Cong. ch. and so.	40 50
Salisbury, Cong. ch. and so. Home Class,	7 00
Sharon, Mrs. Geo. Woodward,	10 00
Thomaston, Cong. ch. and so.	8 17
Winchester, A friend,	1 00
Winsted, 1st Cong. ch. and so.	53 02
Woodbury, North Cong. ch. and so.	8 00—160 59
Middlesex co. E. C. Hungerford, Tr.	
Cobalt, Cong. ch. and so.	6 00
Cromwell, Cong. ch. and so.	82 62
East Hampton, 1st Cong. ch. and so.	30 00
Old Saybrook, Cong. ch. and so. quarterly coll.	60 00
Westchester, Cong. ch. and so.	17 78
Winthrop, Miss C. Rice,	3 00—199 40
New Haven co. F. T. Jarman, Ag't.	
Ansonia, 1st Cong. ch. and so.	27 83
Bethany, Cong. ch. and so.	2 35
Fair Haven, 2d Cong. ch. and so.	61 86
Meriden, R. P. Rand,	3 00
Mt. Carmel, Cong. ch. and so.	39 42
New Haven, College-st. Cong. ch.	

and so., 104.97; Davenport Cong. ch. and so., to const. F. B. OTIS, H. M., 100; Centre Cong. ch. and so., m. c., 4.68; A friend, 250.	459 65
North Haven, Cong. ch. and so.	74 00
Orange, Cong. ch. and so.	15 92
Tracy, Elias Sanford,	3 70
Wallingford, Cong. ch. and so.	53 23
Waterbury, 1st Cong. ch. and so.	103 62
West Haven, Cong. ch. and so., with other dona., to const. Rev. A. M. BOOLGOORJOO, H. M.	41 36
Westville, Cong. ch. and so.	17 58—903 52
New London co. L. A. Hyde and H. C. Learned, Trs.	
Colchester, 1st Ch. of Christ, 124.50, m. c., 14.64,	139 14
Jewett City, 2d Cong. ch. and so.	18 08
Ledyard, Cong. ch. and so.	21 09
Lyme, 1st Cong. ch. and so.	42 45
Montville, 1st Cong. ch. and so.	25 00
Mystic Bridge, Cong. ch. and so.	16 00
New London, 1st Ch. of Christ, m. c. 18.16; Cash, 2.	20 16
Norwich, Broadway Cong. ch. and so., 300; 2d Cong. ch. and so., to const. W. H. ALLEN and J. P. HUNTINGTON, H. M., 245.40; 1st Cong. ch. and so., 6.80; Wm. S. Palmer, 10.	562 20
Old Lyme, 1st Cong. ch. and so.	6 57
Stonington, 2d Cong. ch. and so., for Africa, add'l.	6 77—857 46
Tolland co. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	10 00
No. Coventry, Cong. ch. and so., 25; Ladies' Missy Soc., with other dona., to const. AMBROSE ROYAL, H. M., 76.	101 00
Rockville, Union Cong. ch. and so.	970 34
Somers, Cong. ch. and so.	2 15—1,083 49
Windham county.	
Brooklyn, 1st. Trin. ch.	26 00
Danielsonville, Mission circle for chapel at Guadalajara,	55 00
Pomfret, 1st Cong. ch. and so., 117; A friend, for dep't of self-help in Anatolia Coll., 10.	127 00
Putnam, Rev. A. L. Love's Sab. sch. class, for native laborer in India,	40 17
Thompson, Cong. ch. and so.	45 15
Westford, Cong. ch. and so.	4 38—297 70
	4,696 69

<i>Legacies.</i> — Middlebury, Miss Emily Bronson, by Marcus DeForest, Ex'r.	100 00
Middletown, Elizabeth H. Goodrich, by William C. Bell, Ex'r.	133 66
Pomfret, Caroline D. Adams, by C. M. Adams,	20 00
West Hartford, Miss Abigail P. Talcott, by E. A. Whiting, Trustee,	65 00—318 66
	5,015 35

NEW YORK.

Albany, 1st Cong. ch., 125; Mrs. Electa M. and Miss E. Maria Eames,	145 00
Brooklyn, Ch. of Pilgrims, in part, 50; do., F. Cobb, 20; do., H. D. Sharpe, 10.	80 00
Buffalo, Pilgrim Cong. ch., 9.90; Rev. J. L. Franklin, 2.78.	12 68
Corona, Union Evan. ch.	100 00
Durham, Wm. Crawford,	10 00
Elmira, By C. P. Dwight, for Anatolia College,	27 00
Hoosick Falls, A friend,	10 00
Jefferson, Mrs. C. Nichols,	1 00
Lockport, F. N. Babcock,	10 00
Malone, Mrs. Mary K. Mead,	25 00
Mt. Sinai, Rocky Point Chapel,	18 00
Munnsville, Hervey Gaston,	65
New Lebanon, Cong. ch.	10 56
New York, Pilgrim Cong. ch., Two Friends, 10; do., Sab. sch., The five barley loaves from the lads in J. A. Jamison's class, for two catechists	

under Dr. Chester, India, 50; Chinese Sab. sch., for hospital work in Foochow, 50; Anson Phelps Stokes, 100; Mrs. John Byers, 100; A friend, 10; O. F. Snall, 5; A friend, 3,	328 00
North Walton, Cong. ch. and so.	7 10
Norwich, Cong. ch. and so., 75-75; H. T. Dunham, 20,	95 75
Poughkeepsie, Wm. Adriance,	10 00
Richmond Hill, Cong. ch. and so.	3 20
Rome, Welsh Cong. ch. and so.	6 00
Saugerties, Cong. ch. and so.	35 00
Suspension Bridge, 1st Cong. ch. and so.	22 00
Syracuse, Plymouth Cong. ch. and so.	43 97
Union Centre, F. T. Brown,	4 00
Utica, G. H. S. Maynard, for Marathi Mission,	4 00
Wading River, Cong. ch. and so.	25 00
Waverly, S. W. Slaughter, for dept. self-help, Anatolia College,	25 00
Yonkers, 1st Presb. ch.	75 00
—, Penny Aid Soc., for work Miss Gill, Japan,	16 00—1,149 91
<i>Legacies.</i> — Lenox, Mrs. Amelia Palmer, by C. W. Artz, Att'y, in part, 983.05, less expenses,	875 03
New York, William E. Dodge, 6th instalment, by Wm. Jay Hunt, for Executors,	5,000 00—5,875 03
	7,024 94

PENNSYLVANIA.

Audenreid, Welsh Cong. ch.	5 00
Harford, Cong. ch.	15 50
Kane, 1st Cong. ch.	6 00
Pittsburg, A friend,	10 00—36 50

NEW JERSEY.

Asbury Park, Rev. J. Jay Dana	25 00
Newark, A. Carter, Jr.	250 00
Plainfield, Cong. ch.	118 06—393 06

VIRGINIA.

Herndon, Cong. ch.	3 76
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WEST VIRGINIA.

Wheeling, A friend,	2 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., to const. T. F. GREEN and ALFRED WOOD, H. M.	200 00
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SOUTH CAROLINA.

Cheraw, "Part of the Tithe,"	10 00
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FLORIDA.

Jacksonville, Mrs. Anna W. Chadwick,	5 00
New Smyrna, Cong. ch., A friend,	4 13—9 13

TENNESSEE.

Cleveland, Dr. C. N. Cooper,	10 00
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TEXAS.

San Antonio, S. M. Newton,	4 00
Uvalde, Hensley & Beaumont,	35 00—39 00

OHIO.

Belpre, Cong. ch.	7 30
Cleveland, Plymouth ch., L. M. Pitkin, <i>extra</i> , to const. F. H. CHAMBERLIN, H. M.	100 00
Delaware, Wm. Bevan,	5 00
East Liverpool, Rev. H. D. Kitchel,	100 00
Etnaville, Welsh Cong. ch.	10 00
Hudson, Cong. ch.	12 00
Lafayette, Cong. ch.	7 00
Litchfield, Cong. ch., for work of Mrs. J. W. Sibley,	3 25
Madison, Central Cong. ch.	38 91
Marietta, 1st Cong. ch.	86 00
Mt. Vernon, Cong. ch.	74 13
No. Monroeville, 1st Cong. ch.	4 52

Norwalk, Cong. ch.	15 00
Oberlin, 2d Cong. ch., 42.82; Dea. Peck, 6,	48 82
Olena, Rev. J. P. O'Brien,	5 00
Painesville, Cong. ch., to const. Rev. P. W. SINKS, H. M., 50; do., A friend, 10,	60 00
Pomeroy, Welsh Cong. ch.	4 11
Springfield, Lagonda-ave. Cong. ch.	15 05
Unionville, Mrs. E. F. Burnelle, 5; Mrs. Elvira Stratton, 2,	7 00
Windham, Wm. A. Perkins.	10 00
York, Cong. ch.	20 00—633 09

ILLINOIS.

Bunker Hill, Cong. ch.	22 00
Canton, Cong. ch.	24 20
Chesterfield, Cong. ch.	16 87
Chicago, N. Eng. Cong. ch., Wm. H. Bradley, <i>extra</i> , 500; Leavitt-st. Cong. ch., 30.74; Bethany Cong. ch. 10; Scandinavian 1st Cong. ch., 2.78,	543 52
Crystal Lake, Cong. ch.	6 00
Englewood, Cong. ch.	38 51
Galesburg, 1st Cong. ch.	22 66
Geneseo, 1st Cong. ch., to const. Rev. ALBERT BUSHNELL, H. M.	147 62
Glencoe, Cong. Sab. sch., for Mr. Bartlett's work, Japan,	26 39
Godfrey, Cong. ch.	35 00
Jefferson, Cong. ch.	5 00
Lyndon, Cong. ch.	10 00
Potomac, C. T. Morse,	1 00
Princeton, Cong. ch.	20 00
Providence, Cong. ch.	13 00
Ridge Prairie, Rev. A. Kern,	3 00
Rollo, Cong. ch.	8 80
Roscoe, A friend,	4 00
Summer Hill, Mrs. M. Schwartz,	5 00
Sycamore, 1st Cong. ch.	38 78
Woodburn, Cong. ch.	12 20
Wyand, 1st Cong. ch.	12 46
Victoria, Cong. ch., Mr. and Mrs. E. Colman,	5 50—1,021 51

MISSOURI.

Carthage, Cong. ch., "Miss'y Guards," for student in Japan,	25 00
Hannibal, Pilgrim Cong. ch.	17 50
Springfield, Pilgrim Cong. ch.	5 50
St. Joseph, Henry Bullard,	1 00—49 00

MICHIGAN.

Almira, Cong. ch.	3 00
Charlotte, B. Landers,	5 00
Detroit, Trumbull-ave. Cong. ch.	14 00
Edmore, Cong. ch.	2 26
Grand Rapids, 1st Cong. ch.	51 84
Hancock, 1st Cong. ch.	106 80
Manistee, 1st Cong. ch., 45; Mrs. E. M. Wheeler, for student under care Rev. W. N. Chambers, Erzsroom, 5,	50 00
Morenci, Cong. ch.	6 00
Romeo, Miss E. B. Dickinson, 100; Miss Mary A. Dickinson, to const. E. L. GILLET, H. M., 100,	200 00
Six Lakes, Cong. ch.	1 05—439 95

WISCONSIN.

Appleton, Cong. ch., 101.75; Mrs. R. Smith, for Mrs. Wheeler's fund, 10,	111 75
Baldwin, Cong. ch.	5 00
Beloit, 2d Cong. ch., "L. M.," 10; 1st Cong. ch., add'l, 1,	11 00
Delavan, Cong. ch.	88 25
Geneseo, Cong. ch.	16 80
Lake Geneva, 1st Cong. ch.	16 24
Madison, Cong. ch.	15 10
Menasha, 1st Cong. ch.	28 52
Mt. Zion, Cong. ch.	2 11
New Chester, Cong. ch.	2 75
Platteville, Cong. ch.	25 76
Potosi, Cong. ch.	3 00
Quincy, Mrs. C. C. Berry,	5 00
Racine, 1st Cong. ch., 53; Mrs. D. D. Nichols, 1,	54 00—385 28

IOWA.

Belle Plain, Cong. ch.	5 00
Blairstown, Mrs. J. H. French, for Ahmednagar,	6 60
Burlington, Cong. ch.	18 86
Central City, Ladies' Miss'y Union,	5 00
Cresco, Ladies of Cong. ch.	1 80
Danville, L. W. and S. H. Mix,	2 00
Davenport, Edwards Cong. ch. 50;	
H. T. Bushnell, 10,	60 00
Decorah, Cong. ch.	12 05
Des Moines, A friend,	12 00
Eldora, Cong. ch.	50
Farmington, M. H. Cooley,	1 00
Grand Views, Ger. Cong. ch.	10 00
Grinnell, Cong. ch.	14 09
Iowa City, Cong. ch., to const J. M. RICE, H. M.	100 00
Kellogg, 1st Cong. ch.	10 55
Long Creek, Welsh Cong. ch.	6 74
Madison, 1st Cong. ch.	2 00
Maquoketa, Cong. ch.	27 35
Marion, Cong. ch.	23 78
Monticello, Ladies' Miss'y Soc.	9 15
Muscatine, A friend, 56.18; Mrs. Mary C. Hardman, 1.50,	57 68
Orient, Cong. ch.	4 00
Reinbeck, Cong. ch.	26 50—417 25

MINNESOTA.

Benson, Cong. ch.	4 15
Elk River, Union Cong. ch.	7 90
Excelsior, Cong. ch.	10 00
Freedom, Cong. ch.	2 65
Hamilton, Cong. ch.	11 00
Hawley, Union Cong. ch.	5 00
Hutchinson, E. F. Hunt,	12 00
Mazeppa, Cong. ch.	2 10
Minneapolis, 1st Cong. ch., 31.39;	
Union Cong. ch., 17.77; Income of G. R. Herrick and Pera Scholar- ship, for Anatolia Scholarship, 40,	89 16
Spring Valley, Betsey Ingalls,	4 00
Winona, 1st Cong. ch.	90 55
Worthington, Union Cong. ch.	12 92—251 43

KANSAS.

Atkinson, Cong. ch.	16 20
Eureka, Cong. ch.	10 00
Neosho Falls, S. B. Dyckman,	3 00
Osborne, Cong. ch.	3 27
Pomona, Rev. L. Newcomb,	90
Stafford, Cong. ch.	1 80—35 17

NEBRASKA.

Cortland, Cong. ch.	5 00
Crete, Cong. ch.	15 50
Culbertson, Ger. Cong. ch.	5 25
Elk Creek, Ger. Cong. ch.	50
Fairfield, 1st Cong. ch., to const. Rev. C. E. HARWOOD, H. M.	50 00
Hastings, Cong. ch.	14 73
Indianola, 1st Cong. ch.	9 00
Lincoln, 1st Cong. ch.	90 00
Pickrell, Cong. ch.	6 00
Plymouth, Kilpatrick Cong. ch.	2 00
Santee Agency, Pilgrim (Indian) ch., for catechists Dindigul,	26 19
Silver Creek, Cong. ch.	1 35
Sutton, Ger. Cong. ch.	10 00
Wisner, Cong. ch.	7 20—242 72

CALIFORNIA.

Oakland, Plymouth ch., "Executor Special," 170.70; do., 7.05,	177 75
Pomona, Pilgrim Cong. ch.	40 05
Raymond, Cong. ch.	4 25—222 05

OREGON.

E. Portland, 1st Cong. ch.	22 47
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COLORADO.

Denver, John R. Hanna,	25 00
W. Denver, Rev. G. W. Rose and daughter,	10 50—35 50

WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch., to const. Rev. HENRY L. BATES, H. M.	75 00
Wheaton, Cong. ch.	3 00—78 00

DAKOTA TERRITORY.

Carrington, Cong. ch.	12 39
Meckling, Cong. ch.	1 50
Rosette Park, Cong. ch.	1 00
Templeton, 1st Cong. ch.	2 00
Yankton, Mission Hill Cong. ch.	2 30—19 19

ARIZONA TERRITORY.

Prescott, Rev. and Mrs. Horace W. Houlding, to const. Mr. HOULD- ING, H. M.	100 00
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MONTANA TERRITORY.

Butte, Plymouth Cong. ch.	11 30
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FOREIGN LANDS AND MISSIONARY

STATIONS.

China, Peking, Church of two native pastors, by Rev. E. E. Aiken,	51 13
England, —, Mrs. Gellibrand,	50 00
Japan, Kobe, D. C. Jencks,	17 50
Mexico, Chihuahua, Children's Miss'y Soc., for China,	10 00
Turkey, Constantinople, Rev. Elias Riggs, for rebuilding Girls' School, Aintab,	1,000 00—1,128 63

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Girls' School, Kalgan, China,	20 00
For Two day-scholars, Harpoot, care Miss Seymour,	4 00
For Mrs. Edward S. Hume, Bombay,	2 00
For several missions, in part,	8,504 26—8,530 26

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 3,000 00

For a pupil, care of Miss Seymour,	7 50—3,007 50
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MISSION SCHOOL ENTERPRISE.

MAINE. — Gorham, A member of Cong. Sab. sch., for Indian girl at Chihuahua, in part, 25; Milltown and Stephens, 1st Cong. Sab. sch., for Boys' School in Turkey, 75;	100 00
NEW HAMPSHIRE. — Pembroke, Cong. Sab. sch.	25 85
VERMONT. — Barnet, Cong. Sab. sch., 18.12; Burlington, Two Sab. sch. classes, for Mrs. Goodrich's work, 12.13; St. Johnsbury, So. Cong. Sab. sch., for school work of Dr. Barnum, 38; Westminster West, Cong. Sab. sch., towards Mr. Clarke's house, 5;	73 25
MASSACHUSETTS. — Andover, Junior Miss'y Soc., West Parish, for pupil, Bombay, 25; Auburndale, Cong. Sab. sch., for school under care Rev. C. H. Wheeler, 25; Curtis- ville, Cong. Sab. sch., for Rev. H. C. Hazen's school, Mana Madura, 29.72; Fall River, Junior Miss'y Soc., for a scholar in Miss Farnham's school, 16.50; Leicester, Cong. Sab. sch., 30.50; Natick, 1st Cong. Sab. sch., to const. Rev. F. E. STURGIS, H. M., 50; Neponset, Stone Mission Circle, 15; So. Deerfield, Cong. Sab. sch., birthday box, 4; Whitinsville, Cong. Sab. sch., 50,	245 81
CONNECTICUT. — Bristol, Cong. Sab. sch., 20; Colchester, 1st Cong. Sab. sch., 86.95; Mil- ford, Plymouth Cong. Sab. sch., 24.54;	

No. Coventry, Cong. Sab. sch., 10.67;		1.39; Micronesia, 1.90), 5.66; Tabor,	
Saugatuck, Cong. Sab. sch., 8.58; West		Cong. Sab. sch., 15,	44 21
Avon, Cong. Sab. sch., 5,	164 74	MICHIGAN.—Manistee, Cong. Sab. sch., for	
NEW YORK.—Brooklyn, Henry Ward		student in Ezrroom,	25 00
Beecher Miss'y Band, for work of Miss		MINNESOTA.—Wadena, Cong. Sab. sch.	7 08
Pierson, China, 30; Buffalo, Y. P. S. C. E.		ALABAMA.—Talladega, Little Helpers for	
of 1st Cong. ch., for Ray Appan, 15,	45 00	Leva Rattenam, 10; Girls' Mission Band,	
OHIO.—Etnaville, Welsh Cong. Sab. sch.,		for use of Mrs. McNaughton, 10,	20 00
3.10; Madison, Cong. Sab. sch., 20;		WISCONSIN.—Beloit, 2d Cong. Sab. sch.	
Springfield, 1st Cong. Sab. sch., Miss M. E.		birthday box, 9.67; Clinton, Y. P. C. S. E.	
Fay's class, 2; Y. P. C. S. E. of 1st Cong.		of Cong. ch., 12.96,	22 63
ch., 5,	30 10	KANSAS.—Lawrence, Plymouth Cong. Sab.	
ILLINOIS.—Chicago, New Eng. Cong. Sab.		sch., 28.33; Neosho Falls, Boys' Miss'y	
sch., 50.61; Galesburg, 1st Cong. Sab. sch.,		Soc., for boys' school in Ichme, 22,	50 33
10; Victoria, Cong. Sab. sch., Le Clare		CALIFORNIA.—Cloverdale, Cong. Sab. sch.,	
Coleman, 50c.	61 11	for Harpoot Seminary,	22 85
IOWA.—Cedar Rapids, Cong. Sab. sch.,		DAKOTA TERRITORY.—Redfield, Cong. Sab.	
1.88; Des Moines, Mrs. E. T. Whitman		sch. Mission Band, birthday box, 6.78;	
and daughter, for Mrs. G. T. Washburn's		Rosette Park, Cong. Sab. sch., 1,	7 78
school, Pasumalia, 10; Dubuque, Cong.		CANADA.—Colquhoun, Cong. Sab. sch., for	
Sab. sch., 9.44; Eagle Grove, Cong. Sab.		Ahmednagar,	5 00
sch., 2.23; Le Mars, "Willing Workers"			950 74
(of wh. for India, 1.04; China, 1.33; Japan,			

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Orfordville, Mrs. A.		MISSOURI.—Green Ridge, Cong. Sab. sch.,	
Eastman,	20	birthday box,	6 30
VERMONT.—Williamstown, Cong. Sab. sch.	2 50	WISCONSIN.—Janesville, 1st Cong. Sab. sch.,	
MASSACHUSETTS.—Boston, Primary dept.		10; La Crosse, Cong. Sab. sch., 25,	35 00
Highland Cong. Sab. sch., 2; A friend, 10;		KANSAS.—Neosho Falls, Boys' Miss'y Soc.	5 00
Northampton, 1st Cong. Sab. sch., 4.28;		DAKOTA.—Valley Springs, "Cheerful	
Northboro, Cong. Sab. sch., 7.35; Town-		Workers,"	2 50
send, Cong. Sab. sch., 3.30,	26 93		161 40
RHODE ISLAND.—Providence, H. N. Davis,	1 00		
CONNECTICUT.—Bethel, Cong. Sab. sch., 6;	26 00		
Thomaston, Cong. Sab. sch., 20,			
PENNSYLVANIA.—Allegheny, Infant Class,			
2.50; Philipsburg, J. W. Scott, 1,	3 50		
NEW JERSEY.—Upper Montclair, Chris.			
Union, Cong. Sab. sch.	13 42		
OHIO.—Cortland, Cong. Sab. sch., 3.15;	4 65		
Troy, Union Sab. sch., 1.50,			
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[Here are the translations, made by Rev. Otis Cary, of Okayama, of two stories used by a Japanese teacher of morality to illustrate points in his sermons. We think that our readers can draw from them morals not wholly inapplicable to some persons in Christian lands.]

THE JAR OF CANDY.

THERE was once a grand wedding to which were invited all the aged people, the officials, and the other prominent men of the neighborhood. Among the guests was one old gentleman who was so much of a teetotaler that, through fear of intoxication, he would not drink as much beer as would be equal to the dew on a single blade of grass. As the rest of the company were all enjoying their



THE HAND IN THE JAR.

' cups the master of the house felt sorry for the old man who was unable to join them. "As you do not drink beer," he said, "it must be very dull sitting here. Can't I get something else for you? Perhaps you would eat some candy." So saying he brought a beautifully decorated jar nearly full of sugar-plums. All the other guests rejoiced to see the thoughtfulness of their host, with whom they joined in urging the old man to take some of the candy. He was by no means loath to accept the invitation. Taking the jar on his knees he put in his hand for some candy. Though the mouth of the jar seemed a little small he forced in his hand without much difficulty. When, however, he tried to pull it out again it stuck fast. He pulled and twisted, but all in vain.



SHIBA ONKO'S PRESENCE OF MIND.

The person who sat next the old man, seeing that something was out of the way, inquired, "What is the matter?"

"Oh, nothing, nothing of any consequence! only my hand has somehow got caught in this jar and won't come out."

"That is too bad," said the other; "just let me take hold of the jar and then if you pull hard you will get free."

So while the old man tried to pull out his hand the other tugged away in the opposite direction. The rest of the company were convulsed with laughter as they saw the exertions of the two men, whom they jokingly compared to two struggling warriors.

To the old man it was no laughing matter. "It hurts awfully and does n't start at all," he said.

The company now stopped making fun, for the affair was getting serious. Some proposed sending for a doctor or for Mr. Namba, the noted bonesetter; but finally one of the guests said: "Don't make so great an ado over the matter. I remember the famous story of Shiba Onkō, who, when a child, was one day playing with several of his companions near a big jar filled with water. One of the boys who climbed up on this slipped and fell in. The other children, with the exception of Shiba Onkō, ran off in fright; but he picked up a large stone and threw against the jar, which broke and let out both the water and the boy. I will take the part of Shiba Onkō, and though it is a great pity to destroy it, the beautiful jar is not so valuable as our friend's hand."

In accordance with this suggestion, the old man stretched out the arm which had the jar on it. The other gave one blow. The candy went scattering like snow over the mats, and the old man was set free. And now when they came to look at his hand the reason why he could not get it out was evident. The greedy fellow had grasped a big handful of candy to which he had held fast all the time. Had he only been willing to let go of the sugar-plums he could have drawn out his hand and the beautiful jar need not have been broken.

THE EARS AND TONGUES THAT WENT TO PARADISE.

A certain man died and went to paradise. Kwanon, the goddess of mercy, met him at the gate and brought him at once to Amida, who said: "Since you



THE GOOD EARS AND TONGUES.

are henceforth to be an inhabitant of paradise you ought at once to become acquainted with the general features of the place. You may as well go right out this morning to look about a little. Kwanon will act as your guide."

Kwanon, in obedience to this direction, led the man out to see the sights of paradise. Heaps of gold and precious stones dazzled the eyes, the ears were ravished with the songs of angels, magnificent lotus-flowers bloomed in the eight wonderful lakes, while the immortal birds of paradise filled the air with notes sweeter than those of the nightingale. While wandering about, they came to a building that looked something like a pawnbroker's shop. On the sides of the room were shelves heaped up with what appeared to be mushrooms and dried fish-roe. "This," thought the man, "must be the place where the great feasts are prepared." So turning to Kwanon he asked, "Are these mushrooms brought here for the food of the saints?"

"Oh, no! those are not mushrooms," she said.

"What, then, are they?"

"Those are the ears of persons who while on earth always listened with approval to moral discourses. They took great delight in hearing sermons and doctrinal expositions; yet when it came to action their deeds were so evil that at death their bodies sank to the lowest abysses of hell, and only their ears were admitted to paradise."

The man next said, "It seems rather strange to have those dried fish-roe here in paradise. How does it happen?"

Kwanon said reprovingly, "You foolish fellow! Do you suppose that any animal food would be allowed here? Those are not fish-roe. Some people during their earthly life are very skilful in telling others what to do and in expounding truth to the edification of their hearers, while they themselves do only what is for their own pleasure and profit. When such persons die they are lost, all except their tongues which come to paradise."



THE above stories are good illustrations of what has often been told concerning the Japanese that they are specially fond of allegories. They are ingenious in inventing such stories, and they have many books which are filled with them. One of the most famous of these books is the *Mu-so-bi*. Of this book Mrs. Carrothers writes in her volume, "*The Sunrise Kingdom*": "*Mu-so-bi* is the name of a man who traveled through the air, visiting many different kingdoms, as they are called — such as Childhood, Avarice, Lying, and others. He tells what he saw in them all. In the kingdom of Childhood he found funny little people who could neither walk nor talk, and had no teeth and no hair. In the kingdom of Lying he came across a notice upon a schoolroom door stating that the teacher would begin a class there on a certain day. He went at the appointed time, but no teacher was there. This was repeated several times, until he went after the teacher and asked him the reason of such strange conduct. He replied that to teach lying was his special object, but this he did by action rather than by word."

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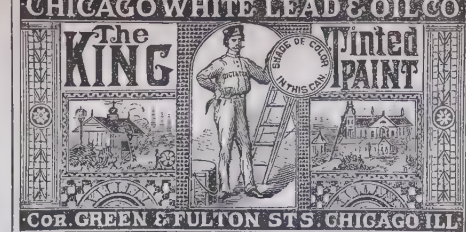
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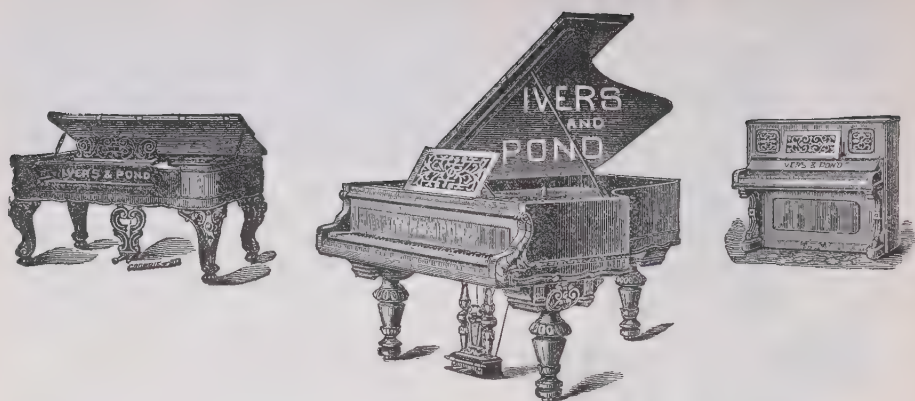
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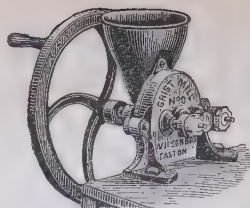
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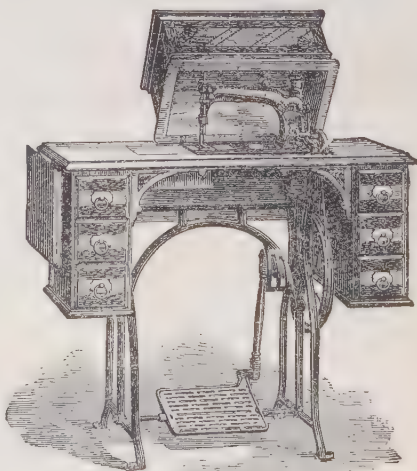
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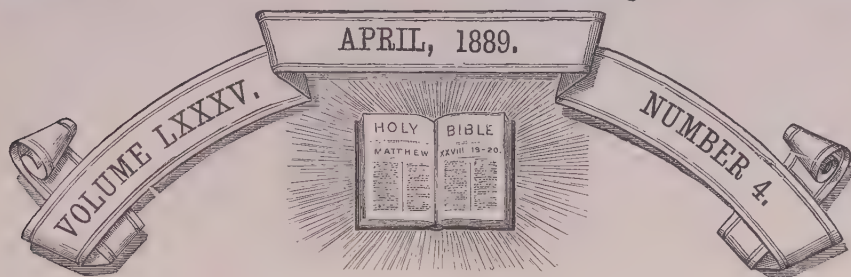
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THE MISSIONARY HERALD



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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.

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THE
MISSIONARY HERALD.

VOL. LXXXV. — APRIL, 1889. — No. IV.

THE receipts from donations for the first six months of the financial year are a little less than \$190,000, about \$7,500 less than those of last year for the corresponding period. Legacies have fallen below those of last year by nearly \$53,000, so that the total falling off is about \$60,000. During the remaining six months, therefore, we must look for a marked advance from those whom the Lord is still sparing as his living stewards in order that they may distribute generously what he has committed to their trust. Let every pastor preach a rousing missionary sermon about this time, and emphasize the favorable opportunity for liberal special gifts. The applications for missionary appointment both from men and women, we are glad to report, are steadily increasing. May hearty thank-offerings accompany them!

WE think that our older as well as our younger readers will be interested in the article in the Young People's Department telling how the gospel reached Samoa. The last reports received by the London Missionary Society from these islands are that the war is demoralizing and impoverishing the natives more than any previous conflict has done. Nevertheless, the schools at Malua and Savaii are unaffected as to numbers, having now under instruction 200 picked young men, the future hope of Samoa. The mission seeks to maintain a strict neutrality in regard to political matters. The *Chronicle* of the London Society expresses the belief that one word from the three powers that are represented in Samoa, Germany, Great Britain, and the United States, would stop the war, and that such an interference would be hailed as an evangel of peace by all the Samoans. We trust that the representatives of these governments are about to speak that word.

THE State of Vermont has just enjoyed a "foreign missionary campaign," covering a period of just four weeks, ending on March 3. Dr. Creegan, as Field Secretary, had charge of the arrangements, and with Rev. Otis Cary, of Japan, Rev. James L. Fowle, of Western Turkey, and Mrs. C. T. Rand, of Micronesia, twenty-seven places were visited, forty-five meetings were held, and 165 addresses were made. The visiting missionaries were everywhere cordially received, and much interest was awakened among the churches where the conventions were held and in the regions round about. We look for fruit from this campaign not merely at once, but through the coming years.

SINCE the communications from Turkey given among the "Letters from the Missions" were in type, other letters have been received, indicating that while there is no famine there is yet sore want. Our brethren at Aintab are loth to make any appeal for outside aid, in view of what was done last year, but they write that a small sum placed at their disposal would save many a family from pinching want. A few hundred dollars would relieve many hundreds of hungry men and women, and would take a burden from the hearts of our missionary brethren.

THIS number of the *Herald* goes to press before we have had time to receive letters from Japan referring to the fact, made known to the world through the ocean cable, that the Mikado, on the eleventh of February, proclaimed the new Constitution for the empire. The event is one of great significance, and this fulfilment of a pledge made some years since gives assurance that the ruling powers in Japan are firmly determined to carry out the proposed plan of a constitutional government. The features of the new Constitution, which are presented in the brief telegram, are : a legislative assembly, composed of a House of Peers and a House of Commons ; the right of suffrage to all men who have reached the age of twenty-five and who pay an annual tax of \$25. Liberty of conscience and of speech and the right of public meeting are assured. Another important feature of the Constitution is that judges are to be irremovable except by special law. This fact will take away one of the objections often urged against giving the Japanese jurisdiction over foreigners. It is a long step in advance that Japan has thus taken, and it seems almost a miracle when we consider the condition of the empire twenty years ago.

THE restrictions placed upon the press by the Turkish government are many and oppressive. The new censor of the press, appointed in November last, requires of the editors of the *Zornitza*, the Bulgarian religious paper published by our mission at Constantinople, that duplicate copies of all matter be placed in his hands two days before it is given to the public. He then mutilates the articles, not merely those having a political bearing, but those in the religious and educational departments, on the ground that there may be a political interpretation placed upon words innocent in themselves. Among the words which are uniformly stricken out are "union" and "freedom." In the sentence in the Sunday-school lesson, "Ruth's *union* with the family of Elimelech had *freed* her from idolatry," the words we have italicized were stricken out. Only after representations made by the American Legation was the paper permitted to speak of the *United* States of America. The absurdities of this censorship are innumerable. Our brethren connected with the press at Constantinople are entitled to our sympathies in the annoyances to which they are compelled to submit.

LETTERS from West Central Africa reach us too late for insertion in this issue. The health report still continues good. Dr. Webster's house at Bailundu has been so far completed that he is now occupying it. The young church at Bailundu has chosen its deacon, who hereafter is to bear the name of Jacob, as its pastor.

THOSE who read Mr. Neesima's paper in regard to the Doshisha University, in the last number of the *Herald*, will be glad to know that the movement in Japan to secure an endowment is making good progress. The several classes in the Doshisha are contributing to the fund, and the police of Kyōto are reported to have sent in one hundred yen. A letter just received from Mr. Atkinson, of Kōbe, states that a meeting was held in the church in that city on Monday, January 28, in behalf of the Doshisha, and that over 1,500 persons, mostly of the middle and upper classes, with a good representation from the various official departments, were crowded into the building. Mr. Neesima, who has been in poor health, made a five-minute speech, although not with the approval of his doctor. Mr. Kanamori, pastor of the college church at Kyōto, made an address of one hour and twenty-five minutes, followed by Mr. Myagawa, pastor of the Osaka church, who spoke forty minutes, both addresses emphasizing the need of highly educated men in all professions, who should be men of high moral purpose and character. The phrase in Japanese descriptive of the institution is, "Kirisuto Kyo Shugi no Dai Gakko," "A university founded on Christianity" (literally, "Christ-teaching-principles-Great-School"). The meeting was a most enthusiastic one and it is expected will result in large contributions. Mr. Atkinson reports that the Hyōgo Prefectural Assembly expects to raise 10,000 yen, and that the governor is interesting himself in stirring up wealthy men to contribute. The idea of a people's university founded on Christianity is growing in favor with surprising rapidity.

AMONG the many testimonies of East Indian officials as to the work of missions, the following utterance of the Chief Commissioner of the Central Province, on the tenth of December last, at the laying of the cornerstone of some mission buildings in Jubbulpur, may well be quoted. This commissioner, Mr. Mackenzie, was formerly secretary to the Governor of India in the Home Department, and is now the official in rule of ten millions of people. After warmly commending the special work in hand, he says: "In my experience those who depreciate mission work are generally people who know nothing about it. Ignorance is the distinguishing characteristic of the ordinary despiser of missions, at home and abroad. No man who studies India with a seeing eye can fail to perceive that the indirect results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion that ere many years are over we shall have in India a great religious upheaval. The leaven of Western thought and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind."

Twenty-six Bible classes each week is what one of our missionaries at Kōbe, Japan, reports as part of her work. There is no peril that this part of the educational work will become merely secular when such a report as this can be given.

JUST after our last number had gone to press, an appeal for aid for famine relief in China was received from Rev. Dr. Nevius, the well-known missionary of the American Presbyterian Board at Chefoo, in the province of Shantung. Dr. Nevius speaks of the devastation caused by drought on one side and floods on the other, so that the extreme of want is felt on the plain bordering on the Bay of Pechihli in the province of Shantung. More than a million of people are said to be reduced to the last state of destitution. Relief to be effective must continue until next June. The plan is to open centres of relief in the famine region and provide the food that is absolutely necessary for sustenance and seed grain for the spring crops. One or two cents will sustain the life of an individual for a day. We learn from England that a vigorous appeal has been made for contributions, and that the Lord Mayor of London has opened a fund for the suffering Chinese. The Secretary of the Chinese Legation in England, Sir H. Macartney, affirms that the distress is even greater than the published accounts have indicated, that the Chinese government is doing all that is possible, and that the authorities of three rich provinces have been commanded by the emperor to retain for distribution in the famine districts the whole of the grain which it is customary to forward to Peking. But the need is so appalling that the aid of all benevolent people is asked to mitigate as much as possible the distress. In the letters received from the missionaries of the American Board both in Shantung and Chihli, there is no mention made of special want, though in a letter given in our last number, Messrs. Smith and Chapin referred to the distress they had witnessed during their tour in the province of Honan. While, therefore, our missionaries, not being in the famine region, have made no call for aid, the Treasurer of the American Board will receive and forward through appropriate channels any sums that may be sent for the relief of those in want in other sections of China. We are glad to see that a committee of merchants and bankers in New York has been organized to receive and transmit contributions.

FRIENDS of Japan in all parts of the world have read with deep pain the tidings brought us by ocean cable of the assassination of Mr. Mori, Japanese Minister of Education. Mr. Mori was well known in this country, having been some years ago *Chargé d'Affaires* at Washington. While in this country he made a special study of our educational system, and published several pamphlets relating to education and religious freedom. No man has done more to secure religious toleration in Japan than Mr. Mori, and his services since his return to his native country in behalf of education entitle him to the gratitude of his countrymen and the respect of the whole world. We trust it will appear, when the details of the sad event reach us, that the assassination was the work of a single crazy fanatic, and not of any body of religious enthusiasts.

THE London Missionary Society has received word that the disturbances along the African coast opposite Zanzibar have not affected their missions on Lake Tanganyika or at Urambo. Mr. Brooks, their missionary at Urambo, was killed as he was coming to the coast, but there is said to be no need of anxiety in regard to those who remain in the interior.

THERE lies before us a letter signed by twenty-two trustees of the "Tokwa school" in Sendai, Japan, thanking the American Board for the interest it has taken in the institution and speaking in warmest terms of the labors of Messrs. De Forest, Curtis, White, and Miss Meyer. The letter is interesting as showing that the Japanese appreciate the aid rendered them, and their great delight in the Christian school which has been established among them.

IN more than one land recently redeemed from heathenism by the preaching of the gospel, the great source of peril to the people is the importation of intoxicating liquor. Strange and sad it is to say that in not a few cases this peril would be slight if the people were left to themselves. The Hervey Islands, now under British control, are cursed by the introduction of liquor. On the Windward Islands the case is different, for the people have prevented smuggling. But what the missionaries now fear is that, being under British protection, the liquor may be forced upon them. The *Chronicle* of the London Society says: "If Great Britain leaves the people to administer their own laws, they will have little fear." Cannot Christian sentiment compel the nations to have mercy upon the people just merging from barbarism?

WE have often had occasion to present illustrations showing the affection and fidelity of the native African. Mr. F. S. Arnot tells the story of a young lad who was with him and heard his master praying one night for water. The lad started off in the dark night, going miles alone through a country infested by wild beasts, and returned the next day with joy, bringing with him to his master a calabash of water. A race capable of such devotion is capable of great things.

The *London Times* reports that a pamphlet has appeared in Constantinople reflecting upon the Sultan and the Sheikh-ul-Islam, the head of the Moslem faith, and that this pamphlet has seriously disturbed the Sultan, so that he has not attended to state affairs for quite a while. It is added that a large number of *sofias*, or students of Mohammedan law, have been driven from Constantinople in connection with this affair, though it does not appear what relation they are supposed to have had with the publication of the pamphlet.

WE had expected before this number of the *Herald* was ready for the press that the letters of Henry M. Stanley, which were said to have been brought to Stanley Falls, and which it was supposed would arrive in London early in March, would have been made public. Perhaps before these lines are read, the whole story of the last great adventure in Africa will be before our readers. But even were that story before them they would hardly be able to divine where the intrepid explorer now is, or to prophesy as to what will be his success in his present undertaking, on his return to the interior in aid of Emin Pasha.

DR. BLODGET reports that in December last two men were baptized who had heard the gospel twenty-four years ago when Mr. Burns and Dr. Blodget first preached in Peking, at the opening of the work there. This reaping was indeed "after many days." But these were only two out of seventeen who, in connection with the Peking station, have been baptized since October last.

THE table of statistics of missionary work in Japan for the year 1888, compiled by Rev. Henry Loomis, agent of the American Bible Society in Japan, has been received just too late for insertion in our present number. The striking facts brought out in this valuable table are the following: The present number of churches is 249, with a total membership of 25,514, which is an increase within the year of twenty-eight churches and 5,785 members. The total number of adults baptized during the year 1888 was very nearly 7,000 (6,959), and of these 2,114 were in connection with the work of the American Board. Truly this is a glorious record.

THE number of "Student Volunteers for Foreign Missions" now exceeds 3,200, of whom it is said that 103 have already sailed for foreign lands and others are soon to follow. A national organization of these "Student Volunteers" has been formed, with a committee of three representing the College Y. M. C. A. and Y. W. C. A., together with Mr. Wilder, of the Inter-Seminary Alliance, with the object of looking after these volunteers and bringing them to the attention of missionary Boards and of the churches. These facts are furnished us by Mr. C. F. Hersey, of Bowdoin College, who also informs us that a branch of this national organization for the State of Maine has been formed, which shall serve not merely as a bond of union among the volunteers, but also as a stimulus in the matter of foreign missions among the churches of Maine. Upwards of forty churches of the State have already been visited, and much interest has been awakened.

AFTER the exposures of the frauds practiced by Madame Blavatsky, of India, there were many of the "Theosophists" who refused to believe that her pretended miracles were ordinary tricks. The Psychical Research Society of England, which had openly favored the Madame, sent a gentleman to Madras to investigate matters, and he is reported to have satisfied himself that the people of India were right in calling Madame Blavatsky an impostor of the first order. But there are doubtless some people who will still believe in theosophy.

THE British and Foreign Bible Society has issued during the past year 4,206,000 copies of Bibles, Testaments, and portions of the Scriptures, a larger number than ever before. The total income of the society for the past year was £253,300. Its grand work encircles the world, preparing the way for missionaries and strengthening their hands.

ARRANGEMENTS are now making for a general conference of Protestant missionaries in China, to be held in 1890. The Shanghai Conference of 1877 was an important assembly, marking a distinct advance in missionary efforts within that vast empire. It is time that another conference be held by the Christian missionaries who in God's name and strength have undertaken the task of evangelizing the millions of China.

"COME" and "go" are short words, but they express the sum of Christ's call to men. First come to him for pardon; then go for him in service. The two duties are inseparably linked together. One may well question whether he has truly come to Christ if he finds himself unwilling to go anywhere for him.

A MISSIONARY SECRETARY'S VISIT TO MONTREAL.

BY REV. JUDSON SMITH, D.D.

It is a pleasant duty to report briefly a recent visit to Montreal in the interests of the American Board. Rev. F. H. Marling, the genial and able pastor of Emmanuel Church (Congregational), extended a most cordial invitation to Montreal in the name of the Congregational churches and college, which are in happy affiliation with the work of the American Board, and of the American Presbyterian Church, which has been a constant benefactor of the Board for the past sixty years, and also laid out a full and attractive programme for the three days which could be given to the purpose.

Leaving Boston on Friday evening, February 22, we passed from the mild weather so characteristic of the winter just closed, into a region of ice-bound rivers, deep and drifting snows, and a temperature from fifteen to thirty-five degrees below zero. But the Christian welcome was warm, the hospitality unbounded, and the missionary atmosphere vital and inspiring, alike in colleges and churches and homes. On Saturday morning, after a delightful call upon Dr. Barbour, the popular Principal of the Congregational College, an interview of two hours was enjoyed with the theological students, asking and answering questions on missionary fields and the missionary service. Two of these young men have recently been appointed missionaries of the Board, one from the Presbyterian College has just applied, and others will presently apply. The grouping of the several theological colleges around McGill University and the interchange of services between the faculties of the university and of the several colleges are interesting features in the educational arrangements of the city.

Saturday afternoon, in the chapel of the American Presbyterian Church, of which Dr. Wells continues the versatile and attractive pastor, after nineteen years of continuous service, the ladies of the Canada Congregational Woman's Foreign Missionary Society met with the Canada Woman's Board of Foreign Missions (Presbyterian) to listen to an address on Woman's Work Abroad. The prayer of the pastor, affectionately remembering the Board by name and giving thanks for all that God had wrought through its agency in the past, a common feature in the prayers of all these brethren, was most refreshing and delightful.

Sunday was well filled with appointments. At eleven in the morning, a report of the London Conference was given in the Emmanuel Church, and the annual collection of the church for foreign missions and for home missions was taken at the same time. In the afternoon the Claims of the Foreign Work on Educated Men were presented to the members of the Young Men's Christian Association of McGill University — an attentive and inspiring audience. In the evening, at the Calvary Congregational Church, whose energetic and beloved pastor, Rev. E. M. Hill, is also the secretary of the Canada Congregational Foreign Missionary Society, the work and needs of the Board were presented and the annual collection for foreign missions was taken.

Monday afternoon for three hours there was full and frank conference with the executive committee of the Congregational Foreign Missionary Society upon all

matters of common-interest between this Society and the Board, which are so happily united in the work of the West Central African Mission.

These were days long to be remembered for cordial greetings and unstinted hospitalities, for delightful Christian fellowship, for deepened consecration, and for the refreshing sense of unity in a service which knows no boundary lines and seeks no selfish ends and ennobles all who share therein.

CONSTANTINOPLE.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

SEATED on the hills which rise from the shores of the Bosphorus, the Golden Horn, and the Marmora, marked at almost every prominent point by stately mosques, imperial palaces, ambassadorial residences, or public buildings, possessed of a spacious harbor which knows neither tide nor dangerous wind, Constantinople is distinguished not more for the unrivaled beauty of its situation than for the variety in race, dress, and language of its million inhabitants. Here mingle not only the ruling Turks, the polished Persians, the tawny Arabs, and the black Ethiopians, all Mohammedans, and numbering one half of the entire population, but also a non-Mohammedan population of about the same number, and embracing Greeks, Armenians, Jews, Levantines, and Europeans of every nationality. Religious and national sentiment and customs have for centuries prevented any amalgamation of these different races, but modern civilization, with its commercial rivalries and its common facilities of locomotion, such as street-cars, tunnels, steamboats, and railways, is slowly teaching the different races the lesson of equality and the recognition of one another's rights. In the fifty-six years during which American influence has been felt in Constantinople, vast and striking changes have occurred.

The city itself, through the rebuilding of large districts swept by conflagrations, has improved its streets, drainage, and architecture. It is now fairly well supplied with water and partially lighted with gas, and the means of communication are greatly improved. The police are tolerably efficient, and atrocious crimes comparatively few, though the government, for the sake of gain, shamefully tolerates liquor-shops and houses of evil repute. Foreign trade is largely in the hands of Europeans, and internal trade in the hands of native Christians. The water and gas companies, the tunnel and the street railways, the Asiatic and the European Turkey railroads, in fact, almost all large enterprises, whether industrial, mining, or commercial, are in the hands of Christians, native and foreign.

The changes in the Oriental churches have both their cheering and their saddening aspects. The hierarchies have largely lost their ecclesiastical power and their moral influence, and the people with less superstition have also less faith. Among the Greek, the Armenian, and the Slav races, the national sentiment clearly overrides the religious, and worldliness and infidelity threaten to destroy all spiritual life. At the same time many ecclesiastics and many more lay members of the Oriental churches have acquired much scriptural knowledge, and, especially among the Armenians, the spirit of toleration has largely

increased. With prayer and hope we wait for the time when the leaven of the gospel, cast into the Oriental mass, shall quicken it to new life.

Animated by the spirit of the times and the example of the Protestants, all



CONSTANTINOPLE.—THE GALATA BRIDGE ACROSS THE GOLDEN HORN TO PERA.

the other communities have made rapid progress in education. Pera, the European quarter of Constantinople, boasts a single school-building for Greek girls, which cost \$176,000. In the same quarter the Jesuits have great

educational establishments, with several thousand pupils, many of them non-Catholic. The government has also done much to advance the cause of education, especially among the Mohammedans. In short, in Constantinople and the chief cities of the empire, very much more attention has been given to education than to religion.

American Christianity has three grand institutions in Constantinople, namely, the Bible House in Stamboul, which is the centre of literary work for the empire; the Female College, called the "Home," on the heights of Scutari on the Asiatic shore, and Robert College, on the bluff of the Bosphorus, six miles above the city. There are three native evangelical churches, namely, two Armenian and one Greek, with a total membership of over two hundred, and eleven religious services in eight different quarters of the city and in three different languages are held every Sabbath, with a total attendance of about one thousand. In the quarters of Haskeuy and Scutari and in the rear of the Bible House, there are commodious chapels, but for more than forty years the evangelical Armenian churches in the great quarters of Pera and Stamboul have suffered severely in their growth and influence for the lack of church homes of their own. The brethren of the Pera and Stamboul churches are now about to make fresh efforts to secure houses of worship, and we bespeak for them the sympathy and aid of American Christians. The preachers of the gospel have never been so numerous and strong as at present, and the spirit of love and union among the brethren has sensibly increased. By means of our station conference, genuine coöperation in carrying forward the evangelical work has been secured, and the differences of former years have quite disappeared.

The place of most encouraging aggressive work is in the quarter of Stamboul called Gedik Pasha, overlooking the Marmora. Here is the splendid site purchased some years ago for the meeting-house of the Stamboul church, and here many members of that church reside. Here Mrs. Newell and Miss Twitchell, succeeding Mrs. Schneider and Miss Gleason, have gathered a Sabbath-school which not infrequently numbers 250. Many of the pupils are non-Protestant, who come from Turkish-speaking Armenian and Greek families. Weekday schools for Armenians and Greeks, largely self-supporting, are maintained at the same place. On seven evenings of the recent Week of Prayer very earnest meetings were held at the house of the missionary ladies, with an attendance of 150 at almost every meeting. Persons, long alienated, came to these meetings, and such union and fervency of prayer have not been witnessed for years. On the evening of Tuesday, January 15, the Young Men's Christian Association of Constantinople held their annual festival at the same place, and a fine assembly of some three hundred young men and women, many of them non-Protestant, met to listen to half a dozen stirring addresses and to excellent vocal and instrumental music. Looking at the house, the illumination, the decorations, the Christmas-tree, or the assembly itself, save in the matter of the red fez caps, a stranger present might well have thought himself in Europe or America. The company, on leaving, left some \$27 on the plates, to testify their gratitude for the instruction and entertainment received.

Again, on Saturday, January 19, the indefatigable ladies at Gedik Pasha

opened their house to welcome the children of the Sabbath-school to a Christmas-tree festival. Such a crowd of eager faces, such excellent singing, such rapt attention to the story of Christ's birth, were most gratifying proofs of the powerful influence of this school. Gifts were bestowed according to the fidelity of the pupils in attendance on the school during the year.

In short, we seem to see the time approaching, when in rearing its spiritual temple—the living Church of God, the final aim and crown of all our work—Constantinople shall no longer lag behind Marsovan, Cesarea, Harpoot, Aintab, Marash, and several smaller cities of the empire.

THE STORY OF THE PANG-CHUANG CHAPEL.

BY REV. H. D. PORTER, M.D.

THE picture given on this page represents the beautiful little chapel at Pang-Chuang, in the province of Shantung, China. How many precious memories



THE CHAPEL AT PANG-CHUANG, SHANTUNG, CHINA.

gather about it! In the autumn of 1878, just after the terrible famine, the people flocked upon the Sabbath days to hear the "new doctrine." The little low room where meetings had been held was exchanged for one given for that purpose by a brother of good Helper Hou. A quaint and dismal hovel it was, enlarged after a few months by taking in the kitchen with a *k'ang*. And when the donor died, his bedroom was absorbed into the chapel, and made a place for the women and girls. These three low and grimy rooms, renovated by

whited walls and equipped with seats four inches wide, was our place of meeting for eight years ; memorable years of toil and service and expectation.

When our brick residences were built in 1881 and our families moved down in 1882, the people looked at the comely homes of the pastors, and asked, "Where is the room for the chapel?" We had to tell them that none had been arranged. Even Helper Hou was disappointed, and he said afterward : "I was vexed when the pastor said, 'The chapel you must build yourselves.'" How could such poverty-stricken, famine-begirt people build a chapel? They however made a contribution box with a slit in the top, into which the Sunday offering was dropped, and they slowly went to work. "I can see more in that box than you can," said the once annoyed helper. "I can see a church in that box." He lived to subscribe for, to plan, and to build the ideal chapel for which he labored and prayed for eight long years.

At the grand reception given the pastors on the arrival of their families in 1882, there was a little surplus of funds contributed, amounting to about five dollars. This was a nest-egg. The story of how it was added to by annual contributions and by a few gifts of friends until it amounted to about eighty dollars is too long to tell. At length the little hovel was too continuously crowded to be endurable. The chapel must be built. On the Sabbath of the Week of Prayer, 1886, Helper Hou made an eloquent appeal and invited every one, man, woman, and child, to put down his name. Only fifty dollars were subscribed that day, but it was as much as \$10,000 in America. It set the tide of a movement toward self-support that may bear fruit forever. After that every member of the six little churches in Shantung was invited to add his mite. The gifts were small, but they meant much to donor and to receivers. Mr. and Mrs. Smith were in America at that time, and through them many friends, hearing the story, were pleased to give for our little chapel. Thus in one way and another funds came in, and we were able to build twice as large a building as we planned at first. How delighted our dear Helper Hou was ! So the chapel was built, costing a thousand dollars in gold, and not one cent of it came from the funds of the Board. Not quite half of this amount came from the happy native Christians who gave so gladly for it. The largest contribution by a native was about twenty dollars.

The picture shows you the pretty plan, a combination of the fine Chinese temple roof with western church tower. It is far prettier in reality than the picture shows. What a laugh was raised by Helper Hou when objecting to a plan for a corner tower ! In very dramatic style he showed how opposed to Chinese ideas it would be to have a tower anywhere else than "in the centre." And he danced around on one leg with one eye blindfolded to show the intrinsic absurdity. The chapel was built entirely by the local masons and carpenters, many of the church members working out their subscriptions by days' work. The gateway of the enclosure stands midway between the chapel and the Williams Hospital, the western ward of which is seen in the picture. The ceaseless interest and energy required to build such a house were furnished by our Helper Hou. He built his zeal into it, and when it was finished he named his only little grandson Grace Chapel, in his joy that God's grace had

enabled him to see it completed. He had, of course, the constant advice of the pastors, but all accorded to him the leadership in this special work. And so we look upon the chapel as a monument to an earnest and noble life. He was permitted to preach in it for several months. And when he died we gathered there to mourn for the life that had built its own memorial.

The chapel within is more pleasing, perhaps, than without. Four great wooden pillars support the roof, which shows its painted crossbeams and rafters twenty-three feet about the neatly tiled floor. The pillars are painted in bright vermilion, adding freshness to the interior. A partition now necessarily divides the seats for women from the rest of the audience, a feature that may change for something better in the coming years. Perhaps the coming railway may ere long take this rail away. A rose window on the western side will be filled in with colored glass. Upon the high walls and gables, and between the windows, hang in splendid Chinese script inscriptions to the Deity, the Ten Commandments, and the Lord's Prayer. The kindness of American friends enables us to seat the church with chapel seats. A bell in the little tower will ring out a Sabbath welcome to the neighboring villages. It is inscribed in memory of a blessed saint who waits to welcome "these from the land of Sinim" in the realms of light and day. The chapel furnishes about three hundred sittings.

Perhaps no more hopeful sight can be seen in China than this little chapel, crowded, as it often is, with devout worshipers, coming from three or even four score villages to meet and partake of the holy communion. May it lead multitudes, as it has already led scores, to the blessed source of all hope and love !

REV. ISAAC G. BLISS, D.D., OF CONSTANTINOPLE.

BY REV. HERMAN N. BARNUM, D.D.

A PARAGRAPH in a recent number of the *Missionary Herald* made especial acknowledgment of the indebtedness of American missions in the Orient to the American Bible Society and to Rev. Isaac G. Bliss, the Agent of that society for the Levant. The death of Dr. Bliss is now to be chronicled, the sad event occurring at Asyoot, Egypt, February 16. Dr. Bliss was born in Springfield, Mass., July 5, 1822. He graduated at Amherst College in 1844, and three years later at the Theological Seminary at Andover. In 1847, May 4, he was ordained at West Springfield, and a few days later, May 8, he married Miss Eunice Bliss Day, and together they sailed for Turkey, June 23, as missionaries of the American Board. They were located at Erzroom, which, at that time, was a new field, and Mr. Bliss entered upon his work with an ardor and impetuosity which soon exhausted his strength, so that in 1851 he was obliged to return to the United States with broken health. He performed pastoral labor in Massachusetts for about five years, but in 1856 he accepted an appointment from the American Bible Society as its agent for the Levant, with Constantinople as his residence.

The Bible had been translated and published in Constantinople before Dr. Bliss assumed the agency, but the work had not been systematized, and business

methods had not been much employed. The energy of Dr. Bliss at once began to be felt, not only in the publication of the Word of God but in its distribution. He entered into plans with missionaries throughout Turkey, Syria, Egypt, and Persia, corresponding with them, making tours among them, studying the needs of the different nationalities and tribes, and providing for their supply. New translations were made, and new editions of old translations were published under the stimulus of his enthusiasm, and large numbers of colporters were employed to scatter them far and wide. He kept several men constantly employed as colporters at the capital itself, and he watched and guided them, meeting them every Monday morning to take their reports, to pray with them, to give them the help of his advice, and to try to imbue them with something of his own spirit.

At the request of the mission he also undertook the distribution of all the other missionary books printed at Constantinople, and he soon brought the whole publication department into a system which it had never had before. He was always in the heartiest sympathy with the missionaries, and ready to coöperate with them in every department of their work. No man among them was more a missionary than he. In the church, in the Sunday-school, in the prayer-meeting, in the homes of the people, in their shops, on the steamers, by the wayside, — everywhere, he was the same earnest, faithful disciple, always about his Master's business, and always bearing with him the Master's spirit. He was a rare man.

Rev. H. O. Dwight, writing from Constantinople of the high esteem in which Dr. Bliss was held by his associates in Turkey, says: "Multitudes of natives have felt the pressure of his personal influence and mourn him as a father. There is hardly a missionary in the land who has not been stirred to greater activity by the ceaseless suggestions and invitations of Dr. Bliss. It seems as if the Lord has taken one of the great pillars."

The Bible House at Constantinople, which is the business centre of all the missions of the American Board in Turkey, as well as of the American and the British and Foreign Bible societies' operations in the East, originated in his mind, and was built by funds largely raised by him. This is a noble as well as a fitting monument to his memory.

THE GREEK CHURCH.

BY REV. GEORGE CONSTANTINE, D.D., OF SMYRNA.

THE Greek Church, of which I was born a member, embraces various nationalities and races, namely, Russia, Bulgaria, Servia, Greece, etc., nearly the whole Slavic race, and the whole Greek race; in all, about 84,000,000 souls. Of these, 8,000,000 are Greeks, of whom 2,000,000 constitute the kingdom of Greece, while the remaining 6,000,000 are scattered all through European and Asiatic Turkey and the islands of the Ægean Sea.

In order to present the matter intelligently, it will be necessary to speak of the Greek Church as *ancient* and *modern*, the former reaching as far as the year

A.D. 786, when the Seventh General Council was held, and the latter from that Council to the present time.

The Greek Church in its constitution is as evangelical as the gospel, being based upon the Nicene Creed, without the addition of the "filioque," which had been the apparent cause of the separation of the Latin and Greek churches, the latter assuming the title of the "orthodox." The seventh canon of the third ecumenical council decrees that any priest or layman who shall demand anything more or less from either Jew or Gentile than what is contained in that creed shall be anathema. Unfortunately the Seventh General Council opened the gates for much that is demoralizing and much that is against both the creed and the Word of God.

The *ancient* Church accepted the Word of God as the rule of both faith and worship. She accepted all the canonical books of the Bible, and these only, and demanded from her members that they should study and follow them. She taught salvation through faith without the works of the law, and accepted works as the fruit of faith and the evidence of the Spirit's presence. The "Power of the Keys" she accepted as the authority committed to the church to reprove or exclude from its communion the unworthy participant, and to restore the same when penitent and repentant, while her worship was real and spiritual.

The *modern* Greek Church accepts the seven ecumenical councils and teaches that the sacraments of the New Testament are seven (the Jewish symbol for completeness or perfection) namely, baptism, the Lord's Supper, chrism, confession, ordination, marriage, and the anointing of the sick; but of these the first two are superior in importance and the last three are not binding on all Christians. She accepts baptismal regeneration. Every child by baptism becomes a member in good and regular standing and is admitted to communion from infancy. She accepts transubstantiation, and gives to tradition equal authority with the Bible, while many of her unscriptural customs are maintained by passages in the Apocryphal books. She rejects images, but she adores pictures, honors the saints and the Virgin, attributes miraculous power to both pictures and saints. She may theoretically deny the doctrine of purgatory, yet she offers prayers for the dead; she uses candles and incense in worship and prides herself on the *exclusive* apostolic succession of her priesthood, namely, that, by the laying on of the hands, the Holy Spirit descends and abides upon its ordained clergy, except in the case of simony (when the clergyman receives ordination by means of bribes). By this teaching the priesthood, irrespective of moral character, piety, or knowledge of the Bible, makes itself indispensable to the salvation of man. The child, for instance, cannot be saved unless regenerated, but cannot be regenerated unless the water and the oil are blessed and sanctified by the prayers of the ordained priest. The elements in the Lord's Supper cannot be transubstantiated except by the same influence; the dead cannot be absolved from sin but through the power of his prayer; therefore, the most ignorant priest, yes, even an immoral one, by the repetition of the written prayers can lead sinful men from their birth to the grave, and thence to the kingdom of God. Such practices and inconsistencies have created many contradictory practices and many anti-gospel customs that have disgusted the educated

and have flooded the Church with rationalists, agnostics, materialists, and infidels, whose only interest in this Church springs from the mistaken idea that she is the national bond that is to unite ultimately the whole ; while the uneducated and the simple remain steeped in superstition and in ignorance.

With but few exceptions, the Church is Christian in form and in name, rather than in character and knowledge. Many a one, while denying the divinity of Christ, rejecting the inspiration of the Scriptures, ignoring the immortality of the soul, doubting the very existence of God, demands, on national grounds, to be, and is recognized as, a regular member of the church. Here is an illustration of the inconsistency practised at present. One prayer says, "Almighty Lord, abide with us, for beside thee we have no other helper," while another says, "My entire hope on thee I place, O mother of God." The Bible is recognized as the rule of faith and worship, yet tradition is appealed to for practices that are opposed to it. God is set forth as the supreme object of worship, yet prayers are offered to saints. Repentance is accepted as the condition for the believer's forgiveness, yet fasts and penances, alms and pilgrimages are generally substituted for it. Confession to God and restitution to man for evils done give place to confession to a priest and absolution by him. Portions of the Epistles and the Gospels are read in the churches every Sunday, yet preaching is seldom heard except during Lent. The children are never catechised by the clergy, and whatever they may know of religion is learned at the day-school, while the uneducated remain untaught and neglected.

The differences between the Greek and the Latin churches are not less marked than are their points of resemblance. The former denounces the Pope, rejects his supremacy and denies his infallibility, yet she believes in the infallibility of the Church itself ; she practises threefold immersion in baptism, instead of ablution or sprinkling, and intends that the candidate should be immersed naked, be he young or old, and she ignores confirmation ; she uses leavened instead of unleavened bread at the Lord's Supper, and administers both the elements to its members ; she rejects extreme unction ; she allows her priests to marry before ordination but never after, yet she reserves all her high honors for the exclusive benefit of the celibates ; she indulges in fasts, feasts, and festivals, also in pilgrimages, monastic life for both sexes, and even in a system of indulgences. Notwithstanding errors of expression and of practice, her doctrinal perversions have never become a part of a deliberately formed system, or made authoritative by a general council, as has been the case in the Latin Church, but are simply *customs*, introduced either by ambitious persons eager for authority, or by the ignorance of over-religious devotees in the monasteries.

The Greek Church of to-day is governed according to the spirit of the various nationalities where she prevails. In Russia, Greece, and Bulgaria, for instance, the control is by a national synod over whom the Metropolitan presides, while a representative of the government is always present in their deliberations. In the Ottoman Empire the authority is vested in a synod under the different patriarchs ; namely, those of Alexandria, Jerusalem, Antioch, and Constantinople. The last of these, as he lives at the capital, is highest in honor and influence.

The worship of the Greek Church consists chiefly in the use of liturgy, with many forms and ceremonies and with much chanting of prayers and hymns. The interior of the church edifice is divided into two sections: the holy place, where the altar stands, reserved for the priests, and the other portion occupied by the people. There is, on the people's side, a double chorus who sing and chant responsively. There are no seats and there is no instrumental music, and that because the Latin Church has both. The priest from the day of his consecration is denied the privilege of cutting either his hair or his beard, while the priest of the Latin Church can do both. The people during the chanting of the liturgy express their assent to the prayers of the priests and to the hymns of the choristers by crossing themselves, but in a manner wholly different from that practised in the Latin Church, in order that they may be seen to differ. The people, through the liturgy, are called by the officiating clergyman every Sunday to come forward and partake of the communion, but no one presents himself, nor does the priest expect any one. The people generally commune three times a year, at the close of the three general fasts. One ends with the nativity, another with Easter, and the third with the commemoration of the death of the Virgin. Much could be added on this subject, but enough has been said to convince the reader of the need of pressing the gospel upon these people, and helping them to see that under the *débris* of the modern Church lies the glorious Church of their fathers, who not only loved the gospel, but were also instrumental in scattering it abroad, and that the nations which now hold the truth as their fathers did are to-day the hope and the joy of the world. May God's Spirit bring back this noble race to their fathers' God, that they too may prove even a greater blessing to the world than their fathers! This will be the case when the Greeks will follow the Bible and nothing but the Bible as their standard in the world. Amen.

THE POPE AND THE ARMENIANS.

WE have received from Mr. A. M. Jamgochian, of Egin, Turkey, a translation of the invitation which the Pope last year gave to the Armenians to join the Church of which he is the head, and also the reply of the Armenians through Bishop Melchizedek Mooradian. The Pope makes many allusions to the friendly relations which have always been maintained between the Armenians and the Church of Rome, and he hopes that "their return to the Orthodox communion may be an example to all the other communities, who, though worshipping Christ, are separated from the Church of Rome; that these also may return to the place which they left, that there may be one flock and one shepherd."

The Armenian Bishop, in his reply, a portion of which we give here, briefly recapitulates the arguments of the Pope and then adds:—

"Behold, Gracious Brother, this is the summary of your circular; and if we try to abbreviate it still more, we find that you invite the children of the Armenian Church to union with the Church of Rome, and with this union, to obedience to the Pontiff of Rome.

"Why do you invite us?—To know the truth and accept it. What is that

truth?—The supremacy of the Roman Pontiffs, and humble obedience to their supremacy. But naturally the Armenians must know what it is they must leave, and what it is they must accept, and whether it be desirable to leave the one and to accept the other. This inquiry will simplify everything, and we hope that you will acknowledge the necessity of such an investigation.

“Gracious Brother, the Armenians must leave the Christian and apostolic foundation of their Church in order to accept the invitation of your circular. They must leave their spiritual independence and the democratic spirit of their Church, which is the type of the Christianity of the first centuries. They must leave their most holy confession of faith, which is, ‘There is but one foundation and head of the Church—Jesus Christ.’ They must deny the writings of their patriarchs and bishops, who have taught the same. They must deny their heroes and martyrs, who have suffered martyrdom in order that they might not be separated from the living Head of the Church. They must reject their excellent and self-denying shepherds, who, as their invincible champions, have resisted the opposition and allurements of the Greek and Roman clergy, that they might keep their Church independent and democratic. In one word, they must deny a Church of eighteen hundred and fifty-four years standing, which in the Orient, and in the hardest straits, has protected Christianity, preserved the Armenian name and tongue, the Armenian memory and memorials, and which has been, in times of persecution and suffering, their refuge, their home of comfort, the tabernacle of their faith, hope, and love, both for the earthly and the heavenly life. The Armenians must leave all this and more, and what shall they accept?—The unity of the Roman Church and the supremacy of the Roman Pontiff.

“Let us inquire now about this supremacy, Gracious Brother, and see whether there is any mention of it in the gospel. Is there any word by which we may conclude, according to your circular, that ‘the divine promise was granted to the Roman Church alone to erect its tents and to extend its stakes in all parts of the world’?

We know, Honorable Brother, that you build this doctrine of supremacy on the name by which Jesus called Simon, ‘rock,’ or Peter, and on the three questions and commands by which, certifying to the love of Peter, Jesus commanded him to shepherd his flock. These words can never mean the supreme pastorate or chief apostleship, and, as we understand it, Peter himself never dreamed of such a supremacy, neither has he accepted or exercised it, because he was the same Simon who was called by his Master, in the same chapter of the Gospel both *Rock* and *Satan*. He was the same Simon Peter who was deeply afflicted by these three questions of Christ, for he deeply felt that they recalled his triple denial, and so by his triple promise of love alone could he *equal* his fellow-disciples in the apostolic calling, but never be ordained as their sovereign or chief apostle.”

The Bishop then shows that the New Testament teaches the equality of the apostles; that Christ in sending forth his disciples promised to be with them himself and so left no place for a vicar or vicegerent. “He is eternally Emmanuel, God with us.” All spiritual leaders are, in a sense, heads of the Church, but no

one is *the* head but Christ. Paul, in writing to the Ephesians, speaks about growing up "into him in all things, which is the head, even Christ;" and even Peter himself says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Let us simplify still more, Gracious Brother, that we leave no place for uncertainty.

"As the Church is the assembly of believers of all times and every country, beginning from Adam till the end of the world, it is impossible that a human being, and one born afterward, should be a rock of foundation and head of what is eternal. You know that all the patriarchs and prophets, who have put upon the Messiah the hope of their salvation, are members of the Church, even as we who are Christians under the gospel. As the Church is the kingdom of God, Christ alone is King. As the Church is an assembly not only of the saved, but also of those who hope to inherit salvation, therefore Christ alone is the head and the guide to salvation. As the Church is a spiritual army, a spiritual equipment against the wickedness and darkness of the world, against all error, therefore Christ alone, and no mortal, is the Commander in this spiritual war.

"Such being the condition, Gracious Brother, what is then your invitation and to whom do you invite us? From Christ to Christ? from Christ to Peter? or from Thaddeus to Peter? If you invite us to Christ, the children of the holy Armenian Church already know and confess that JESUS IS THE CHRIST, THE SON OF THE LIVING GOD. He is the foundation of the Church and its living Head. He is the anointed of God, the King of all, the Supreme Prophet, the eternal High Priest, who gave his life for the salvation of mankind. He embraced in his person the fulness of the Godhead and of sinless man. He has been the living connection between God and man, Mediator between the Creator and the creature. The Armenians believe that without this true confession of faith there is no Christianity, there is no Christian Church either in Rome or elsewhere, but only dust mingled with tears. 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'

"Is not such, Gracious Brother, the Christ you confess? And why do you invite us from Christ to Christ? What purpose can such invitations serve, if not to increase doubt and perplexity among believers, to excite strife and controversy among Christian brethren, and open the way to the extension of that skepticism which, if we are not misinformed, and if you will excuse me in saying it, has sprung up since the time when this motto of Christian life was forgotten, 'There is no salvation out of Christ,' and 'there began to be preached instead of it, 'There is no salvation out of the Roman Church'?

"But perhaps you invite us from Christ to Peter, or from Bartholomew to Peter. If you invite us from Christ to Peter, it is evident you call us from the Lord to his servant, from the Master to his pupil, from the Saviour to the saved, from divine subjection to human subjection. If you invite us from Bartholomew to Peter, it is evident you call us from the fellow-disciple to his fellow-disciple, from an apostle to another apostle, both of whom have

received the same education, the same Holy Ghost, the same apostolic command. But the matter of superiority was settled at the outset, when the heavenly Master declared: 'Whosoever will be chief among you, let him be your servant.' Now, why should the Armenians go from the Lord to his servant, or from one apostle to another, and thus be God-denying and man-worshipping, since we have shown that Peter is not Christ, and what Peter is, Thaddeus is the same?

"But you are not the first author of this invitation. That invitation has been repeated and repeated during the long centuries, and was repeated unfortunately just when occurred the Oriental and Occidental, the Greek and Roman ecclesiastical division. The Armenian Church has remained in its primitive condition, and has never been willing to adhere either to the one or to the other division, in order not to lose her independence and not to be a handmaid but the free Bride of the heavenly Bridegroom. She has received not only such invitations and allurements, but also has suffered reproaches, persecutions, and threats for this reason, with this difference only, that now Russian diplomacy, rather than the Greek Church, presses down upon the freedom of the conscience of the Armenian Church. To-day the oppressed and long-suffering Armenian Church is standing against these two counteracting influences. The Roman Pontificate understands the spiritual chief pastorate to be an earthly autocracy; but Russia, on the other hand, sees in political despotism the spiritual chief pastorate. You invite us, but Russia has already entered the sanctity of the Armenian Hierarchy with her diplomacy. You only invite, but Russia says, *This is my will*. Though the mode be different, the purpose is the same, which is to abolish the independence, not to say the existence, of the Armenian Church.

"Alas! Brother, is it not possible that you and Russia together, full of the love of the Head of the Church, should leave the holy Armenian Church free and unharassed? You might let it remain in its primitive state, as valuable antiquity, as a type of the Christian Church of the former centuries. You ought to let it have time to be engaged with its inner life, giving its children spiritual nourishment and keeping its life vigorous. You ought the rather to advise and counsel that those who have departed from our Church should return to the bosom of their long-suffering mother."

The Bishop then examines the "alleged historical evidences" of the Pope that the Armenian ecclesiastics and councils have in any way acknowledged the supremacy of the Pontiff of Rome, and rejects the imputation with the assertion that if any man had done so, it would be of no authority unless it embraces the consent of the whole Church and is in harmony with its ancient confession of faith; and he closes his long communication with this apology, namely, "Pardon me if in our answer we have not used elegant titles for your exalted personage, because it has been our supreme care that hereafter no person should infer your supremacy from the phraseology which we have used in it, as has been the case with the writings of some former men."

We understand that this letter, although signed by the Bishop, was approved by the Armenian Council at Constantinople before it was sent, and that since its publication it has been received with great favor by the Armenians themselves.

We have published these extended extracts from it, not so much from the interest which would naturally be felt in this discussion between the leaders of two ancient churches, as to show the hopeful, evangelical leanings of the Gregorian Armenians themselves, a fact to which our missionaries in Turkey have often called attention. The position of the Bishop is essentially Protestant.

Letters from the Missions.

European Turkey Mission.

WORK AMONG WOMEN.

ENCOURAGING tidings come to us from the work in all parts of this mission. It is evidently a hopeful time for putting in the seed throughout Bulgaria and Macedonia. Of the work in care of Miss Stone she writes from Sofia, January 24:—

“Our Bible-women are earnestly at work doing faithful service, and in a number of places also in the southern Bulgarian field they are upheld and helped not only by preachers or pastors of more or less experience, but also have the coöperation of pastors’ wives. I aim to visit all these workers twice every year, in the spring and fall, spending more or less time in visiting the parishes of each, and knowing personally each worker and her work.

“Besides this, however, I feel a great unrest in my soul and desire for the multitudes who are as yet unreached by the message of the gospel, whether they are found in South Bulgaria, Bulgaria, or Macedonia; but especially in the latter province. In Bulgaria men and women can hear the gospel more or less freely, if they will; but in some places in Macedonia it is an impossibility for them to hear it. One instance will show you what I mean, and it is a sample of all the villages, as a rule. One noon, Mr. Clarke, our bookseller, and myself stopped to feed ourselves and our horses in the village of Kalipote. It was a holiday, and the men were gathered about the khans, and the women were not far from our stopping-place, all in holiday attire. As I went into the group of women I

could but marvel at the courtesy with which they received the stranger, and left their conversation to listen to her words. It seems to me that I shall never forget their faces or their words as they said: ‘What shall we do? We do not know, and there is no one to tell us?’ I tried to encourage them to listen carefully when they go to church to the reading of the Gospels, as we can encourage the women in Bulgaria, where there is no evangelical worker; but that advice has no place in these Macedonian villages, where the service in the churches is in Greek, of which the women know nothing! The case was a hopeless one, unless I could say something to arouse the three stupid-looking priests who were lounging by the khan door. For the sake of those hopeless sisters of mine, who have no one to teach them, and to whose cry for help my heart responded, I dared speak plainly to these priests and beg them to arrange some plan by which those women can learn, in their own language, of Christ and the salvation which he has provided for their souls.

“The region of lower Macedonia is opening to the gospel, although these villages have no other opportunity to know of it than through the occasional visits of our wise-hearted, earnest bookseller, and the rare visits of some missionary or the pastor in Bansko, who is distant three or four days’ journey.”

Western Turkey Mission.

RELIGIOUS QUICKENING AT SIVAS.

MR. ENGLISH, who has been spending two months at Cesarea for the study of the Turkish language, has returned to

Sivas, and writes from that place January 18:—

"I am very glad to be able to report a season of refreshing in our church work here. It has come in connection with the observance of the Week of Prayer. All the services have been largely attended. There have been a goodly number of inquirers, and some decided and encouraging instances of change of life and purpose. Scholars from our schools, members of church and congregation who have long known the truth, and others from outside as well, have experienced the quickening power of the Spirit. I need hardly say that we are greatly encouraged. We have received long-expected answers to prayer, and even should the work stop at this point, this stimulating experience will give strength and direction to the endeavors of all in the future. We trust, however, that this is but the beginning of a wide-reaching work of grace which Sivas so much needs, and for which the faithful few have long labored and prayed."

SMYRNA AND MANISA.

Mr. McNaughton writes from Smyrna, January 23:—

"In respect to the schools in Smyrna and Manisa I am glad to be able to report favorably. The Smyrna Girls' School is in the midst of a very encouraging year. The day-scholars are more numerous than last year. Fourteen Jewish girls have joined our ranks and some of them are making marvelous progress. They take to the study of the Bible with eagerness, and show no aversion to any references that have been made to the Saviour. They joined in the Christmas hymns with as much enthusiasm as any of the Christian girls.

"I wish I could speak as favorably of the Boys' School. The cutting off of the boarding department was a serious blow to it.

"The Kindergarten, under the competent direction of Miss Bartlett, is one of the features of our work in which we can take an honest pride. It is doing a

grand work. The number of its pupils has swelled this year to sixty, and that too in the face of keen opposition. In addition to the supervision and direction of the kindergarten, Miss Bartlett has in training a class of eleven young ladies from different mission fields, who will next year carry on kindergarten schools in their own cities.

"I am glad to be able to report a very encouraging state of affairs in Manisa. The members of the congregation are working harmoniously. The services are well attended, and an encouraging interest manifested. The Week of Prayer came to a close with a polyglot service. It was held in our chapel. There were addresses in Greek, Turkish, and Spanish. Our Scotch friends, whose work is among the Jews, joined us. The church was well filled, and all seemed greatly interested."

THE GIRLS' SCHOOL AT ADABAZAR.

Miss Farnham, in writing of this school, says:—

"We have twenty-five boarders, eight of whom are full-pay pupils. Three pay two-thirds, and seven, one-half. The remainder are free. Three of them are non-Christian girls, one a Turkish girl, one a Circassian, and one a gypsy.

"We have a very nice senior class this year. Ten of the class are Christians, members of the church; the other two belong to Gregorian families.

"No diploma is given to a girl here who has not studied the Bible from Genesis to Revelation, and we have the examinations public and always in Armenian. Besides the boarders we have thirty-five day-pupils in the high school, about fifty in the preparatory department. Two of our last year's graduates are teaching in this school and another one in Erzroom."

Miss Sheldon, in writing of the girls of this school, says:—

"It seems to me that these girls compare well in native ability with American girls of the same age. They have perhaps a better verbal memory,

and, as a rule, acquire languages easily, but they do not reason so well, have far less general information, and have not the inheritance of culture and refinement with which American girls are blessed.

"It often seems as if a Christian schoolgirl returning to her village home, where she is, perhaps, the only educated person, has a larger influence and wider opportunities for good than those who return to city homes, where they are only among the many who have enjoyed educational advantages. One of our last year's pupils has, nevertheless, been appointed teacher of the Gregorian school in her village, where she has a hundred pupils. She opens the school with religious exercises, teaches the Bible, and on Sundays has a large class of women."

OUT-STATIONS OF MARSOVAN.

We have received through Dr. Herrick two or three items of interest relating to the out-stations along the Black Sea coast.

"The Alacham brother, Nicola, who has suffered so much injustice from the government, at the instigation of the Greeks, seemed, when the letter of my correspondent was sent, to have about reached quiet sailing. Orders from Constantinople, procured by English assistance, were having their effect in most unexpected kindness. From Bafra unusual good news was reported, a marked case of repentance and Christian activity on the part of an old and prominent member of the Protestant community, and general awakening under the earnest preaching of one of our theological class, who is spending the winter there. Also the brethren at Fatsa are showing much Christian life and zeal and good courage in the endeavor to secure a chapel, and in all good work. Samsoun, too, is reported as prospering."

Central Turkey Mission.

POVERTY OF THE PEOPLE.

It is gratifying to find, in view of the fears which had been awakened, that we are not compelled to report such a state

of things in Turkey as calls for large contributions for famine relief. Yet the following statements received from our missionaries in Central Turkey should be considered. Mr. Mead writes from Adana, January 19:—

"The famine is not wholly a thing of the past. The poverty here is great, and the people need help; and we ought not to imperil our work by an untimely withdrawal of aid. The spirit of the people is good, and they are responding well to demands made on them in many directions. When our estimates were made out last July, the prospects were favorable for a far better autumn harvest than was gathered. Storms of hail and other misfortunes so affected the grape, cotton, and sesame crops that only one fourth of a crop was gathered. The condition is, therefore, worse than was expected."

Mr. Fuller writes from Aintab, January 9:—

"It is a very hard year for the poor, not desperate enough to justify a general appeal for aid, for food is abundant and cheap, but it is difficult to get work and there is great suffering and I fear actual *starvation* here under our eyes. Dr. Shepard says many of his patients need food more than medicine. I have no doubt he could use fifty liras (\$220) in a way that would save many lives. As it is, our funds for the hospital are so low that I fear we shall have to close it a month or two earlier than usual."

ALEPPO.

Dr. Graham, writing of the city in which he is temporarily residing, says:—

"Aleppo is as worldly a city as you can well find. The Christian population are running after French ways, and everything that is foreign in style, or gaudy, attracts them. The Jesuits and Catholics (Roman) have been at work many years, so that now, of the twenty thousand Christians, seventeen thousand are Roman Catholics. In their schools and work they are well supported by funds from abroad, and put on the style which pleases the people so much. The children in all their schools, for instance, are

provided with uniforms that for show (red and gold) will eclipse a brigadier-general's. The Jesuits' school, also, is an immense building, costing a large sum of money. The pupils have a brass band, and everything is done that can be done to make a display. The Italian government has appropriated a large grant of money for the founding of a secular school here. This fall six gentlemen and as many ladies arrived, and began the study of the language for this school. They are getting fine premises ready also and intend to open up work as soon as they are ready. The Catholics here have four physicians, with free dispensaries for the treatment of the sick poor."

Eastern Turkey Mission.

MARDIN.

MR. GATES, writing from Mardin, December 24, says:—

"We are especially thankful for this year's theological class. They are five good men. One of them is educating himself to become a teacher, and therefore he gives his note for the expenses of his education. The other four are men of ability, and they are consecrated to their work. One of them seems to be a very apostle in zeal and consecration. These men make it their aim to influence their fellows for good in their essays and orations, and in their conversation with them. I work largely through them. Indeed, it seems to me that my usefulness must be largely through the young men of our school. I think the day will surely come when this land will awaken to the value of education, and there will then be a rush to our school; but now it is the poor who beg for learning. Still we have this advantage: it is easier to preserve the evangelistic tone of the school.

"I try all the time to plan for the establishment of our school upon a self-supporting basis. The gifts we have received have helped me to receive poor scholars on their notes, who will pay the money back hereafter.

"There has been a gain in the spiritual tone of the school since it opened, but I

am not satisfied. I want to see the careless ones confessing Christ. The teachers have divided the scholars between them to talk with them on the subject of personal religion, and we hope for much good from these talks.

"I must not fail to mention among the causes we have for thanksgiving the faithful preaching of our Mardin pastor. He has been giving us very helpful sermons of late. My meeting with the scholars has been encouraging to me. A week ago we had 'The Power of Christ's Resurrection' for our subject, and yesterday, 'The Enemies of the Cross of Christ.' We are studying Philippians, and the prayers which followed the study showed earnest thought."

POVERTY AND FAMINE.

Though no call has been sent for contributions to meet the needs of the poor people of Eastern Turkey, the following letter from Mr. Cole, of Bitlis, dated December 14, shows that there is great suffering in that region. He says:—

"I came home this week from touring among the villages just in time to escape being blocked in somewhere by the heaviest fall of snow we have seen in Bitlis. I had hoped to extend my tour longer, but had to take my horse back to hibernate, while I take to the hand-sled conveyance, where roads are opened through this some six feet of snow. Much of my time in the villages and here, these days, is taken up in planning for 'loaves and fishes' for the multitude of destitute ones, owing to special distress hinted at in past letters. Our last remittal for this object has been £75 that our Presbyterian friends at Oroomiah kindly sent us from their famine relief, in response to our letter depicting the state of things this way. If you were to chance into my combination room (bedroom *and* study, because of our crowded quarters) you would be in doubt whether I was a theologian, missionary, or grain-dealer, from various samples of cereals you would see on my table. And yet we will not complain if after such 'serving of tables' we may more readily prevail upon hungry souls to seek after

that 'which endureth unto everlasting life.'

"Our method, gained from experience in Erzroom, is to give out as a nominal loan, or sell at a reduction, to some of the most destitute, and thus save them from the demoralizing effect of absolute gratuity. Last spring and previous to the late harvest, we gave out supplies of wheat in this way. A little was returned in harvest, so as to give the loan the semblance of a *bona fide* transaction; but of course this, together with other larger amounts, is being given out to the same or other parties, now that the small harvest is being rapidly exhausted. Winter is upon us a month early this year, and an almost unprecedented amount of snow, considering the date, has come, and still it is falling fast! In fine, with a long nine months to the harvest, and with the present distress, just as we are entering upon what bids fair to be a very severe winter, the prospect for the poor is more depressing than has ever been known here within the memory of the oldest inhabitants! We have been forced to make special allowance on the salaries of some of our helpers, while to a few others we have assigned a little wheat from the relief fund.

"Next week Thursday we observe in all our field as a day of fasting and prayer for the outpouring of the Holy Spirit. What but his presence and influence can help poor, oppressed, poverty-stricken humanity to bear up in such times as these!"

EGIN AND OTHER OUT-STATIONS.

During the months of December and January Mr. Browne and Miss Bush made a tour of six weeks through the north-eastern part of the Harpoot field, visiting some ten out-stations. We have received no report of the tour, but take the liberty to quote from some private letters, not intended for publication, concerning the stay at Egin, an important city among the steep Anti-Taurus Mountains, where the Euphrates cuts through them.

Miss Bush wrote from a village out-station before reaching that city:—

"The mountains toward Egin look cruel in their snowy whiteness. It looks to me doubtful if we reach there, though I wish to very much, for we have not been there for a long time."

On their arrival they were most cordially received and the series of daily services began.

"December 27. At the meeting to-day both rooms were full, and many took part who had not before, Mr. Browne having the men and I the women. It has been a specially good day, in which it has seemed as if the Lord had given me to see the fruit of one or two efforts which I had made for individuals. Two or three reconciliations have been effected. One woman with whom I labored for quite another purpose has won a victory over a besetting sin. For a long time she and her husband have been at variance, and that in their old age, but I hope they are now reconciled. The church seems much awakened, and by the blessing of God is in a very different state from what it was when we first came. There are many interesting cases.

"December 29. Last evening there was a most interesting meeting, the subject being Koordistan, the home missionary field of the native churches. I have been to the Boys' School to have a meeting with the boys.

"Sunday evening, December 30. It has been a bright, pleasant day, and we hope for a good start to-morrow. The last meeting has been held, the one last evening being most solemn and impressive. Mr. Browne spoke on the text, 'Seek ye the Lord while he may be found,' tenderly and forcibly. The chapel room was about packed to-day at the communion service. I have rarely enjoyed the communion Sabbath so much as then. I cannot doubt the Lord has been with us here. There are many special cases for which we have a deep interest. The result of that Koordistan meeting the other evening is eighty-eight dollars for the good cause.

"Shepik, January 1. We came from Egin yesterday. It was a bright, sunny

day, and as we journeyed on we had the joy of looking back on our visit as one without a cloud, just full of blessings spiritual and temporal. Of course the road was as bad as ever, but the Lord kept us. We were relieved when we climbed the last hill and came to the plain. We reached here in eight hours. A few women and men spent the evening with us. Our abode is in B——'s stable. Rather different from Egin!"

From Shepik our friends went to Arabkir, where they spent ten days. Mr. Browne writes:—

"After a sermon on 'Excuses,' eighteen young men arose and asked for and offered prayer, expressing a purpose no longer to excuse themselves from loving and serving the Saviour. Saturday morning I invited Pastor Mardiros and his congregation (Baptist) to meet with us in the chapel, when I proposed to speak on Koordistan. They came, and after I had spoken forty-five minutes they collected 950 piastres (about forty dollars), which I regarded as more for them than the contribution at Egin."

Ceylon Mission.

MR. S. W. HOWLAND writes from Manepy, January 11:—

"At our association meeting, held last week, the reports were on the whole encouraging. Nearly all the churches had felt the spiritual quickening, and the influence of it was believed to continue, and larger results are hoped for during the coming year. The contributions reported by the churches as from native sources amounted to \$2,132, which is, I think, more than ever before reported. The total receipts of the churches were \$2,471. A part of the increase is accounted for by the special efforts at church repair in Manepy and Navaly, yet there has been a general advance, in spite of the fact that the harvest early in the year was very poor. We are now in our Week of Prayer; some interest is reported, and several conversions, though the meetings are not very fully attended,

owing to an almost epidemic prevalence of fever, and the very chilly nights."

Foochow Mission.

FROM FOOCHOW TO SHAO-WU.

A LETTER from Mr. Walker reports some hopeful cases at Shao-wu, and also the death of Dr. Ting at the village of Yang Chin Kang. This Dr. Ting was a remarkable man, who was baptized in 1881, and has since had great influence in his village and in the region round about. We hope to give hereafter some connected account of this man, whose death is a great loss to the work in that region.

Dr. Whitney and family, who have been for some years at Foochow, have now taken up their residence at Shao-wu, the station in the interior, 250 miles up the Min River. Of the journey to his new home Dr. Whitney writes, December 12:—

"Here we are again in old Shao-wu. We arrived Thursday, the 15th ultimo, all in our usual health, twenty days from Foochow. We very much enjoyed the trip up the river in our little boats. It would take the starch out of some of our city Christians to pack a family of five into a coop twenty feet long, seven feet wide at the bottom, with a circular covering five feet high in the centre; but there is nothing like getting used to a thing.

"During the day we had a space about two feet wide and twelve feet long to sit in, and at night we could spread two wide mattresses on the floor of the boat. All the rest of the space was filled up with food-safe, boxes, baskets, etc., containing things necessary to use on the way. The five boatmen occupied the section in front, 6x7 feet. I felt almost ashamed, pinched as we were, to occupy so much more room than they. We five, with about the lowest ebb of civilized conveniences, were occupying three times the space of our five heathen brethren, who were comfortably off for boatmen. It is often quite inconvenient, in heathen lands, to be too highly civilized

"The native Christians and heathen at Shao-wu were glad to have us come back, The Christians said in 1886, when we went up, that they had prayed us back once, and on our returning that they should pray us back again, and they say now that they never had a doubt as to our coming back again some time. Of course there are plenty of calls for medicine, but I shall have to leave the most of such work to my students till we can get the station ready to live in and work in. The hospital needs repairing.

"Two were received to church membership here last Sabbath — one man and one woman."

North China Mission.

MR. SPRAGUE, of Kalgan, reports some interesting incidents connected with a tour to Yücho. He speaks of the death of a church member at a village, and that the Christian son of the deceased had opposed the use of idolatrous customs at the funeral. His mother, the widow, however, had declined to join the Christian company, always saying that she must wait till her father died and had been properly worshiped before becoming a Christian. This father, now seventy-five years of age, was present at the funeral of his son-in-law, and manifested great interest in listening to the Christian doctrine there preached. Mr. Sprague says:—

"We conducted the first Christian funeral ever witnessed in that village, and committed the dust to dust in hope of a joyful resurrection with us at the great day. Many were interested; especially, the old man was led of the Spirit to decide to give up all those vanities that had given him no comfort or hope, and commence the worship of his Creator. The next day was the Sabbath, and we had still more interesting meetings, having communion service and one baptism, that of a young man who had attended our station class last winter, and had been on probation since. Quite a number of young men applied for admission to our winter station class, and most of them I gladly invited.

"The old man of seventy-five seemed

now quite ready to go home and destroy his idols. We visited him at his home (in another village two miles away) and saw him tear down and destroy and burn his idols. Then at the earnest request of the Christians present, I baptized him after explaining the creed and hearing his assent to it. This is the first convert in that village. Several of his family looked on and listened with interest. We hope and pray for more to follow."

AN OPEN DOOR.

Mr. Ament sends an account of a long missionary journey which he had taken in company with Mr. Aiken. We have not room for the story in this number, but hope to give it next month. We give here some of the impressions formed by Mr. Ament on this his first tour since his return to China:—

"1. I mention first the rapid change which has come over the opinions of the people and their different reception of the preacher. I was not used to such cordiality as I experienced this time. But once during the whole trip did we hear the epithet 'foreign devil,' and then the boy was instantly rebuked by a man standing near by. Everywhere a friendly feeling was manifest.

"2. The door is wide open as never before for the rapid evangelization of the people.

"3. The need of a more developed and consecrated native agency. More responsibility might be thrown upon the native preachers. It was very gratifying to see the spirit of anxiety for the salvation of their countrymen which some of the native Christians evince. Some of them have made marked progress in courage and power.

"4. Primary schools at small expense can be established in many places and become centres of light and influence. This, it seems to me, would be a safe and proper use of money.

"5. Fertility in device and readiness to adapt means to ends can be used to as good advantage here as in America. Many of us may be walking in the ruts

of routine and working on wornout plans.

"6. That the demand of the times here is not so much for additional foreign reinforcements as for a more skilful use of native agency.

"A few words about the Peking church in particular. We are now well manned and ready for work. The church is in a healthy condition. Dr. Blodget has brought the church up to a greater pitch of liberality than ever before. It is reported that we have the largest body of native Christians not connected with us financially of any chapel in the city. I think this is so. But it should be said that most of the other missions have two meeting-places in the city, while we have only one. No city in the world can offer better opportunities for evangelistic work than Peking. But, like all city churches, the personnel of the congregation continually changes, and it is difficult to keep them together and organized."

Japan Mission.

IN SOUTHERN KIUSHIU.

OUR brethren in the Japan Mission seem to be so absorbed in their labors that they send very brief reports of what they are doing. But from various stations we learn of constant additions to the churches. Not long since a report was sent of the reception to the church, of thirty of the students of the Doshisha, and on the twentieth of January twelve more students, together with nine from the Girls' School, were baptized. The same day Mr. Learned baptized six persons at Otsu. Mr. Neesima is spending the winter at Kōbe, and, we are sorry to say, is in feeble health. Mr. O. H. Gulick, of Kumamoto, sends the following account of his last tour:—

"On the twenty-third of November, I set off with my faithful helper for my last tour of the season, which occupied twelve days. Twelve miles from here we took an open boat and after a night's sail were landed at Minamata, sixty-three miles south from Kumamoto. Here we met my

sister and her woman helper, who had been doing evangelistic work among the women of Yatsushiro and Minamata for a fortnight. We spent the Sabbath at Minamata, preaching, holding the communion, and adding one to the band of Christians upon profession of faith. On Monday, the twenty-sixth, we took horses for Mianojo, in Satsuma, which place we reached by ten o'clock at night, after passing over the high mountain called Shibi-yama.

"In August last, Mr. Ebina's younger brother, who had just completed the academic course at the Doshisha, came to Mianojo for evangelistic work, and has been doing well these four months. He is getting a firm hold upon a band of young men in Mianojo, and in Hiwaki and Kushikino—small cities respectively ten and twenty miles distant. His principal labor has been in holding Bible classes with these young men. He recommends these interesting, inquiring young men to study the Scriptures thoroughly and know well what they are about, before they make profession of faith. There were no candidates for baptism, but there surely will be ere long, if his faithful Bible teachings can be continued.

"After spending two nights and preaching, we accompanied Mr. Ebina to his first out-station, Hiwaki, ten miles away, where we had the unusual pleasure of being entertained by a genuine gentleman of the olden time, a Mr. Kirino. This man called in his friends to the number of forty, to whom we talked Christianity till a late hour at night. The next day we rode ten miles further to Kushikino, where in the evening we spoke to an association of sixty young men. In each of these cities the young men of the *samurai* families are organized into associations, and the associations of the three cities are in fellowship with each other. Our modest and faithful young evangelist is winning his way to the hearts of the youth of these three cities, and laying the foundations of what we trust may prove a permanent and wide work in the most southern province of the empire, Satsuma, the province which thus far has received per-

haps the smallest portion of the gospel blessings.

"At Kushikino we were just one hundred miles south of Kumamoto. From this point we set our faces northward and homeward. On our return journey we spent a second Sabbath in Minamata, and stopping for a night at Tanoura, fifteen miles south of Yatsushiro, preached for the first time in this shore town to an audience of sixty people. We reached home at midnight of December 4."

Northern Japan Mission.

FROM NAGAOKA.

WE are glad to report that the school at Niigata has started off again on its former basis, having been reorganized as it was before the attempts of certain persons to destroy its Christian character. The change that has taken place is spoken of as the work of God's Spirit, and very wonderful. It may take some time to regain its former hold upon the people. Mr. Newell writes from Nagaoka, January 17:—

"Yesterday the school at Nagaoka was formally opened with several addresses in the morning, and in the afternoon and evening the officers and teachers gave another of their elaborate entertainments and feasts, extending from three o'clock to after eight P.M. It was a long time to be squatting around on the floor, but it was such a pleasant company, and nothing was allowed to lag during the whole time, so that the occasional longing for a straight-backed, wooden-bottomed chair or some such luxury was soon dispelled and everything seemed *comme il faut*. Several new names appear upon the catalogue of students, and the school continues to grow in strength and esteem.

"While I was in Niigata, Dr. D. Scudder and I called upon the governor, who showed himself very friendly and glad to do what he could to help out of the trouble which the police had tried to cause in our work here. The law in question which they had used against us was rather loosely worded, and the governor said

that verbally it might be interpreted to mean that *foreigners* could not hire halls or houses, and open them for public speaking. Then, as no particulars were entered into, it was a *plain inference* (!) that if the Japanese hired the meeting-places, there was no law against their inviting whom they liked to do the talking, and if they should invite foreigners, nothing could be said. That interpretation he requested to be made, and since my return I have received notice that I was at liberty to speak, *if invited by the Japanese*.

"The young man to whom I referred as under persecution (see *Herald* for February, p. 62) I very much fear for, though I cannot yet believe that he is going to relapse. He recently discovered that his relatives had begun a wholesale robbery upon him, taking away quantities of goods from his store, intending gradually to deprive him of everything, and thus force him to forsake his family, or else return to his old religion."

Western Mexico Mission.

HOPEFUL OUTLOOK.

MR. HOWLAND, of Guadalajara, reports that the Christian convert, Don Ciriaco, who was carried off in the pressgang and whose release was secured with much difficulty (see *Missionary Herald* for October, 1888, p. 443), is now living in Guadalajara, not daring to return to his own village. He has obtained a position as messenger in the jail where he was formerly confined. Under date of February 4, Mr. Howland writes:—

"The Week of Prayer was faithfully observed by the church, the attendance being almost constant as regards the members. In general we feel more hopeful than ever. We have just received into the church some young men who have not missed any kind of a service for a good many months, and who not only give the most careful attention, but who are taking part voluntarily in the prayer-meetings. What rejoices me most of all is to see that they do not do it, as so many

do, because they are fond of presenting themselves in public, but these seem to realize the solemnity of the act and to be led by a religious sense of duty. Our congregation is not growing very rapidly in numbers, but we are gaining respect among the better class as we never have been able to do before. I am convinced that the gospel must be preached first and principally to the poor, but am also sure that it is highly desirable to get the moral support of the influential as far as we can, even if we cannot persuade them to leave all and follow Christ. The Germans, who largely control the trade in this section, and who are nominally Protestants, though they have heretofore done nothing to show their faith, are becoming much more friendly. As they have intimate social as well as business relations with the best families here, this puts us on a better footing before the people. We are trying also to make the Americans show to the people that they are Protestants in practice as well as name. This is rather discouraging, for many of them are anything but godly. We have an English service every Sabbath, the Baptist missionary and myself taking turns. Mrs. Howland also devotes two hours a week to a literary club which she started, consisting of about a dozen ladies.

"Two of the young men in my English class come occasionally to English service, and every two or three days I give them practice in the Bible, translating from one language to the other. They have the Testament in the two tongues and use it freely."

Mission to Austria.

EASTERN BOHEMIA.

MR. CLARK wrote from Prague, January 23:—

"In the eastern part of our field there have been in the last months important changes. We have there now three Bohemian out-stations with subordinate out-stations, and one German out-station (Trautenan).

"On the second of February, 1889, we

propose to organize a new *Bohemian* Free Church in the eastern field. As the members are scattered in three counties, we hope to have a pastor for that region, with two helpers—evangelists, or lay preachers. The people will do what they can—alas! very little—for they are *intensely* poor. Here is the menu of most of them: coffee of the cheapest kind and black bread—potatoes, salt, bread—coffee and bread; the same rations each day in the week.

"The jealousy of the state pastors is ever on the increase. Such a fact as the following may illustrate how it comes: A Catholic visits his relations in our Stupitz church and becomes interested in the truth; comes again and again, and is converted. He begs us to come and hold meetings in his house. This is done, and many attend the meeting, including some Protestants belonging to a church an hour away. The Protestant pastor desires us to withdraw from his field. This Roman Catholic is about to join our church, and he desires to reach his Roman Catholic neighbors with the truth. Is it not our duty to preach in that man's house? Sleepy people do not like to be disturbed."

WORK OF COLPORTERS.

The American Bible Society makes a generous grant for the support of Bible distributors in Bohemia, and in a recent report made by Mr. Clark to the Secretary of the Bible Society he gives the following quotations from the letters of these colporters who are under his charge:—

"Some months ago I came in contact with a very bad man. He was not only intemperate, but guilty of gross immorality. At first I was afraid of him, but God's Word, which he finally bought, softened his heart. Soon he began visiting our Bible meetings instead of spending the evening in some drinking-saloon. For weeks he was a very attentive listener. One day in his work in repairing a pump, he fell twenty feet or more into the well. As soon as I had time, I visited him in the hospital, where he lay seemingly

unconscious. My first duty was to comfort his weeping wife. Soon he opened his eyes. To my question, 'Do you know me?' he replied, 'Yes,' and began repeating the hymn 'Come to Jesus.' His wife remarked, 'We sang that hymn the morning he met with this severe accident.' After a little rest he said, 'I would like to hear that hymn to-morrow in the meeting.' 'Do you believe that Jesus has received you, and that his blood has cleansed you?' 'Yes, I believe that he has pardoned all my sins.' He soon fell asleep to wake no more in this life.

"One day I visited a family that had never had a Bible, and begged them to purchase a copy. A little girl of eight summers said, 'O mother, don't you remember the glad-tidings leaflet, with the picture of a blind man with his hand in an open book and resting on

the word "whosoever"? Is this not the same book?' 'Quite right, little maiden; this is the book and here is that very text, John 3:16: "*Whosoever* believeth in him should not perish, but have everlasting life."' The book was bought and I went on my way rejoicing.

"Coming recently a second time to a woman who had purchased a Bible of me, I was greeted in scolding tones. 'See here, that is a *heretical* book that you sold me. The priest says so. You must buy it back.' 'From what book does your priest read on Sunday?' I asked. 'From an evangelium-book,' she answered; 'here is a copy.' 'Very well,' I said, 'let us compare them.' After a little I said: 'Don't you see that the Bible has all the Scripture there is in this book and much more; yours is but a book of extracts.' She was satisfied and did not repeat her request that I should buy back the Bible."

Notes from the Wide Field.

AFRICA.

THE CONGO.—The English Baptist Missionary Society is extending its work on the Upper Congo, and has now a vigorous station at Bolobô, which is about halfway between Stanley Pool and Equatorville. Mr. Grenfell writes of the Bobangi, the dwellers along the banks of the river, as having dispossessed and driven into the interior the Batende, as the Norsemen drove out the original inhabitants of Britain. These Batende are only a few hours distant from the Bobangi, and a feud is kept up between the two tribes. Dr. Sims, of the Baptist mission, recently went to a point about an hour inland, reaching the Batende plantations, where he was anticipating a friendly interview, when an angry man appeared on the scene and others came and leveled their guns at the doctor. He says in his letter that "the muzzle of any gun within a foot of the pit of my stomach always makes me feel creepy." For some reason the guns did not go off, and the doctor fled and reached his place of safety, sore from the blows of sticks and stones.

As to the character of the people, Mr. Grenfell says that it is terribly bad, "untellably bloodthirsty and lascivious." "Their laws are ratified by blood and their burials are opportunities for gratifying the public taste for it." A few weeks ago, in coming up the river, they saw the body of a man hanging from a tree, and found that the chiefs had had a council and passed certain laws, and as a seal to these laws these chiefs immediately purchased a slave and killed him on the spot and hanged his body in this conspicuous place. Mr. Grenfell tells of the burial of a young man the previous week. One of his wives was made to sit in the grave and support the corpse on her knees, and thus was buried alive with him. Four people were decapitated as a testimony of their respect for the dead. How much the gospel is needed in this land of darkness and cruelty!

THE REVOLUTION AT UGANDA.—In our last number we commented upon the revolution at Uganda, news of which had been received by a telegram from Zanzibar, January 11. The letter of the Rev. Mr. Gordon, dated Usambiro, November 7, on which this telegram was based, has appeared in the London papers, and we give here a summary of the facts narrated. The hostility to King Mwanga was caused by his conduct toward a body of people called "The Readers," composed of the youth and strength of the country who had been intelligent and progressive enough to desire to learn to read. Some of them were Christians and some Mohammedans. The Christians were those who had been under the instruction of the English Protestant and the French Roman Catholic missionaries. Mwanga believed that these "Readers" were conspiring against him, and his conduct toward them had been such as to compel the reading to be carried on in secrecy. He complained against the Christians that they were disobedient and would not work on Sunday. His scheme was to get all the "Readers" into canoes, and send them to some island on the lake and there leave them. On the discovery of this plot, the "Readers" rose against Mwanga, who made little show of fight. A few guns were fired, when Mwanga fled with about two hundred of his attendants, and the new king, Kiwewa, was immediately placed on the vacant throne. A Christian (Roman Catholic) leader was made chief judge, or *katikiro*, and other important offices were distributed among the "Readers," both Christian and Mohammedans. Everything was done in an orderly way, and the revolution was without bloodshed. The new king made abundant promises, both to the Arabs and the Christians, of entire religious liberty and of freedom to trade. Many Christians now came from their places of hiding, and the mission stations were thronged with those who desired alphabet sheets, books, New Testaments, and whatever papers or books could be found. The congregations doubled at once, and trebled speedily. But the Arabs began to complain that they were losing their influence. The new king was not able to pay his predecessor's debts, for he had no ivory with which to pay them. The Christians were accused to the king of desiring to supplant him by a princess who would give them more authority. The Arab party rose against the Christian leaders, who, taken by surprise, had to fight for their lives at great disadvantage. Two, and perhaps more, of the Christian leaders were killed. Yet the fight was soon over, and the king appointed a new *katikiro* and other officials, and both the English and French missionaries were summoned to the king's enclosure, there to find that they were prisoners. There were five Europeans in all. Subsequently the mission houses were sacked and destroyed, and the missionaries were placed on board the Church Missionary Society's boat, *Eleanor*, and were driven off. As they left the shore, the officer shouted, "Let no white man come to Uganda for the space of two years. We do not wish to see Mackay's boat in Uganda waters for a long time to come. We do not wish to see a white teacher back in Uganda until we have converted the whole of Uganda to the Mohammedan faith." And thus Uganda, the scene of so many Christian labors and triumphs, is left without a Christian missionary, but not, thank God, without Christians or without the Word of Life. The seed is there, and it will yet bear fruit. The *Eleanor*, containing the missionary party, was subsequently upset by a hippopotamus, but the missionaries escaped to an island, though five lads of the Roman Catholic mission were drowned. The boat was afterward recovered, and on November 4 she reached the south end of the lake, with her precious cargo all safe.

Since the letter from Mr. Gordon, giving the facts above stated, was written, a telegram from Zanzibar, of February 7, reports another revolution at Uganda. King Kiwewa, it is said, refused to become a Mohammedan, and killed with his own hand two chiefs who were concerned in the destruction of the English and French Missions, when the Arabs rose against him, forced him to flee, and placed another brother, Kilema, on the throne. Civil war now covers the country. The deposed Mwanga had

taken refuge at Magu, on the southern end of the lake, having with him only one canoe, six women, and thirty or forty boys. He had written to Mr. Mackay, whom he drove out of Uganda, begging him to come to his rescue, and take him to the coast.

MR. F. S. ARNOT AND THE GARENGANZE. — *The Proceedings* of the Royal Geographical Society for February contains an exceedingly interesting paper by this Scotch missionary, who is so well known by our brethren at Bailundu and Bihé, concerning his travels in Africa and especially concerning the Garenganze among whom he has commenced a mission. The narrative covers the journey from Natal (in 1881) via Shoshong to the Zambesi, thence to Lealui among the Barotse, where he remained for a long period. In 1884 he came out by the west coast to Benguella, arriving, it will be remembered, at Bailundu just after the expulsion of our missionaries, when he rendered good service. In November of that year he started eastward, passing through the Chiboque and Lovale countries, and after a little more than three months' journeying he reached the Katanga country, whose chief, Msidi, calls it the Garenganze country, a name which has not appeared until recently on the maps of Africa. This region is just west of the great lakes Moero and Bangweolo, and is the region which Livingstone was desiring to reach at the time of his death. The Kazembe, who was Livingstone's friend, was paramount chief in all this region, but Msidi, the son of a copper-trader in the Umyanwezi country, west of Lake Tanganyika, has now made himself master in that region. During Mr. Arnot's stay at Msidi's, a son of the great Kazembe was executed on charge of unfaithfulness. This Msidi welcomed Mr. Arnot and has since shown him many favors. The Arabs from Zanzibar are there, and they sought to prevent the settlement of the white missionary, but after consulting his "doctors," Msidi summoned Mr. Arnot and received him sitting in the centre of a large court, surrounded by his *five hundred wives*. It seems that each of these wives is taken from a section of his great empire and represents that section at the court, and in this way Msidi rules his dominions very efficiently. The opening for missions, Mr. Arnot regards as very favorable, and he is soon to return there where some of his associates are now at work. During the discussion which followed the reading of Mr. Arnot's paper before the Royal Geographical Society, Sir Francis de Winton, Colonel Grant, and Dr. R. N. Cust and others highly commended the courage and zeal of the missionary traveler. When Mr. Arnot was asked to what he attributed his success in passing as he did among the people and winning their favor, he gave as the one reason, "The reality of the presence and power of God with me day and night."

THE BAROTSE. — The French Protestant Missionary, M. Jean Mairé, writing to *L'Afrique Explorée et Civilisée*, thus describes the Barotse people upon the Upper Zambesi: "It is difficult to understand our natives. The first impression which one receives is too favorable: further discoveries are not gratifying, and the danger of the missionaries is that of judging them too severely. In order to be just towards them it is necessary to take account of the value of the words they use; if a race can be judged by its language. In fact, the Barotse, who make so little of the life of their equals, are very polite and respectful in their speech." Some peculiarities of the language are mentioned. "A child, speaking of his father, says 'my fathers' or 'my parents'; speaking of his mother, 'my mothers,' and so on. Their politeness is pushed to a ridiculous extreme; the children among themselves constantly giving one another the name of 'father' and of 'mother.' A mother calls her child (a bit of a creature not taller than one's boot) her father; if it is a daughter, her mother. I only give these the most striking examples to show you that the literal translation of Basuto into French would lead you into error. For myself, I am persuaded that the non-equivalence of words in the two languages has much to do with the erroneous ideas which they

have in Europe of the black races. Nothing appears more touching than to hear them call the missionaries my father, my mother; expressions which really are hardly equivalent to monsieur and madame." A small school has been begun in this new mission; at present there are more teachers than pupils, but the interest will spread.

CONGO RAILWAY. — New surveys have just been completed for a railway connecting the Lower and Upper Congo, from Vivi to Stanley Falls. The proposed route is south of the river, at an average distance of thirty-five miles from its banks; the entire length is about two hundred miles. The friends of the Congo Free State are greatly pleased, as the report shows that the construction of the railway is entirely practicable. But the railway may not be constructed for some time to come, and in the meanwhile a plan is being perfected for regular connection with the Upper Congo by means of oxen.

STATISTICS OF PROTESTANT MISSIONS IN CHINA. — DECEMBER, 1888.

[Compiled by Dr. L. H. Gulick, Agent of American Bible Society, and Editor of *Chinese Recorder*.]

THE following table is from the *Chinese Recorder* for January, 1889, save that the figures relating to the work of the American Board are corrected according to the latest statistics received from its four missions. In some way the figures of our Board, as given in the table in the *Chinese Recorder*, are, in most columns, only about one half what they should be. The summaries are corrected to meet this change.

NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Communi- cants.	Pupils in Schools.
		Men.	Wives.	Single Women.	Total.				
London Missionary Society	1807	31	21	13	65	8	72	3,695	1,927
A. B. C. F. M.	1830	35	30	15	80	2	92	1,383	976
American Baptist, North	1834	11	9	10	30	6	37	1,340	244
American Protestant Episcopal	1835	10	8	3	21	17	3	496	1,614
American Presbyterian, North	1838	48	36	18	102	23	84	3,788	2,352
American Reformed (Dutch)	1842	7	6	2	15	6	16	844	163
British and Foreign Bible Society	1843	14	7		21		214		
Church Missionary Society	1844	28	17	5	50	11	81	2,832	2,041
English Baptist	1845	21	16		37	1	8	1,130	210
Methodist Episcopal, North	1847	32	31	17	80	43	91	3,903	1,288
Seventh Day Baptist	1847	2	2	1	5		1	30	9
American Baptist, South	1847	7	6	7	20	7	18	776	292
Basel Mission	1847	24	19		43	2	49	1,885	692
English Presbyterian	1847	24	16	10	50	8	89	3,428	575
Rhenish Mission	1847	4	2		6	1	4	154	37
Methodist Episcopal, South	1848	10	9	15	34	4	7	286	855
Berlin Foundling Hospital	1850	1	1	4	6		1	27	80
Wesleyan Missionary Society	1852	25	12	6	43	2	33	975	552
Woman's Union Mission	1859			4	4		2	36	109
Methodist New Connexion	1860	7	4	1	12		36	1,232	180
Society Promotion Female Education	1864			7	7				
United Presbyterian, Scotch	1865	7	5	1	13		14	773	67
China Inland Mission	1865	139	62	115	316	12	118	2,415	153
American Presbyterian, South	1867	10	6	3	19		5	82	300
United Methodist Free Church	1868	3	3		6	2	8	329	72
National Bible Society of Scotland	1868	4	2		6		2	60	
Irish Presbyterian	1869	3	3		6		12	68	
Canadian Presbyterian	1871	5	4	1	10	2	50	2,650	318
Society Propagation of the Gospel	1874	5	2	4	11				
American Bible Society	1876	7	4		11		33		
Established Church of Scotland	1878	1	1		2		3	30	80
Berlin Mission	1882	4	4	1	9	3	21	500	70
Allem. Ev. Prot. Miss. Soc.	1884	1			1				
Bible Christians	1885	4	2		6			3	
Foreign Christian Mission Society	1886	5	2		7			2	32
Soc. Prop. Christ. and Gen. K'ledge	1886	1	1		2				
Society of Friends	1886	1	1	2	4				
American S'dinavian Congregational	1887	2			2				
Church Eng. Zenana Missionary Society	1888			3	3				
Independent Workers		2		1	3		3	30	62
Total — December, 1888		545	354	269	1,168	160	1,265	35,122	15,350
Increase over December, 1887		56	34	48	128	*15	*51	2,862	1,673

* Decrease.

MANCHURIA.

A BLIND MAN'S WORK. — The *Record* of the United Presbyterian Church of Scotland contains a striking account of "Blind Chang," who came to Moukden in 1886 seeking baptism. Unknown to the missionary and untested, he returned to the village greatly disappointed that he was not permitted to be baptized, but he took back some books which were read to him, and he instantly began to tell the story of the gospel. Four months later Rev. Mr. Webster went from Moukden to the village where Blind Chang lived, and found not this man alone, but the whole village ready to welcome him, where four months previous he would have found it difficult to find a place to lay his head. It seems that Blind Chang went from house to house, and then from village to village, telling the story of the gospel. At first everybody laughed at him and thought him crazy, but those who laughed soon began to listen, and Mr. Webster found the whole neighborhood "ringing with the name of Jesus," and over a score of men and women desiring baptism, giving good evidence of a change of heart. Besides these there are others who are listening earnestly to the truth. In 1887 Blind Chang went to Peking and came under the care of Mr. Murray, whose labors for the blind in China have been frequently alluded to. It seems that in China blindness gives especial privileges; the blind are treated with greatest consideration, and although a blind man may be a beggar, he is addressed as a scholar and a gentleman would be, and doors ordinarily closed are open to him. And now Blind Chang, having a Bible in the raised characters, so that he can readily read it, is going from house to house as a privileged man, reading the Word of Life and commending the gospel with great ardor. The work he has done is described as wonderful.

INDIA.

THE REVIVAL OF HINDUISM. — We have referred several times recently to the opposition experienced by the missionaries of the American Board, especially in southern India, on account of the quickening of religious zeal in the defence of Hinduism. Other missionary societies are experiencing similar opposition. The Rev. E. P. Rice, of the London Missionary Society, reports that at Bangalore a young woman of eighteen years of age, who had been a Zenana pupil, seemed to become genuinely converted and was baptized. She was at liberty to act for herself and determined to live as a Christian, but her caste-people took up the matter, and monster meetings were held in Bangalore to express the sentiments of the people. At one of these meetings a Brahman judge of the chief court presided, and at another a Brahman deputy collector. Large numbers rallied to the defence of Hinduism, but the leaders of the movement were almost entirely highly educated, English-speaking Brahmans. They treated the matter as though the national religion were at stake. They opened a Hindu Girls' School close to the mission school, and in every way sought to withdraw all girls from mission schools, and resolved to close their homes to Zenana visitors. This opposition is bitter and determined, and in some cases has greatly reduced the attendance at the Christian schools. One thing is certain, that the people are thinking more about Christianity than ever before, and the more they think about it the more will they see its superiority to Hinduism.

NEW HEBRIDES.

DEATH OF A CHIEF. — Rev. Mr. Lawrie writes to the *Free Church of Scotland Monthly* that Lathella, the high chief at Anelcauhat on the island of Aneityum, died in July last. He was a convert under Dr. Geddie, and from the time when he became chief, in 1859, he has helped forward in every way the work of the mission. He was an elder in the church and a good preacher, frequently taking charge of the young converts during the absence of the missionary. He was strongly opposed to the introduction of intoxicating liquors. On the day of his death he was engaged in earnestly counseling all his friends to walk in the narrow path, and he passed from

earth while trying to sing a Christian hymn. Mr. Lawrie also reports the deep interest of the natives in the erection of a schoolhouse. Logs were drawn by them a distance of fourteen miles to the sawmill. Fifty men turned out and labored at the foundations, and thirty women, wishing to have a share in the work, came with their digging-sticks and helped to prepare the site; they also carried a great deal of sand to be used with lime. The interest of the natives in the advancement of Christianity is indicated by the fact that they contributed this year 3,523 pounds of arrowroot.

Miscellany.

BIBLIOGRAPHICAL.

MISSIONARY BIOGRAPHICAL SERIES. — We have received from Fleming H. Revell, Publisher, New York and Chicago, "a missionary library" consisting of biographies of the following eight eminent missionaries: William Carey, Robert Moffat, Bishop Patteson, James Chalmers, Robert Morrison, Griffith John, Samuel Crowther, and Thomas J. Comber. One or two volumes in this series we have already warmly commended, and so far as we have examined them they are all worthy of approbation. These books are of the kind which should take the place of much of the fiction now found in Sunday-school literature. Each volume is fully illustrated and is handsomely bound. The price of the set of eight is six dollars, and it is well worthy of a place in every Sunday-school library as well as in Christian homes. After further examination we shall hope to refer again to some of these biographies.

The Life of William Carey. By Mary E. Farwell. Chicago: Woman's Presbyterian Board of Missions of the Northwest, Room 48, McCormick Block.

This is one in the series of "Missionary Annals" now in course of publication by the Society whose name is given above,

which is doing a good service to this generation in publishing a new account of the remarkable character, the wonderful acquirements, and the entire self-devotion of this first father of Modern Missions. The story is told briefly and clearly, filling only sixty-five pages, and thus bringing it within the reach of all.

Old Highways in China. By Isabelle Williamson, of Chefoo, North China. London: The Religious Tract Society, 56 Paternoster Row.

This is not strictly a missionary book, being rather the record of observations of everyday life made during four journeys through North China. The author is the wife of Dr. Williamson, the well-known English missionary. The object of her journeys was to carry gospel truth to as many women as she could reach, and so to familiarize them with Western women as to make the work of those who should follow more easy. The narrative is most readable and entertaining, and gives a lively impression of many kindly people and pleasant things, while not suppressing the darker facts. It makes one quite at home in China, and arouses a really affectionate interest in the men and women of that wonderful empire.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For all who are persecuted for Christ's sake; that they may be steadfast even unto death; that in the hour of temptation they may feel the presence and obtain the strength of Him who overcame the world; and that their patience and Christian firmness under trials may be a means under God of changing the purposes and the hearts of their persecutors.

ARRIVAL.

January 14. At Bombay, Rev. S. B. Fairbank, D.D., returning to the Marathi Mission.

DEATH.

February 10. At Asyoot, Egypt, Rev. Isaac G. Bliss, D.D., Agent of the American Bible Society for the Levant. (Page 141.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The work of colporters in Bohemia. (Page 158.)
2. The work at Sivas and Adabazar. (Pages 149, 150.)
3. Egin and out-stations of Harpoot. (Page 153.)
4. Poverty and famine in Eastern Turkey. (Page 152.)
5. Hopeful outlook in Western Mexico. (Page 157.)
6. Items from the Japan Missions. (Pages 156 157.)
7. Items from Africa. (Page 159.)
8. How the gospel reached Samoa. (Page 169.)
9. Missionary work in Constantinople. (Page 136.)

Donations Received in February.

MAINE.

Cumberland county.	
Cape Elizabeth, 1st Cong. ch. and so.	5 00
Cumberland Centre, Cong. ch. and so., to const. Rev. DANIEL GREENE, H. M.	56 00
Portland, State-st. Cong. ch. and so.	300 00
Scarboro', Cong. ch. and so.	7 00—368 00
Hancock county.	
Castine, Margaret and Mary Cushinan,	5 00
Kennebec county.	
Augusta, A friend,	20 60
Penobscot county.	
Hampden, Sab. sch. class, 10, for So. Africa, and 5 for water-supply, Harpoot,	15 00
Union Conf. of Ch's.	
South Bridgton, Mrs. M. P. Fitch,	4 00
York county.	
Kennebunk, Union Cong. ch. and so.	50 83
—, A friend, for Euphrates College,	10 00
	473 43

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
East Sullivan, A. C. Ellis,	25 00
Hinsdale, Cong. ch. and so.	16 50
Keene, 2d Cong. ch. and so.	13 20
Rindge, Cong. ch. and so.	4 75
Swanzy, Cong. ch. and so.	11 00—70 52
Cooks county.	
Berlin, Cong. ch. and so.	7 50
Grafton county.	
Lyme, Cong. ch. and so.	31 11
Plymouth, Cong. ch. and so.	17 00—49 30
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, E. D. Boylston, to const. A. A. ROTCH, H. M.	100 00
Bedford, Mr. and Mrs. C. Gage,	5 00
Bennington, Cong. ch. and so.	9 82
Goffstown, Cong. ch. and so., to const. A. HADLEY, H. M.	145 00—250 87
Merrimac county Aux. Society.	
Franklin, Cong. ch. and so.	25 00
Rockingham county.	
Brentwood, Cong. ch. and so.	2 72
Exeter, 2d Cong. ch. and so., 193.17:	
Nathaniel Gordon, 50,	243 17
Northwood, Cong. ch. and so.	10 30
Seabrook and Hampton Falls, Cong. ch., Joseph Kimball,	20 00

Windham Depot, Horace Berry,	10 00—286 60
Sullivan county Aux. Society.	
Newport, Cong. ch. and so.	56 37
	755 41

Legacies.—Amherst, Elizabeth G. Lawrence, by A. A. Rotch,	300 00
Keene, John Grimes, by W. H. Spalter,	300 00—600 00
	1,355 40

VERMONT.

Franklin co. Aux. Society. C. B. Swift, Tr.	
East-Berkshire, Cong. ch. and so.	10 56
Montgomery, Cong. ch. and so.	4 04—15 60
Orange county.	
Newbury, 1st Cong. ch. and so.	6 64
Williamstown, Cong. ch. and so.	20 00—26 64
Orleans county.	
Newport, E. A. Stewart, extra,	10 00
Rutland county.	
Clarendon, Cong. ch. and so., 11:	
Miss E. Horsford, 1,	12 00
Windham county Aux. Society.	
Brattleboro', Cent. Cong. ch., m. c.	24 43
Windsor county.	
Hartford, Cong. ch., J. G. Stimson, extra,	100 00
Woodstock, Cong. ch. and so	21 95—121 95
	211 62

MASSACHUSETTS.

Barnstable county.	
Falmouth, A friend,	10 00
Orleans, Cong. ch. and so.	21 20
West Barnstable, Cong. ch. and so.	10 00—41 20
Berkshire county.	
Adams, "In Memoriam," for a bed in No. China hospital, Tungcho,	10 00
Hinsdale, Cong. ch. and so.	9 28
Mill River, Miss M. R. Wilcox,	10 00
Sheffield, Cong. ch. and so.	10 20—39 48
Bristol county.	
East-Haunton, Cong. ch. and so.	4 25
Norton, Trin. Cong. ch. and so.	12 00
Taunton, Trin. Cong. ch. and so.	219 07—235 32
Brookfield Association.	
Brimfield, 2d Cong. ch. and so.	9 15
Essex county.	
Andover, A. mite,	20
Lawrence, Trinity ch., 44.67; So.	
Cong. ch. and so., 4.51,	43 18
North Andover, Cong. ch. and so.	100 00—139 38

Essex county, North.	
Haverhill, E. Welch,	30 00
Newbury, 1st Church, m. c.	30 06
Newburyport, Belleville Cong. ch. and so., 245.10; North Cong. ch. and so., 23,	268 10—328 16
Essex county, South.	
Beverly, Dane-st. Cong. ch. and so.	149 41
Lynn, Central Cong. ch. and so.	15 00
Salem, A deceased friend,	45 00—209 41
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Miss M. L. Newcomb, for new missionaries, especially to China and Japan,	1,090 00
Shelburne, Cong. ch. and so.	50 00—1,140 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
East Granville, Cong. ch. and so.	16 00
Monson, M. L. C.	10 00
Springfield, North Cong. ch. and so., 67.58; H. M., 1,000,	1,067 58
West Springfield, Mittenague Cong. ch. and so., 22.44; Park-st. Cong. ch. and so., 15,	37 44—1,131 02
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	10 00
Northampton, 1st Cong. ch. and so., 2; A friend, 1,	3 00
South Hadley, Two friends for Miss Shattuck's work,	15 00—28 00
Middlesex county.	
Arlington, Birthday offering,	50
Auburndale, Cong. ch. and so., for catechist under Rev. J. S. Chandler, Madura,	40 00
Cambridge, Shepard Cong. ch. and so.	697 33
Everett, Cong. ch. and so.	78 57
Linden, Mrs. Goodhue,	1 00
Lowell, John-st. Cong. ch. and so.	30 90
Melrose, Orth. Cong. ch. and so., m. c.	8 68
Southboro', Pilgrim Cong. ch. and so.	38 79
Winchester, 1st Cong. ch. and so., 60; do., Interest on legacy of D. N. Skillings, 200,	260 00—1,155 77
Middlesex Union.	
North Leominster, Cong. ch. and so.	23 00
Townsend, Cong. ch. and so.	16 29—39 29
Norfolk county.	
Atlantic, Memorial Cong. ch. and so.	3 10
Braintree, Henry A. Johnson,	10 00
Brookline, Rev. Jeremiah Taylor,	20 00
South Weymouth, 2d Cong. ch. and so.	26 00—59 10
Old Colony Auxiliary.	
Mattapoisett, Cong. ch. and so.	25 00
Plymouth county.	
Campello, South Cong. ch. and so.	100 00
Hanover, 2d Cong. ch. and so.	3 50
Hanson, Cong. ch. and so.	6 16
Marion, S. D. Hadley,	10 00
Marshfield, 1st Cong. ch. and so., 23.89; E. A., to const. ALICE E. ALDEN, H. M., 100,	123 89
Plymouth, Church of Pilgrimage,	94 86—338 41
Suffolk county.	
Boston, Old South ch., 3,230.10; Immanuel ch. (Roxbury), 424.30; Highland ch. (Roxbury), 94.96; Eliot ch., 9; "R." (Dorchester), for catechist, care Rev. H. C. Hazen, Madura, 40; A friend, 40; Mrs. Henry B. Hooker, 25; Hollis Moore Memo. Trust, for books for Pasumalai, 14.20; Boys' Miss'y Soc., Trin. Meth. ch. (Charlestown), for organ for Miss Fisher, 11; "Missions," 1,	3,889 56
Worcester co. South Cong. of Ch's.	
Amos Armsby, Tr.	
Douglass, Cong. ch. and so.	20 00
East Douglass, 2d Cong. ch. and so.	38 50
Milford, 1st Cong. ch. and so.	78 00
Whitinsville, An Armenian friend,	4 00—140 50
	8,948 75

Legacies.—Barre, Geo. W. Harwood, by Sam'l S. Edmands, Ex'r,	2,000 00
Enfield, J. B. Woods, by Robert M. Woods, Trustee,	50 00
Lancaster, Sophia Stearns, by W. W. Wynnan, Ex'r,	4 04
Lowell, Hannah Reed, by Mrs. Lucinda R. Parker, Ex'r, in part, 5,	136 61
No. Brookfield, Daniel Whiting, by William P. Haskell, Ex'r,	800 00
Randolph, Ebenezer Alden, M.D., by E. K. Alden, Ex'r, for distributing miss'y books,	3 66
Springfield, Levi Graves, add'l, by D. W. Wells, Trustee,	76 00—8,070 31
	17,019.06

RHODE ISLAND.

East Providence, A friend,	50 00
Little Compton, United Cong. ch. and so.	18 40
Providence, Y. P. S. C. E. of Central ch., for water-supply, Harpoot,	10 00
Riverside, Cong. ch. and so.	1 52—79 92

CONNECTICUT.

Hartford county. W. W. Jacobs, Tr.	
Farmington, Cong. Sab. sch., class No. 13, for native Chinese missionary, under Rev. A. H. Smith,	31 00
So. Glastonbury, Cong. ch. and so.	7 86
Suffield, Cong. ch. and so.	23 55—12 41
Litchfield co. G. M. Woodruff, Tr.	
East Canaan, Cong. ch. and so.	5 81
New Preston, Village Cong. ch. and so., 13.75; Friends, for helper, care Rev. J. S. Chandler, 25,	38 75
Norfolk, Cong. ch. and so.	121 00
Northfield, Cong. ch. and so.	12 19
Salisbury, Cong. ch. and so.	24 50
Thomaston, Cong. ch. and so.	15 45—217 11
Middlesex co. E. C. Hungerford, Tr.	
Haddam, 1st Cong. ch. and so.	33 16
Haddam Neck, Cong. ch. and so.	2 50—35 66
New Haven co. F. T. Jarman, Ag't.	
Naugatuck, Cong. ch. and so.	46 50
New Haven, Ferry-st. Cong. ch. and so., 3; Centre ch., m. c., 2.65,	5 65—52 15
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New London, 1st Ch. of Christ, m. c.	13 60
Salem, Cong. ch. and so.	27 10—50 70
Tolland co. E. C. Chapman, Tr.	
Ellington, D. A. N.	5 00
Rockville, Union Cong. ch. and so., add'l,	62 38—67 38
Windham county.	
Windham, Cong. ch. and so.	35 00
—, Thank-offering,	100 00
	621 00

NEW YORK.

Albany, Charles A. Beach, for special work in China,	50 00
Aquebogue, Cong. ch. and so.	16 72
Brooklyn, Pilgrim Cong. ch., Mrs. W. S. Parker,	100 00
Canandaigua, Cong. ch. and so.	57 15
Fairport, Cong. ch. and so., to const. E. L. DUDLEY, H. M.	106 48
Farmingville, Cong. ch. and so.	3 00
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Owego, Cong. ch. and so.	15 00

Poughkeepsie, Mrs. A. S. Banfield,
for pupil in Harpoot, 25 00
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Troy, D. L. Boardman, 50 00
Union Falls, F. E. Duncan, 10 00
West Bloomfield, Thank-offering for
1889, 10 00
Williams Bridge, Mrs. M. L. Merrill,
—, A friend, 20 00
50 00—813 37

PENNSYLVANIA.

Allentown, A. M. Gorgodian, 1 00
Jeffersonville, Mr. and Mrs. Francis
Whiting, 50 00
Philadelphia, 1st Cong. ch. 8 45
Scranton, W. R. Storrs, 40 00
Wheatland, Welsh Cong. ch. 4 10—103 55

NEW JERSEY.

Bound Brook, Cong. ch. 93 58
Newfield, Rev. Chas. Willey, 20; Mrs.
Hannah Horne, 15, 35 00
Upper Montclair, Cong. ch. 130 85
Westfield, Cong. ch. 121 75—381 18

MARYLAND.

Baltimore, A friend, 3 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 61.15;
Rev. E. Whittlesey, 50, 111 15

NORTH CAROLINA.

New Berne, A friend, 10 00

FLORIDA.

Crescent City, D. W. Burton, 5 00
Pomona, Union Pilgrim ch. 5 00
Winter Park, Cong. ch. 4 50—14 50

ALABAMA.

Marion, A friend, 25 00
Talladega, Rev. and Mrs. H. S.
DeForest, to const. JOHN ORR,
H. M. 125 00—150 00

OHIO.

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Cincinnati, Central Cong. ch. 40 67
Cleveland, Union Cong. ch. 4 00
Elyria, 1st Cong. ch. 449 70
Kinsman, 1st Cong. and Presb. ch. 75 50
Lenox, Cong. ch. 6 00
Paddy's Run, Cong. ch. 43 00—624 8

ILLINOIS.

Atkinson, Cong. ch. 10 00
Avon, Cong. ch. 3 41
Chicago, So. Cong. ch., 50; U. P.
Cong. ch., m. c., 15.22; 1st Scandi-
navian Cong. ch., 1.51; Mr. Pierce,
for Industrial Dept., Bardezzag
School, 300, 366 73
Earlville, "J. A. D." 25 00
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Providence, Cong. ch. 18 06
Rantoul, Cong. ch. 8 85
Rockford, 2d Cong. ch., 62; Thomas
D. Robert on, too, 162 00

Sycamore, 1st Cong. ch. 31 18
Tolona, Mrs. L. Haskel 10 00
Wheaton, Mrs. H. K. Guild 5 00—1,168 37

MISSOURI.

Lebanon, Cong. ch., add'l, 6 00
Republic, Union Cong. ch. 7 30
Sedalia, 1st Cong. ch., with other
dona., to const. Mrs. E. P. BOLLER,
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St. Louis, Swedish Ev. Cong. ch. 7 10
Webster Groves, Cong. ch. 129 55—216 90

MICHIGAN.

Almont, Cong. ch. 28 00
Athens, Cong. ch. 5 00
Benzonia, Rev. A. Waters, 10 00
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Union City, A friend, 200 00
Wayne, Cong. ch. 14 25—321 25

WISCONSIN.

Genesee, Cong. ch., add'l, 75
Grand Rapids, Cong. ch. 21 70
Koshkonong, Cong. ch. 5 10
Milton, Cong. ch. 7 68
Milwaukee, Grand-ave. Cong. ch. 53 12—88 35

IOWA.

Belle Plain, Rev. C. H. Bissell and
wife, for Mexico, 10 00
Belmond, Cong. ch. 10 75
Des Moines, G. R. Osgood, 3 72
Ft. Atkinson, Ger. Cong. ch. 5 00
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Waverly, Cong. ch. 5 34—139 93

MINNESOTA.

Cannon Falls, Cong. ch. 15 00
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Minneapolis, Plymouth Cong. ch. 139 64
Northfield, Minnesota friends, 100;
Thomas S. Suleeba, for hospital in
Mardin, 30, 130 00
Rochester, N. J. Eaton, 50 00
St. Paul, A. C. Anderson, 25 00
Waseca, 1st Cong. ch. 5 95
Zumbrot, Cong. ch. 26 30—397 24

KANSAS.

Council Grove, Cong. ch. 2 00
Pomona, Mrs. E. K. Newcomb, 1 00
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Carrington, Cong. ch. 5 40
Elk Point, Cong. ch. 5 00
Parkstone, Christian Magk, 2; A
widow, 1, 3 00
Plankinton, Cong. ch. 11 17—24 57

ARIZONA TERRITORY.	
Tucson, 1st Cong. ch.	46 55
MONTANA TERRITORY.	
Helena, 1st Cong. ch.	41 75
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Province of Ontario.	
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Province of Quebec.	
Montreal, C. C. W. M. S. and C. W. B. F. M.	12 15 — 17 15

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MASSACHUSETTS.—Atlantic, Memo. Cong. Sab. sch., 5; Boston, Walnut-ave. Miss. Circle, for Miss Shattuck's work, Marsh, by Mrs. S. V. Childs, 75; S. B. P., to aid pupils in Casarea, 30; 2d Ch. Sab. sch. (Dorchester), 10.64; Highland Ch., Y.P.S. C. E., 10 61; Cambridge, Karl and Harold Howland, for May Villavarayer, 2.50; Lawrence, Y. P. S. C. E., of South Ch., for girl, care J. S. Chandler, 15; Fall River, Newton R. Earle, for a student at Pasumalai, 10; 3d Cong. Sab. sch., for support of B. G. Casparian, Marsovan, 5; Lawrence, Trin. Sab. sch., for Mr. Washburn's school, Pasumalai, 10; Walpole, Cong. Sab. sch., 47.49,	221 24
CONNECTICUT.—Fairfield, Cong. Sab. sch., for pupil at Adabazar, 33; Middletown, 1st Cong. Sab. sch., for two schools in Turkey, 30; Westbrook, Cong. Sab. sch., 10,	73 00
NEW YORK.—Brooklyn, Willoughby-ave. chapel Sab. sch., 75; Clinton-ave. Cong. ch., Y. P. S. C. E., 6.43; Flushing, 1st Cong. Sab. sch., for schools in Broosa, 40; Oswego Falls, Cong. Sab. sch., birthday offering, 15; Stockport, Mrs. Davison Crary, 3,	139 43
NEW JERSEY.—South Orange, Montrose Sab. sch. class, for teacher in Turkey,	11 00
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IOWA.—Atlantic, 2 Sab. sch. classes, for work of Miss Wright, 11; Cedar Rapids, Cong. Miss. Sab. sch., Birthday box, 2.35; Magnolia, Cong. Sab. sch., 10; Sioux City, 1st Cong. Sab. sch., 8.63; Y. P. S. C. E. of do., 2.85,	34 83
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COLORADO.—Pueblo, Mrs. S. M. Packard,	90
WASHINGTON TERRITORY.—Seattle, Plymouth Cong. Sab. sch.	15 00
WEST AFRICA.—Bailundu, Cong. ch., by Mr. Stover,	4 25
BULGARIA.—Samokov, Evang. ch., for Micronesia,	10 00
	226 18

Donations received in February,	30,456 41
Legacies received in February,	8,670 31

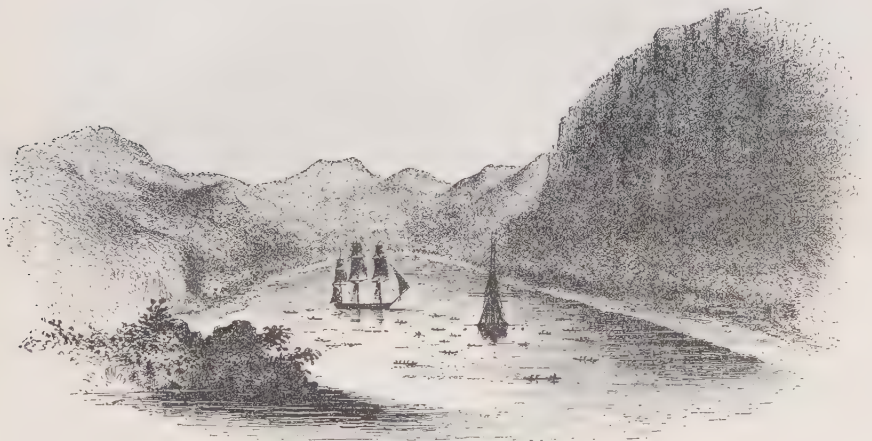
39,126 74

Total from September 1, 1888, to February 28, 1889: Donations, \$189,872.83; Legacies, \$30,822.04 = \$220,694.87.

FOR YOUNG PEOPLE.

HOW THE GOSPEL REACHED SAMOA.

It was in 1830 that Mr. John Williams, that noble English missionary and "Polynesian apostle" who had already spent eleven years in the Society Islands, accomplishing wonders in the civilizing and Christianizing of the people, reached the Samoan group, known to be populated by fierce cannibals. He came in his own ship, the *Messenger of Peace*. He had himself built this vessel of seventy tons burthen at the island of Rarotongo, with only native help and with few tools except those of his own making. He was impelled by an intense desire to



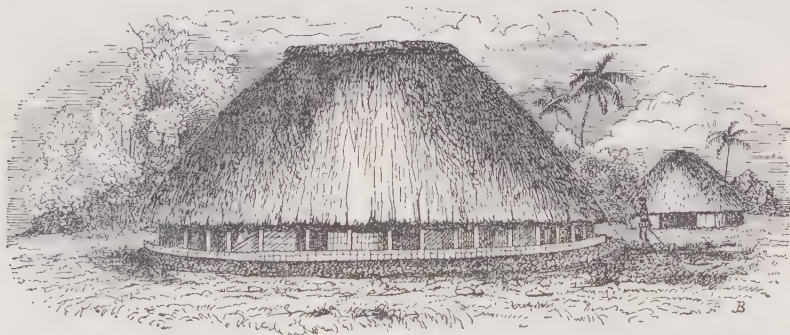
THE HARBOR OF PAGO-PAGO, TUTUILA, SAMOA.

carry to the westward islands that glorious gospel by which he had seen so many savage tribes transformed into happy, industrious, and orderly Christian communities.

Mr. Williams was accompanied by his brother missionary, Mr. Barff, and by eight Society Islanders whom they had trained as teachers. Touching at the Friendly Islands mission they found and took on board a Samoan chief named Fauea, who had become a Christian there, and who proved a great assistance to them. As their ship approached Samoa, the towering mountains of Savaii, one of the largest islands, were seen seventy miles away. On arriving there they were surprised and delighted with the magnificence of the scenery, with

the welcome given them and the joy of the people at the coming of teachers. Fauea eloquently proclaimed the praises of the missionaries and the excellence of their religion. Natives had brought off to the ship articles of barter, but on hearing these things, they covered the deck with produce and resolutely refused to take payment. Multitudes crowded the beach, and as it was after sunset when a landing was effected, they literally carried the missionaries to the chief's house, long lines of flaming torches lighting the way. A song in their honor was quickly composed and sung in full chorus by all the people.

The cut below represents a Samoan *Fale-tele*, or council-house, such as used to be found in every village. Some of them were of large dimensions, built of wood and thatched with sugar-cane or pandanus leaves. These houses are very ingeniously constructed, no nails being used about them, the fastenings being made with the fibre of the cocoanut. In these houses all strangers were received, and the population of the village used to gather here in the evening for their dances and various games.



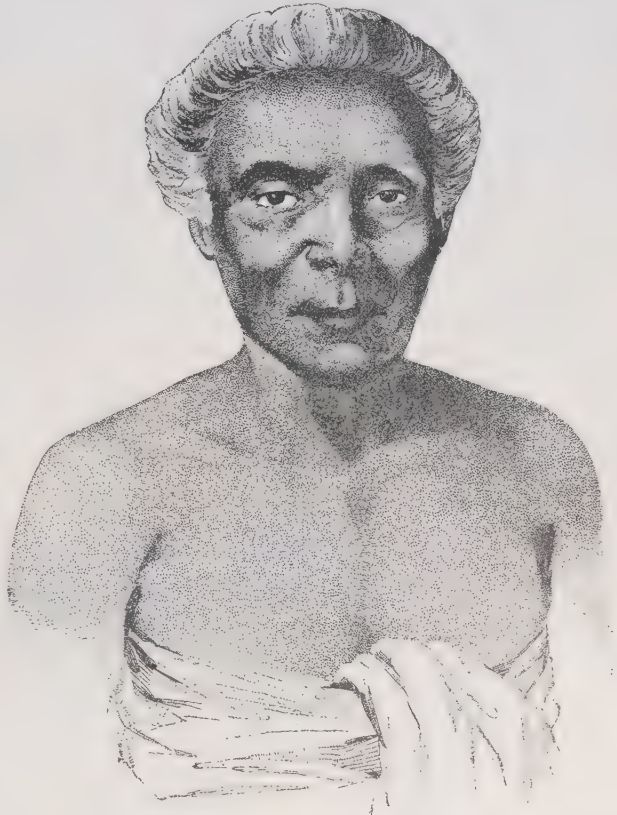
A SAMOAN FALE-TELE, OR COUNCIL-HOUSE.

Mr. Williams found the Samoans neither tall nor muscular, but very agile and graceful. "Picture to yourself," he says, "a fine, well-grown Indian, with a dark, sparkling eye, a smooth skin glistening with sweet-scented oil, and tastefully tattooed from the hips to the knees; with a bandage of red leaves, a headdress of the nautilus shell, and a string of small white shells around each arm, and you have a Samoan gentleman in full dress; and thus dressed, he thinks as much of himself and the ladies think as much of him as would be the case with an English beau fitted out in the highest style of fashion."

They had no priests, temples, idols, or sacrifices, but deified beasts, birds, and fishes. A convenient building was given by the chief as a church and school-house, with four good dwellings for the native missionaries. In three days the *Messenger of Peace* sailed away, the Englishmen promising to return in nine or ten months. All the people escorted them to the shore, rending the air with the cry, "Great is our affection for you, English chiefs!"

It was not until two years later, in October, 1832, that the ship could again sail for Samoa. All things favored, and after six days' delightful voyage they sighted Manua, the most easterly island of the Samoan group. As it was two

hundred and fifty miles from the teacher's residence, Mr. Williams was greatly surprised to hear the first islanders who boarded the ship exclaim, "We are sons of the Word." His joy increased when they told him that great numbers of the people of Savaii and Upolu had received the truth. As he sailed on from island to island he became convinced that a mighty work had already been done throughout Samoa. At Savaii the teachers welcomed him with tears and shouts of joy. They had a story to tell of mingled sorrow and success. At first war had raged between two islands, but the teachers had always been kindly cared for, and chief after chief had ceased fighting and renounced his superstitions. After a time they determined to drown Papo, their war-god, the only semblance of an idol



MALIETOA, KING OF SAMOA IN 1839.

found in Samoa. This created immense excitement. Chiefs from a distance were constantly coming to learn what these things meant. Many of them came regularly, learning all they could carry away of the new truth and taking it home to their people. The converts had withstood persecution. One Christian chief, when threatened, said of his enemies: "I shall not move from my house to attack them. But if they begin, I will pray for the help of Jehovah and resist them with all my strength."

Mr. Williams found, besides these avowed Christians, a multitude who had been only waiting for his return to publicly renounce their superstitions. He visited every island, preaching to great audiences, and was everywhere joyously welcomed. The king of Samoa now openly embraced Christianity. His name was Malietoa, which is the family name of several Samoan kings. It was the grandson of this very Malietoa, known by the name of Malietoa Laupepa, and himself a Christian ruler, who in 1887 was forcibly taken from his country and carried to Africa by the Germans.

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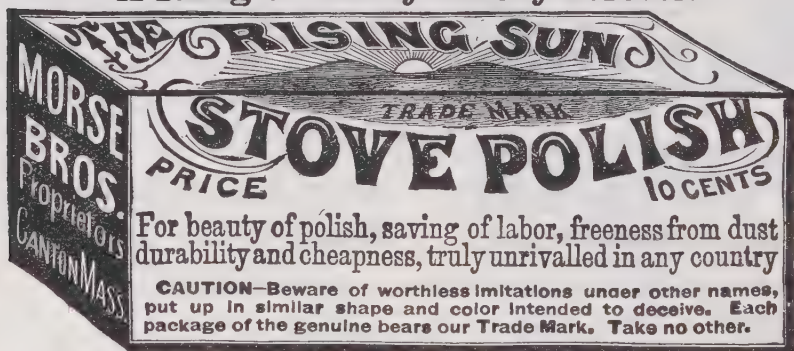
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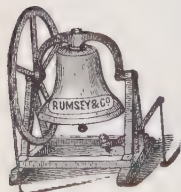
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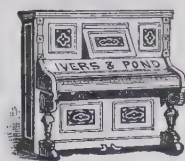
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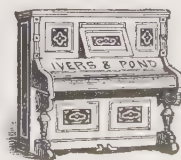
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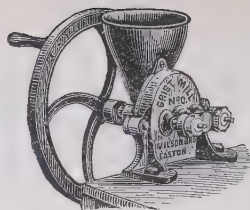
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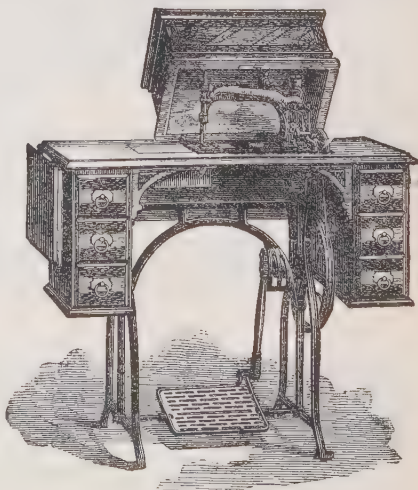
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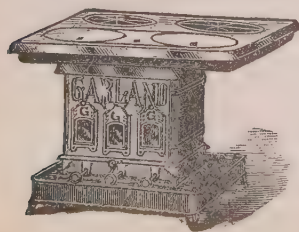
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THE MISSIONARY HERALD

MAY, 1889.

VOLUME LXXXV.



NUMBER 5.

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THE
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VOL. LXXXV. — MAY, 1889. — NO. V.

THE receipts for the month of March did not move forward in advance of those of the preceding year for the corresponding month, but declined about \$5,000, so that for the first seven months of the financial year we must report a falling off from donations of about \$9,500, and from legacies of about \$55,500, a total of about \$65,000. The legacies have fallen behind not only those of the preceding year, but those of the preceding five years, being less than the average for those five years by about \$26,500. We must therefore call with more urgency than ever for a marked advance in the gifts of the living, during the months immediately before us.

WE need not apologize for the unusual amount of space given in this issue to the letters from the missions. They will be found to be full of interest and cheer. No single number of the *Herald*, for many years certainly, has contained more reports of special religious awakenings. The Week of Prayer seems to have been a peculiarly blessed season, and revivals which began then have continued in many places, particularly at several mission stations in India, Japan, North China, and Turkey. Since the reports of awakenings in Japan, given among the letters, were in type we hear of the addition, on the first Sabbath of March, of seventy-eight persons to the churches of Kobe and Okayama and vicinity. This does not include the recent converts in the Girls' School at Kobe. The year gives promise of being one of large ingathering in all our missions.

WE learn from the Secretary of the Committee in New York, having in charge the matter of the next Annual Meeting of the American Board, that the Committee has been organized with Rev. Dr. W. M. Taylor as chairman, Rev. C. H. Daniels as secretary, and Mr. Caleb B. Knevals, 48 East 23d Street, as chairman of the Committee on Entertainment. The Committee has arranged to furnish entertainment "to all who are entitled to it by the late rule of the Board," and they will also assist in finding suitable accommodations in hotels and boarding-houses for all who wish to pay their own way.

AMONG the "Notes from the Wide Field" will be found the annual statistical table of Protestant missionary work in Japan. It is a remarkable record of growth, and should stimulate all branches of the Christian Church to redouble their efforts for the conversion of that empire to Christ.

THE letter of Mr. H. M. Stanley, written from the Aruwimi River, August 28, which has been given to the public, while most interesting, is not a little disappointing. It was evidently not the purpose of the explorer to tell the public just what had been accomplished or what his plans were for the future, and there is little information in regard to Emin Pasha or to the state of affairs in his domain, though we are led to the conclusion that he does not regard his stay in the Central Provinces as important, and would gladly escape if he could do so with due regard to the interests of his followers. Just what Mr. Stanley expects to accomplish by his return to Wadelai we are left to infer. Our own impression is that he will not return by way of the Congo, but that he and Emin Pasha will be heard from in due time as on their way to the East Coast, through the region known as the British Sphere of Influence. We trust there will be some adequate outcome of this vast expenditure of strength and life. Since Mr. Stanley's letter was published, telegrams from Egypt report that the Mahdists have been defeated by the Senoussists, and also that an expedition of the Mahdi had been defeated by Emin Pasha, who now is supreme in Bahr-el-Gazelle. If this latter report is correct, it may change the whole aspect of affairs in Central Africa.

THE call is continually coming to us, from many parts of the world, for Christian books. Just now an appeal comes from Marash for the *back volumes* of Notes on the International Sunday-school Lessons, Peloubet's, Vincent's, or the Pilgrim Series. These are desired for use by the students in the Theological Seminary, and doubtless many copies of these Notes could be spared from the shelves of libraries in this country. In view of the public discussion in Japan as to the basis of morals, the call comes for any recent volumes relating to ethics, such as Martinson's, Hopkins' Law of Love, and the Scriptural Idea of Man, Haven's or Fairchild's Moral Philosophy. Such books would do excellent service at this critical period in Japan.

REV. O. P. EMERSON, formerly of Peacedale, R. I., has been chosen Secretary of the Hawaiian Evangelical Association, as the successor of the late lamented Rev. A. O. Forbes, and he has already entered upon the duties of his office at Honolulu. He was cordially welcomed by the people at the islands, where he was well known as the son of Rev. John S. Emerson, one of the early missionaries on Hawaii.

ON the first day of April, 1839, Rev. Robert W. Hume and his wife, Mrs. Hannah D. Hume, sailed from Salem, Massachusetts, to join the mission of the American Board in Western India. Fifteen years later Mr. Hume died at sea, while with his family on the way to the United States, and Mrs. Hume reached the shores of her native land with six fatherless children. Two of her sons have long been missionaries in India, and one of her daughters was for several years engaged with them in Christian work. The semi-centennial anniversary of her sailing for India finds Mrs. Hume residing in New Haven, rejoicing in what she has been permitted to do personally and through her children for the kingdom of Christ in a pagan land, and testifying that the love of Jesus, which has been the motive, "has also been the solace all the way."

How to select a Sunday-school library so that it shall furnish reading suitable for the Sabbath, interesting to the young and yet instructive and helpful, is a problem which many find it hard to solve. For this purpose we are convinced that no class of books combine so many elements in their favor as do those relating to missionary lands and missionary laborers. They are full of incidents from real life, often portraying strange adventures among strange people, such as fascinate the young, but always in connection with earnest Christian purpose, and not seldom with heroic devotion. So thoroughly convinced have we been that an effort should be made to place books of this character before the young people of our land, both for their own good and for the increase of missionary interest among them, that a plan has been in mind for some time to make up one or two "Missionary Libraries" which could be recommended to Sunday-schools and offered at a low price. But just now we find one such "Library" ready at hand which we are prepared to recommend cordially to all Sunday-schools. It is the "Missionary Biographical Series," published by F. H. Revell, New York and Chicago. We commended this series among the Book Notices in our last issue, and a further examination leads us to renew our commendation, and to urge the placing of this series of missionary books in all our Sabbath-school libraries. These volumes were originally published in England and have not been circulated in this country to any extent. The series consists of: (1) William Carey, the Shoemaker who Became a Missionary; (2) Robert Moffat, the Missionary Hero of Kuruman; (3) Bishop Patteson, the Martyr of Melanesia; (4) James Chalmers, Missionary and Explorer of Raratonga and New Guinea; (5) Robert Morrison, the Pioneer of Chinese Missions; (6) Griffith John, the Founder of the Hankow Missions, Central China; (7) Samuel Crowther, the Slave Boy who Became Bishop; (8) Thomas J. Comber, Missionary Pioneer to the Congo. These volumes are handsomely printed and bound, and are beautifully illustrated, and we are confident that they will prove attractive to all young people. We wish it clearly understood that this recommendation is made of our own motion and not by suggestion of the publisher. But in order to facilitate the circulation of these books we have made arrangements with the publisher by which the Library may be obtained at the publication office of the *Missionary Herald*, Mr. Charles E. Swett, 1 Somerset Street, Boston. The price of this set of eight volumes is six dollars, a low price considering the style of books, and from this price the usual discount will be made to Sunday-schools. We make this arrangement in the belief that we are doing a good work both for missions and for young people in our Sunday-schools and homes.

REV. AMERICUS FULLER has accepted the office of President of Central Turkey College at Aintab, to take the place of the lamented Dr. Trowbridge, to which position he was chosen by the concurrent action of the managers in Turkey and the Trustees in the United States. Mr. Fuller has long been familiar with the work of the college and for some time previous to Dr. Trowbridge's death was acting president, and his acceptance of the office for which he is so well qualified gives great satisfaction to the mission and to the friends of the institution.

PLEASANT reports are reaching us as to the reception of Christian books in the Imperial Palace of China. It is probably inexpedient to say more here than that some who are near to the new emperor and his wife have recently received and welcomed instruction as to the Christian religion, and have now the Word of Life in their hands. May that Word bring light to them and to their people.

REFERENCE has been made recently to the edition of the Scriptures in weekly numbers, published at Milan, Italy, by a private publisher. It is now said that ninety thousand of these parts are sold every week. This venture seems to have stimulated other work, and Signor Bonghi, an eminent leader, formerly a cabinet minister, has prepared an illustrated life of Jesus, and twenty thousand parts of this are now being sold each week. These are hopeful signs for Italy.

AT the beginning of the year there were seven thousand Japanese at the Sandwich Islands, eight hundred of whom were women, and the number is constantly increasing. A late paper from Japan reports that a vessel sailed from Yokohama for Honolulu February 18, with 880 emigrants on board. The work of evangelizing these emigrants is progressing, and at last reports eighty-four converts had been baptized, including the Japanese consul with his entire household. The work is largely under the direction of Mr. Miyama, who is connected with the Methodist Episcopal Church. *The Friend* reports that drunkenness has nearly ceased among the Japanese in Honolulu, and that the evangelical movement has been greatly helped by the devoted character and work of the consul and his wife, Mr. and Mrs. Ando. The same paper contains an account of a remarkable Japanese convert by the name of Fukui, who had been exiled for his violent attacks upon the government. He was very bitter against Christianity and made known his hostility to the consul at Honolulu, who earnestly preached Christ to his visitor. The Spirit of God mightily convinced this man of his sins and he continued in deep distress for hours until he found peace in Christ. Having been a dissolute and intemperate man, though of great intelligence and force, his conversion has awakened much attention.

THE Buddhists of Japan do not think highly of Colonel Olcott and the theosophists. This would-be apostle of Buddhism, as will be seen from Dr. Davis' letter on another page, appeared in Kyōto to instruct the Buddhists in regard to their religion, but strange to say they do not recognize his teachings as good Buddhism, and the Colonel left without completing his lectures. Where will he go next? Having finished India and now Japan, how would it do for him to teach theosophy to the lamas of Tibet?

WE referred last month to the restrictions placed upon the press at Constantinople by the Turkish government, and we now learn that permission has been given to continue the publication of the monthly *Zornitza*. But a singular requirement has been made, in regard to the motto which has been used on the paper for twenty-two years, a motto suggesting the name of the paper, "Until day dawn and the day star arise." Hereafter the words "star," "dawn," and others of like import, suggestive of hope and the coming of a better day, are strictly forbidden. These restrictions are significant and call for no comment.

WE are not surprised at hearing that the death of Viscount Mori, of Japan, has caused great mourning throughout his native land. He was regarded by his countrymen as one of their ablest statesmen and a brilliant scholar. The assassin was doubtless a lunatic who had nursed his wrath against the statesman because, on one occasion, he had not removed his shoes from his feet when visiting some of the sacred shrines at Ise. Though he had accomplished so much, Mr. Mori at the time of his death was but forty-one years of age, and had he lived he would have secured yet wider influence within the empire. We notice that it has been affirmed by some correspondents that he was a Christian. This was not the case, though had he been such it need occasion no surprise that he was buried with Shinto ceremonials, since it was nothing more than a "state funeral," a vast pageant at which an immense number of people were assembled, including ministers of state and the students from the universities, the funeral procession extending nearly a mile. Public schools, which had been molded by his hands, were closed for a week in token of mourning. The death of this statesman is a public loss.

A YOUNG lady would hardly care to be alone in the interior of Africa, and such a situation should be carefully avoided; but not long since, Miss Jones, of the East Central African Mission, was deprived by an accident of the company of others whom she expected would meet her at a certain large heathen kraal at a distance of several hours from Kambini. On her arrival at the kraal she told the chief she was expecting other friends, and that they would stay in camp several days. He gave her a hut, borrowed three chairs of an Indian trader, and sent to the hut various articles, including wood, water, and fire, for cooking. When the friends who were expected did not come, people gathered, listened to the reading, and when at night Miss Jones had prayers with the children, the hut was crowded with the people, who would not go away save on the promise that the missionary would sing again to them in the morning. It was a form of missionary labor not planned for, but under the circumstances quite successful.

A COMMITTEE of missionaries in Foochow, one from the Church of England, one from the Methodist Episcopal Church, one from our American Board, have issued a circular making an appeal for twenty-six new workers, and asking all Christians to join in prayer that they may be sent to Foochow during the coming year. The thirteen who were sent the preceding year make the missionaries only more anxious to receive others.

WHILE we are rejoicing over the progress made by the gospel in Japan, it must not be forgotten that there is bitter opposition to the truth on the part of many of the Japanese. Mr. O. H. Gulick reports from Kumamoto that while the mission schools in that city are prospering, yet the best and largest school in the place, having some seven hundred pupils, has as its foundation-stone opposition to Christianity, and that the older generation and well-to-do classes manifest great hatred toward the new faith. Mr. Ebina says that few can appreciate the amount of scorn felt and expressed toward the Christians by the mass of their fellow-countrymen.

THE opposition to Christianity in Japan has just manifested itself by the formation of an association, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The plea for the organization is that it is necessary in order to maintain the honor and reverence due to the Mikado. In their prospectus the members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, "carefully to exclude all who are disloyal to our Emperor or untrue to Buddhism by believing in the foreign religion called Christianity." Many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics.

A VIVID impression is given as to the vastness of the missionary work in China and the inadequacy of the present force, by a statement made by Rev. Charles A. Stanley concerning a six days' journey made by him from Tientsin to the out-district of Ning Ching, a distance of 250 miles. "Villages and large towns stretch along the entire way, scarcely ever less than four or five, and frequently as many as a dozen, being in sight at the same time, new ones appearing as rapidly as the old ones have passed out of sight. These range in size from villages of thirty or forty families to market towns and cities containing ten thousand inhabitants. Were an hour spent in each one of these places on the roadside alone, it would more than double the time consumed in the journey. What then of preaching in the many towns that are within range of the eye as we drive along?—and the multitudes more that would appear were we to go beyond this first range of vision, and so on and on over this vast plain! And only one man at Tientsin to go over this road twice a year!"

IN view of the statement made by Mr. F. S. Arnot that Chitambo, the chief of the Ilala country where Livingstone died, was displeased that no recompense had ever been made him by the friends of Dr. Livingstone for his remarkable care shown in sending out the body and the personal effects of the great traveler, the Royal Geographical Society has given Mr. Arnot fifty pounds for the purpose of securing some suitable testimonial to this chieftain. It may not betoken a very high grade of character in this chieftain to expect a reward, but it is manifestly expedient that some such token of regard should be made him.

The London Times referred to a report lately given by a traveled Chinese mandarin concerning the position and treatment of women in Europe. The regard paid to woman surprises him beyond measure. "Thus the notion of husband and wife walking arm in arm in public places fills him with amusement. 'Nobody smiles at it,' he says, 'and even a husband may perform any menial task in his wife's presence, yet no one will laugh at him.' Then, again, the notion of men standing aside to let a woman pass, and the code of politeness which requires men to make way for a woman, are to him incomprehensible. In China when the men are gorged, the women dine off the scraps; but in the West 'at mealtime the men must wait until the women are seated, and then take one after another their places, and the same rule must be observed when the meal is finished.'"

ONE of the encouraging signs in the missionary work in China is the hold the gospel is gaining upon the hearts of Chinese women. They are listening to the truth and are obeying it, and so their homes are being Christianized. Miss Wyckoff, of Pang-Chuang, tells an interesting story of a Chinese woman who delighted to come to the station for instruction, having left her husband at home in the care of the household, and as she returned said: "There is one thing to be done; my old companion is awfully stupid, but when I get home I am going to teach him what I have learned. I have been putting away what the ministers and all you ladies have said, and *he* must learn it too. It won't do for me to go up and for him to go down." And on a subsequent Sunday this woman told how she had made her husband kneel down with her while she prayed. Mrs. Beach, of Tung-cho, reports that Mrs. Goodrich has now the most successful girls' day-school which has ever been taught at Tung-cho, and that at their woman's meeting held on Sundays there are from forty to fifty persons present who manifest great interest in the study of the Bible. Mr. Smith writes of a village near them at Pang-Chuang in which a successful evangelical work is carried on which is largely dependent upon the labors of one woman, and where all the women are very poor, yet some of them sit up half the night to spin thread in order to earn money to build a little chapel. Their united labors have resulted in the collection of only about fifteen dollars, but they are working on in hope.

RESIDENTS at the Sandwich Islands are just at present greatly interested in the efforts of the government to carry out the plan of segregation for lepers. It is said that on the Island of Molokai, to which the lepers are sent, there are now 1,250 lepers, of whom 767 have been brought there since July, 1887. The evil had been greatly neglected by the preceding corrupt administration, and it was felt that vigorous efforts were necessary to protect society at the various islands. *The Friend* states that the disease is substantially confined to the natives, and that there is little or no danger of infection to persons of cleanly habits. It is not of a virulent character. The natives do not fear it and so do not protect themselves against it. It is affirmed that the leper settlement at Molokai is in good condition, good houses and grounds being provided, and that, but for separation from kindred, the lepers are generally better off than they would be in their own homes. *The Friend* adds: "The spiritual wants of the Catholics among them are supplied by two French priests, one of whom, the noted Father Damien, is now disabled by leprosy. The Protestants have already enjoyed the aid of one or more native pastors, themselves sent there as lepers, as well as of many intelligent deacons or elders."

At last reports the fund started by the Lord Mayor of London for famine relief in China had amounted to over \$100,000, which had been remitted to Shanghai and had been distributed through missionaries, consuls, and Chinese officials. In Shantung it is reported that 70,000 people had been relieved through the agency of the missionaries, but these were only a fraction of the sufferers in that region. It is said that the wheat harvest will be gathered at the end of May, when the pressure of want will be relieved.

MR. CAINE'S CRITICISMS. — Missionary circles in Great Britain, as is probably known to many of our readers, are greatly exercised over a series of letters sent from India by a member of the British Parliament, Mr. W. S. Caine, in which he has sharply criticized the methods of conducting missionary work in India, and has declared that the results attained are wholly inadequate to the outlay. Many replies have been made to Mr. Caine, notably by Rev. R. Wardlaw Thompson, of the London Missionary Society, and A. H. Baynes, of the Baptist Missionary Society, who have clearly shown that Mr. Caine is entirely mistaken in many of his statistical statements, and that his observations have been over a narrow region and particularly in the north of India, where missionary work has been less successful. Some of Mr. Caine's allegations are also directly opposed to statements he himself makes in regard to the progress of the truth in India, such as the following: "On all hands there are abundant signs that the leaven of Western education, that the influence of bazaar preaching, and the enormous sale of the Bible itself, are working on the foul mass of corrupt idolatry that weighs down the national life of India. There never was a heathen nation more ripe for Christianity than India." Missions are far from being a failure if they have made India ready for the reception of the gospel. It is quite unnecessary that we should go into this controversy, but there is one point to which Mr. Caine refers upon which we had proposed to comment, namely, that covering the character of the education given in India under the supervision of missionary boards. We agree with Secretary Thompson, of the London Missionary Society, that Mr. Caine has here touched a weak point in mission work. Many educational enterprises have been undertaken in India not primarily for the purpose of raising up a native evangelical agency, but in the belief that instruction in the learning of the Western world would overthrow Hindu superstitions and would open the way for the gospel of Christ. With this end in view colleges and schools have been established, in which, on account of the bitter prejudices existing against Christianity, the Christian character of the instruction has, to say the least, not been made prominent. This we believe to be a mistake. It was perhaps, under the circumstances, a natural mistake, but the method is fraught with much peril, though one from which it is not easy to keep clear. Whatever may be true of some of the educational institutions in India, it is believed that those connected with the American Board have aimed to be thoroughly Christian, have sought the conversion of their pupils, and that through the divine blessing the results attained ought to gratify all who seek to reform and elevate men through the regeneration of individual souls. Knowing that testimony upon this point would come better from some disinterested observer rather than from our missionaries, or from those connected with the administration of the American Board, we have requested the Rev. Dr. March, who, as is well known, has recently completed an extended tour throughout missionary fields, in Turkey, India, Japan, and China, to give his impressions upon this special point, and he has kindly responded, giving the result of his personal observations. The statement from so competent an observer, as clear as it is gratifying, will be found on the next page.

OUR MISSION SCHOOLS IN INDIA.

BY REV. DANIEL MARCH, D.D., OF WOBURN, MASS.

I VISITED a large number of mission schools in India, and I was received with uniform kindness and courtesy by missionaries and teachers of all denominations. They spoke with the utmost freedom and candor of the methods of instruction which they adopted and the principles by which they were governed. I am much indebted to them for the information which I gathered and the hospitality which I received. I hope it will not seem invidious or ungrateful to them if I say what I do in this brief note.

Of all mission schools which I visited, those established and conducted by missionaries of the American Board seemed to me most nearly what we would expect and desire mission schools to be. The instruction which they give in the various branches of secular education is thorough and practical, and the pupils pass the government examinations with acceptance and honor. And yet the schools are openly and avowedly Christian, and the one supreme aim of instruction and personal influence over the pupils is to secure conversion to Christian faith and conformity to Christian life. Many times in other schools, which were called Christian, and which were conducted by missionaries, I saw native teachers coming before classes with the sacred ashes on their foreheads as a sign of devotion to heathen gods. The missionaries in such cases said they were obliged to employ heathen teachers in their schools because they could not get Christians; they were not to be found. I asked how many of the scholars at their graduation came out Christians, and the answer, in some cases from schools having hundreds of pupils, was "None;" in other cases, "Very few." The missionaries of the American Board conduct their schools with the open and avowed aim of making Christians, and with the blessing of God they so far succeed that they can always find abundance of Christian teachers for all their schools. In the Jaffna district of Ceylon they have under their care more than eight thousand scholars in government schools, and in every case but one, when I was there, the teachers were Christians. The Bible was read, prayer offered, Christian hymns sung, Christian instruction given every day. In the college at Batticotta and the boarding school at Oodooville, it is expected, as a matter of course, that the pupils when they graduate will be open and declared Christians. And that expectation is seldom disappointed. And the same thing is true in a great degree of other schools of the Board in India. Heathen scholars begin attendance upon the mission school with the sacred ashes upon their foreheads. But the prevailing sentiment and social influence of the school is so strongly Christian that soon, for very shame, they wash off the badge of heathenism and come to the school with clean faces.

From all that I saw of mission work in five months of inquiry and observation in India, I came home with the decided impression that mission schools in that country should all be like those of the American Board: while thorough and practical in secular education, openly and avowedly Christian in spirit and purpose. The missionaries and native teachers of the Board look after each

scholar kindly and personally in the endeavor to bring them, all and at once, to the full and believing acceptance of Christ as a Saviour. And I doubt very much whether it is right or expedient for missionaries of any society or denomination of Christians to set up schools in heathen lands any farther than they can make them openly and distinctively Christian, established and maintained for the sole purpose of teaching the children all things whatsoever Christ commanded. I am happy to believe that all missionaries of every denomination in India are debating this question very earnestly at the present time, and are coming slowly to this conclusion with which their work should have begun. The time has surely come when the Church of Christ should lift the standard in open and declared warfare against ignorance and superstition in every land. The heathen themselves already acknowledge Christianity to be the greatest power on earth. And surely this is not a time for Christians to set heathen teachers before their scholars or to put a veil over the gospel light and place it in the farthest corner of the schoolroom.

TWO MORE SPECIALS.

I. It is now sixteen years since Monastir, after Salonica the principal town in Macedonia, was first occupied by missionaries of the American Board. By steady persistence in well-doing they have gained the confidence of the community, organized a church, established a girls' school, pushed their labors into the adjoining region, and won individuals at different points to the acceptance of the gospel. But all this while they have had no church edifice, no church home as a recognized centre of Christian activity at Monastir. With great prudence and with care to educate the believers to self-help, a private house for a time served for public worship, then the hall in the girls' school building, till the necessity of a church edifice led the evangelical community to feel that they must have a church. So for some time frequent collections have been taken, mostly in little sums, from a few cents to a franc, till over \$220 have been raised, and they have selected a lot for the building. The amount raised by the people will only half meet the expense of the lot, and they would gladly welcome the help of Christian friends in this country toward the purchase. They will then go on with new hope and courage to raise funds for the building.

The time is fully come for this church edifice in the interest of evangelical work at this central point. The early completion of a railroad connecting Monastir with Salonica will add to the importance of this city, and to the *price of real estate*. If some of our churches, or good friends specially interested in the Bulgarian people, should make an investment in real estate as here suggested, and add a check for about \$2,000 more for the building required, it would not be easy to express the joy of many hearts for such Christian sympathy, or the progress to the cause of Christ in that section that would be sure to follow.

II. The missionaries in the Madura Mission are now so reduced in numbers as to be compelled to resort to every means in their power and beyond their power to keep up the work on hand. They are compelled to place two and even three stations in the charge of a single missionary, already too much

burdened adequately to care for one. In view of the situation, at their late meeting in January they decided to detail some of their best pastors and local preachers or catechists to more general work, to be missionary evangelists under the direction of individual missionaries, as helpers in their respective fields. It is a new movement, but one from which much is anticipated. The one thing needed first of all is the money to support them. To pay their living expenses, including their families and charges for necessary traveling, there will be required probably from \$100 to \$175 a year for each man so employed. To begin this work and to give it a fair trial, \$500 are needed for this year. The Prudential Committee are unable to grant it.

We are therefore compelled to ask for special contributions for this object. Let it be borne in mind that our native churches in the mission are doing nobly—supporting all their own pastors, contributing to the support of the local preachers and of their schools, and giving liberally for church building. But this new expense is more than they can well carry, while these new agents are to work under the immediate charge of the missionaries, and especially to relieve them.

THE CRISIS IN THE LONDON MISSIONARY SOCIETY.

WE have been much impressed by an appeal just issued by the London Missionary Society under the title of "The Present Crisis," especially in view of the fact that many of the statements therein made are exactly in the line of what should be said to the constituency of the American Board. The London Society now stands face to face with a serious problem, so that its directors say, "The crisis which has been threatening the society for several years has come at last." There has been no disaster to its missions. There are no perplexities before it in reference to the fields to be occupied or the methods of administration. There has been no falling off in its income, for though the contributions for the general work of the society have slightly decreased, this has been more than made up by some special funds, so that its receipts are somewhat in advance of former years. If this is the case, doubtless some will ask in surprise, what can be the nature of the present crisis? It arises from the fact that the old basis of giving will not suffice for present needs. A growing work, just because it is growing, demands an increased income, and the alternative which the London Society now is called to face is such an increase or withdrawal from one or more fields of labor. It is difficult to make people comprehend how inevitable it is that success in the missionary field requires increased outlay. No man thinks because an infant has abundant food for its infancy, that the same amount will suffice when the child has grown to manhood. And yet some people think that the missionary work can enjoy a healthful growth with the same outlay with which it began. The expectation is preposterous. Any missionary organization that is prosecuting a successful work must increase its expenditures. The London Society in 1881 and in 1884 called for an immediate and permanent increase in contributions, in the latter year naming the sum of \$50,000 additional as necessary. Efforts were made to secure this annual

increase, but they have not been successful. The Society says, therefore, in its present appeal:—

“If further help cannot be obtained, the only alternative left is to retire from some of the work which is at present being done. A careful examination of the condition and cost of the various fields of labor has therefore been made, and the directors have determined upon certain stations in different parts of the world, which must be the first to be sacrificed if this bitter necessity actually comes upon them. Yet they cannot believe that the necessity has come, even now. At any rate, they are not prepared to sound the retreat without making one more earnest appeal for reinforcements. They believe the work is God’s work; that he has opened the doors and has laid upon his people the burden and the privilege of this great enterprise. There never was a time in the Society’s history when its work was so prosperous and so full of promise. It is simply impossible to carry on a growing work with a stationary income, and the time has not yet arrived when the Society can expect the small communities of converts in great heathen countries to provide the means for evangelizing their neighbors.”

The London Society therefore calls for an immediate addition of \$50,000 per annum to its funds to cover pressing needs, while \$75,000 additional is required to do the work as it ought to be done. We commend to our readers the suggestions made in this call by our brethren in Great Britain. The Committee of the American Board have made appeals heretofore very similar to those of the London Society. It has not as yet, however, been called to consider the question as to what part of the work should be sacrificed in case no advance in contributions is made; yet such a question must inevitably arise, and that before long, unless a permanent increase of income is secured. At the last annual meeting of the Board, an advance of \$150,000 was called for. It was not a dollar more than is necessary for the proper conduct of the missions now under the charge of the Board, in view of the prosperity granted these missions, and of the wonderful opportunities for advance in China, in Japan, in India, in Turkey, and we might name every land to which our missionaries have gone. This increase is demanded that we may respond to the urgent calls made upon us in divine providence. May God grant to our churches in America, as well as to our brethren in Great Britain, the grace which shall lead them to advance in their gifts, as he is advancing before them in opening the world for the gospel of his Son!

THE REV. DR. SCHNEIDER: A FITTING MEMORIAL.

No man is remembered with more tender interest in the Turkish missions, and especially in Central Turkey, than Dr. Benjamin Schneider, a graduate of Amherst and Andover. He always retained the lively sympathy and personal regard of the Reformed (German) Church that gave him to the work of foreign missions under the care of the American Board, and of a wide acquaintance in New England.

For more than forty years he devoted himself to the work of Christ in Turkey,

first at Broosa, where he preached the first evangelical sermon ever preached in the Turkish language, and learned to be equally at home in both Greek and Turkish; then for nearly twenty years in Aintab, where he laid the foundations of two large and flourishing churches, the centres of Christian influence in all that region, where many to this day speak with admiration of his kindliness, integrity, and earnestness as a Christian teacher, and as "the one to whom they owe their knowledge of the way of life." In a letter recently received from Aintab, Mr. Fuller says of Dr. Schneider: "The Protestant churches of Turkey, and especially those of the Central Turkey Mission, where so large a part of his missionary life was spent, have a very deep and filial love for the memory of this man who so zealously taught and wisely led them in the days of their early trials." Leaving Aintab, he spent a few years more in Broosa, till he found it necessary to seek rest and change in the United States. During his second stay in Broosa, he spent over a year, quite indifferent to hardship, at the neighboring village of Yenije in special evangelistic labors and with singular success. His last work abroad was in response to a call for help in Turkish and Greek work in the Theological Seminary at Marsovan. For want of younger men, though well advanced in years and in comparatively feeble health, the veteran missionary offered his services to do what he could in the emergency. His work from 1833 to 1875, when he returned to his native land, covers the most interesting period in the history of the Turkish missions.

He was first and always a preacher, an eloquent and an effective preacher, not to be turned aside to literary labors, however urgent the call. He was a man of faith and prayer. He believed in the gospel of Christ as the power of God unto salvation, and he loved to preach it to the saving of souls. What better memorial to him could there be than a scholarship fund, the income of which shall be devoted to aiding young men preparing for the ministry in the college of Aintab, an institution which is the natural outgrowth of his labors? An effort is in progress among the personal friends of Dr. Schneider to secure such a fund, to be known as the "Benjamin Schneider Fund for Theological Education in Turkey," to be held in trust by the American Board, the income only to be used year by year as needed. It is understood that this fund is to be raised outside of the ordinary contributions to the treasury of the Board, as a tribute of love, a memorial befitting so noble a character, and more enduring than costly monument in marble or bronze.

It is hoped to raise a fund of \$10,000, the income of which will cover the annual expense of the Board in aid of candidates for the ministry in connection with the Central Turkey College. Remittances may be made to L. S. Ward, Treasurer, No. 1 Somerset Street, Boston.

THE NEW CONSTITUTION OF JAPAN.

THE newspapers received from Japan are full of accounts of the imposing ceremonies accompanying the promulgation of the new Constitution, on the eleventh of February last. It certainly was an extraordinary event, and the far-reaching character of the transaction was duly appreciated by the people,

who manifested their joy in unwonted ways. The arrangements for the ceremony were exceedingly elaborate ; all the distinguished men of the nation were present in Tōkyō, and everything was done to heighten the scenic effect of the occasion.

The emperor took his seat on the throne in the presence of these notables to perform an act, the parallel of which we may search the pages of history in vain to find. Other autocratic sovereigns have indeed granted charters and laws by which the rights of their people were secured, but it has uniformly been because these privileges were wrested from the sovereign, either by force of arms or on peril of dethronement. The ordinary method of securing popular rights has been that of the English barons who by their good swords won the Great Charter from King John. But the Emperor of Japan, surrounded by wise counselors, appeared of his own freewill in the midst of his people, who had made neither demands nor threats, and cheerfully abdicated powers which he and his ancestors for more than two thousand years had regarded as belonging to them by divine right. Nothing can be conceived of as more opposed to the theories which prevailed in Japan a half a century ago, than was the act of renunciation of sole and supreme authority by "The Son of Heaven." Yet all was done with the utmost freedom from excitement, except that of joy, and the world may well stand amazed at the spectacle which has just been witnessed in Japan.

While we are far from claiming that this forward movement in Japan is due altogether to the Christian missions which have been established there, we are confident that the influence of these missions has tended powerfully to this result, and that they have done much to prepare the people for the boon they are now to enjoy.

The missionaries of the gospel have constituted a large proportion of the foreigners in Japan, and by their character and bearing, their earnest efforts in behalf of education and morality, they have removed prejudices and have commended the institutions of the Western world from which they have come. They have supplemented the work of intelligent and far-sighted Japanese, who have visited Christian nations of Europe and America and, after careful study of our laws and institutions, have presented to their people the results of their investigations. And what the people have thus been led to desire, the sovereign has now had the wisdom and grace to give.

We need not comment upon the provisions of the Constitution ; it is sufficient to say that they seem wise and liberal, wonderfully so in view of the circumstances. While the supreme authority of the emperor is maintained, the parliament is trusted with all the necessary powers for the enactment and enforcement of laws, and a clear provision is made that the Constitution shall not be set aside, save temporarily, except by the authority of the Diet. The rights of the subject are secured so that he shall be treated according to law and shall have such liberties of conscience, speech, and of association as can be exercised without prejudice to others. The clause in the Constitution referring to this matter reads as follows : "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." This is all that could be asked.

Altogether it is a marvelous fact that within thirty-five years of the time when Commodore Perry's fleet stood in the bay of Yeddo, trying, in behalf of Western nations, to get a hearing from the sacred Mikado in his seclusion, the emperor, voluntarily standing forth before his people and before all the world, should give to his nation this liberal Constitution ; a Constitution quite in advance of that enjoyed by some of the nations of Europe. May God bless the " Empire of the Rising Sun ; " and with its civil liberties may he give it the liberty which is the fruit of faith in Christ !

THE MISSIONARY POTATO-PATCH.

BY WILLIAM H. RICE, ESQ., CHICAGO.

JUST at the present time, when there is so much need of extraordinary efforts to help sustain those who are ready and willing to go forth in obedience to the divine command, all proper means should be used to stimulate and promote a greater liberality among those who have taken upon themselves the name of our Lord and Master. The efforts in behalf of foreign missions at the present time have never been equaled. The progress and the results of missionary work are unprecedented ; but while there is so much to make us rejoice, there is danger that the very prosperity of the work may lead many to falter, and in some cases to withdraw support, thinking no more aid is needed. For this reason the foreign mission work has reached a critical point, and there is great need of a rallying of forces and a more vigorous campaign by the friends of Him who said, " Go ye into all the world and disciple all nations."

It is with a desire to give spur to the intent of those who wish, but who seem not to know how to give, that these few lines are sent forth. By permission of the author of the *Memorials of the late William E. Dodge*, of New York, we quote from that work the story of the " Missionary Potato-patch."

" From childhood to old age missions to the heathen had for Mr. Dodge a peculiar attraction. It was more than mere sentiment or the impulse of a large heart. It was a deep-seated principle, founded upon religious conviction and definite knowledge of the unevangelized nations. He read the command, ' Go ye into all the world and preach the gospel to every creature,' as if it were addressed to him personally. He felt an individual responsibility ; and to the utmost of his ability, and in no small measure, he did go, by gifts, by prayer, by counsel, and by words of encouragement and hope, into almost every corner of the globe. He began early to think and work for missions. Nurtured by parents of deep piety and wide views, especially by a mother full of zeal for the conversion of the heathen, and growing up when the missionary spirit was beginning to pervade the churches and homes of New England, he became penetrated with the motives and aspirations of the great commission.

" His first practical effort was a ' missionary potato-patch.' When about thirteen years of age, he heard in the village church an appeal in behalf of Obookiah, a poor waif from the Hawaiian Islands, who had found his way to the steps of Yale College, and manifested such eagerness to be educated and sent back to teach his own countrymen, that a fund was raised, and he, with four

or five other natives, was placed at school in Cornwall, Connecticut. The young people of Bozrahville, where Mr. Dodge's family then resided, had little money to contribute; but William proposed to a few companions to raise potatoes for this missionary fund. He obtained his father's permission to cultivate a piece of swamp land near by. The boys took their spare time to get the soil in good condition, and their small stock of pocket-money to buy potatoes for planting. The season proved unusually dry and most crops suffered; but their industrious tilling and damp soil produced a large return, and the boys increased their profits by delivering and storing away the potatoes with their own hands. The money they received was invested in sheeting and other material, which the girls made up; and William was commissioned to carry the parcel to Cornwall. Now note the result upon this man and the verifying of the promise of temporal blessings, as given in his own words. 'I never in my life felt more proud or happy. From the time of this missionary potato-patch everything I touched seemed to prosper.'"

That is a statement for every one who reads these lines to take to heart and remember. That looks like genuine business sagacity; more than that, the record goes on to say, "He was not only cultivating potatoes, but a missionary spirit in his own heart, the fruitage of which can only be revealed in eternity." Obookiah died soon after, but a sympathy was awakened which gave an impulse to the planting of the Sandwich Island Mission. Are there not some out on our Western prairie farms who will set aside a portion of their lands to be cultivated exclusively for the Lord's treasury, and try the same experiment, thereby making the test which the Lord asks of his people now, as well as when the prophet Malachi lived two thousand years ago? "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Letters from the Missions.

Micronesia Mission.

ARRIVAL OF THE MORNING STAR.

THE *Morning Star* arrived at Honolulu March 6, about three weeks earlier than she was looked for, having successfully accomplished the work of the year among the islands of Micronesia. She brought up as passengers Mr. Walkup, of Kusaie, with his three motherless children, Mr. Rand and Miss Fletcher, of Ponape, who return for much-needed rest, and Mr. and Mrs. Treiber, of Ruk. The *Star* brought also a full mail from all the stations; but prior to its arrival, a letter had been received, by way of Manila, from Mr. Doane, dated Ponape, December 27, giv-

ing a most encouraging account of the work on that island. That letter is given here, but the other communications must be put over until our next number.

Dr. Pease reports that the visitation of the Marshall Islands was made by himself and family and Miss Crosby, that some new stations were taken, and that in general the work was prosperous. "Contributions are still quite small, owing to government interference and the heavy taxes. We have more scholars than ever before since the first year. We wish to do all we can while our opportunity lasts. We were gone seven weeks and two days, and were glad enough to get back."

Miss Smith and Miss Little have had a

"This has been a red-letter day with us. The dear Lord has 'filled our mouths with laughter.' Just north of this, upon a small islet, with a population of some seventy-five, we have just organized a church. Almost forty years since we went to that islet to invite them to Jesus, but there was no favorable response. Since that date, times almost innumerable we have gone, bearing the same story, but all in vain. Recently God's Spirit has moved over the island, blessing the feeble preaching of some of our schoolboys. An interest was awakened by some attending school, till finally to-day a church was organized, starting off with twenty-three baptized unto Jesus. We rejoice that the long years of toil, prayer, and anxiety for that place have brought forth fruit in a large measure.

"October 17. And was not last Sabbath another red-letter day in our calendar? Thirty were taken into the church at Jokoitj, within a couple of miles of the old Kenan station. You will remember the hot fires of persecution that burned about that place some year and a half since, at the time of the Spanish occupation. The Kenan church we were obliged to disband, for it stood too near the Spanish town, right under the guns of their fort. Accordingly we bisected the church, one part going east some two miles, the other as many miles west. Two good buildings have been put up during the past summer, and the western church, named Jokoitj, since taking possession of her new house and home, has received this fruit for the Lord. Headed by the king of the tribe, officered by one of the high chiefs, and with others of them as members, this church starts off well, but her position is a trying one. The soldiers, the workmen, ramble all about in the region when off duty, and make sad work.

"November 19. Just home from a few days' visit to the old mother station of all, Kiti. We went down to help the good brother Solomon laboring there. At the communion service one chief of some importance united with the church. He is one of the old settlers of the place.

Nearly forty years since we used to visit him at his home, to lead him, if possible, to Jesus. But he was unyielding; an inveterate *joko* drinker, and fond of liquor distilled from the cocoa sap. So he has lived all these past years. A few years since his wife joined the church, a very devoted woman, earnest in her prayers for her husband. They have been heard; he is, we trust, a new man in Christ Jesus.

"December 24. Since my last date there is much to report of a cheering nature. A few days since we set apart to the work of preaching four young men. A day or two after I went to the island spoken of under date of October 3. Some seven united with the church. At a meeting of the mission recently, a young man and his wife were set aside to the work of foreign missions — the couple to accompany the *Morning Star* to Ngatik, sixty miles southwest of Ponape. It is a hard place, but we think the young man will do well."

Northern Mexico Mission.

MR. WRIGHT, of Cosihuiriacich, sends an encouraging account of the work at that station and vicinity. At San Ysidro there were evident tokens of the Spirit's presence; the Lord's Supper had been celebrated, forty persons being present, several of them newcomers. Many persons, including some in high position, had been much impressed by a marriage service at which Mr. Wright had been called to officiate. From Chihuahua, Mr. Eaton sends a striking story under the title of

ONE HUNDRED AND FIFTY MILES TO CHURCH.

"The town of San Buenaventura, lying sixty Mexican leagues northwest from this city, has never been seen by a missionary; and its people in general are the blind devotees of Mary and the saints. But at long intervals the place has been visited by native helpers, a few books sold, and several subscriptions to religious papers obtained. The opposition to the entrance of the light has been bitter,

and the few who wish to follow Christ have had to face some very real persecution in the loss of business or friends.

"Our colporter on his last visit was shamefully treated by the authorities, who fined him for selling the Scriptures without a license; although when he asked for a license upon his arrival, the mayor's secretary, after seeing the few books he had brought, said that their number and value were too insignificant to merit notice. The helper could not safely buy his ticket for the return trip by diligence at the office, in presence of an angry crowd that wished to detain him, but secretly walked to a house on the outskirts of the town, and there entered the conveyance by a previous understanding with the driver. Yet he brought with him to our annual conference in December a written list of twenty-two persons who wished to be known to us as believers. Correspondence by mail followed, and a week was appointed for the admission to our church in this city, of such as might be able to come. So on one Saturday evening in the middle of February, after a tedious journey of ten days, bringing with them some produce to sell, there arrived a company of fourteen souls, old and young, one of them a man of some means, a member of the town council. At our three meetings next day for Bible study, preaching, song, and prayer, they listened with rapt attention that showed a real hunger of soul; and as they heard the inspiring strains of Christian hymns sung by sympathizing brethren in the Lord, the happy tears coursed silently down their cheeks.

"Through the week special gatherings were held for their instruction and stimulus; and in place of our Thursday prayer-meeting, we celebrated the sacrament of the Lord's Supper, after our friends had confessed their faith in Jesus before many witnesses. Just before the hour of service there arrived, most providentially, an elderly couple who had long desired to be received into the church, and who had already been examined and approved for baptism with their relatives of the San Ysidro church, one hundred and twenty

miles west from here. But the husband is a freighter and spends much of his time on the road, his wife often accompanying him; so that they had not been able to attend at the time appointed for their reception.

"In all, eight persons, six of them being heads of families, and one young lady who has been very active in gospel work since she believed, and the other a gentle, thoughtful sister of hers, stood up before the congregation to confess their faith, and afterwards knelt reverently, one by one, to receive baptism. Two infants also were baptized. Ready to depart on the morrow, these new converts were most affectionately embraced by their brethren older in the faith who, on similar occasions, are never content to leave it to the minister alone to give the right hand of fellowship, and were earnestly commended to the love and care of our heavenly Father. We believe his grace will keep them true and faithful, and that before long others will be found ready to join hands with them in organizing a branch of Christ's Church in that distant town."

Zulu Mission.

REVIVAL AT UMSUNDUZI.

MR. TYLER, who has been in feeble health, and who, under the orders of physicians, is expecting to leave Natal in April, has been made glad by a special religious awakening at his station. Writing January 15, he says:—

"We have seen what we have long been praying and laboring for, a revival here. During the Week of Prayer just passed the church has been more alive than I have ever seen it before, and we are encouraged to believe that the Holy Spirit is also entering the hearts of the heathen people about the station. I have been physically unable to talk more than fifteen or twenty minutes each day, but have thrown the responsibility of the meetings on the church members, and under my daughter's guidance they seem to have been thorough in the examination

of those who wished to join the church and in giving advice to inquirers. I am glad that these protracted meetings, which are among the last I shall be able to hold with the people, have been characterized by the presence of the Holy Spirit. It is our fervent prayer that our successors may have grace and wisdom to watch over these lambs just coming to the Shepherd, and the sheep which have been restored. One great encouragement has been a disposition on the part of church members of both sexes to go about among the kraals to talk with the people in reference to religion.

"Mrs. Leavitt, of the Woman's Christian Temperance Union, is doing a good work in Natal. The Zulu is the eighteenth language into which she has had her addresses interpreted, since she began her tour of the world. She has spoken in not only the churches, but the Town Hall in Durban, and many good people espouse her cause and are aiding her. She will have a thrilling story to tell when she reaches America."

West Central African Mission.

A PASTOR CHOSEN AT BAILUNDU.

MR. STOVER continues to send cheering reports of the character and bearing of the church members at Bailundu. It will be remembered that the church was organized a year ago last May, all the members at that time being under twenty years of age. Some time since two deacons were chosen who have borne themselves so as to win the entire approval of the people and of the missionaries. One of them has now been chosen pastor. Mr. Stover writes from Bailundu, December 15:—

"On Thursday, the thirteenth instant, the church had a business meeting after the usual prayer-meeting, and elected Cato, now called Jacob, to the pastorate, and voted to proceed forthwith to build a church of their own. Of course it is understood that the new pastor, at present, fills the office only in part, and will be under my special direction and instruc-

tion, assuming the duties of his position as rapidly as he becomes fitted for them. He has for some time conducted the Sabbath afternoon prayer-meeting. That is now converted into a preaching service, and he has charge. He also takes the opening exercises on the Sabbath. I think, however, that the church needs instruction such as, for evident reasons, he will not be able to give for a long time to come, and at present I find the morning service on the Sabbath the best time to give that instruction. So I preach once, and Jacob does all the rest on the Sabbath. The lack of translated Scriptures makes it absolutely impossible for him to have full charge, even if he were fitted. His ordination will, of course, be a matter for future consideration. It is probable that the church will be called upon to support an evangelist to go to other villages before it will need to support its own pastor. When he comes to need support they will support him."

THE NEW STATION AT CHISAMBA.

From this new station in Kopoko's country, Mr. Currie reports that he had been sick for a time, and had visited Bihé to regain his strength. On his return to Chisamba he was most warmly welcomed by the people. They manifested great joy in seeing him once more, some of the young men carrying him across the stream to the village. The patients soon began to assemble for treatment, and Mr. Currie had his hands full of work; among them was a man who had come forty miles to be treated for chronic rheumatism, whose ideas and aims are well indicated by a remark he made to Mr. Currie: "You white man know whether this sickness will kill me or not. If I am going to die, tell me, for then I will go home and eat up all my pigs."

Mr. Currie has started a small school consisting of five boys. He writes:—

"Our services last Sunday were, I think, helpful to us all, and some of the young people from the other side of the river have requested me to raise a flag on Saturday evening so that they may know

that the next day is Sunday and, if at liberty, come to our meetings. This will be easily done and the flag can be seen from quite a distance. I have strong faith that a good harvest will be gathered in this country before many years, but you know how badly we are in need of help.

“Our gardens and buildings are progressing, though not as fast as we would like. In a few days I will commence to erect a house with two good-sized rooms and cupboards for myself. My boys, all being from a distance, are planting a field for their own food. This is the beginning of what I hope to make an industrial farm.”

European Turkey Mission.

MONASTIR.

MR. BOND reports that, thanks to the energetic governor-general, brigandage in Macedonia seems to be truly stamped out. He also reports that a Greek class has been opened at Monastir with sixteen scholars, all interesting young men, and that a most hopeful feature of the work in that city is the number of youth who come regularly to the Sabbath services and the weekly prayer-meetings.

Concerning the out-stations of Monastir, Mr. Baird reports encouraging signs at Prishtina and Monospitovo, while at Uskub and Velusa the work is barely holding its own. Of Radovish he says:—

“I was six days in Radovish, where we had services five evenings. Only one of the seven services was so poorly attended that the audience could be accommodated, or rather packed, in the room. During the others the porch too was well filled, notwithstanding the freezing weather. During the Week of Prayer held January 13-20, before my arrival (January 22), the room was too small. The brethren in Radovish have bought a lot and paid for it and are now begging aid so as to build a place to hold the audiences. Their present quarters are rented. Three were received to communion. There was some domestic persecution. A mirror had the

paint and quicksilver scraped off its back to furnish poison for a wife to end her sorrows and disgrace because her husband became a Protestant. I think that the next time a missionary goes there, there will be a larger number to be received.”

Western Turkey Mission.

REVIVAL AT SIVAS.

MR. HUBBARD sends a further report of the revival which was referred to in a letter from Mr. English published last month. He says that prior to the Week of Prayer the prospect had been very dark, but about that time the pastor of the Erzroom church, Mr. Tashjian, came to Sivas, and soon most hopeful signs appeared. Mr. Hubbard says:—

“The whole atmosphere of schools and congregations was soon pervaded by a new influence. Two or three souls were suddenly and thoroughly converted—so thoroughly that they and the rest of us knew it. They were able to stand up in meeting and praise the Lord for free forgiveness of sins. Good square confessions were made; impure compositions were dragged out and thrown into the fire; purse-strings were suddenly loosed and restitution made; men rose up where there were none before, or only fainting ones, to manage our school and church affairs; and we all felt that the change, though in quantity it had not brought all we desired, yet in quality it was of unspeakable value, both as an object-lesson to the many would-be reformers, and also in its practical, immediate aid and inspiration to our work. The Day of Prayer for schools and colleges still found the interest unabated, and I never saw our assembled 350 Armenian school-children spiritually moved as they were that day. Some of us talked with the many who remained for the inquiry meeting till nearly dark, and then half-sad, half-glad, went away feeling we had not the necessary force for handling the big net. The refreshing has distilled gently as the dew. Though special meetings are closed, it is simply impossible at present to estimate results. It has been

nothing that would in America be called a sweeping revival, but some of us were so thirsty, and what we did have went so exactly to the fainting place, both in our own hearts and among our people, that over and over again we find our souls involuntarily rising up to say, 'We thank thee, O blessed Holy Spirit.'

Mr. Hubbard reports two or three cases of conversion, the genuineness of which was shown by the desire of the converts to extend the kingdom of God, and by their bringing of gifts for the preaching of the gospel in China and in Africa.

AWAKENING AT CESAREA.

Dr. Farnsworth reports that the outlook in three large and important places, Yozgat, Soongoorloo, and Ak-Serai, is most encouraging. Of Cesarea he says:—

"We have just closed our Week of Prayer and it has been a delightful and very encouraging occasion, not only in those congregations that I have been able to see, Cesarea, Talas, and Zinjir Deré, but in others from which we have heard. Here in Cesarea we had a general meeting in the church every evening, and the women held a noonday meeting at private houses. All were well attended and well sustained. The congregation at the Saturday evening meeting was found, by count, to be 196. This was somewhat more than the average. At the women's meeting the interest was even greater than at the other. Large numbers not belonging to our community attended. One such, who attended each day, was reported as saying that it was the happiest week of her life. The attendance at the women's meeting rarely, if ever, fell below one hundred, and on one occasion there were present, including children, 240.

"The meetings at Talas were of so much interest that at the request of both the brethren and the sisters they are continued the present week. Already the good results appear in more cordial feeling among the brethren and more earnestness in the Master's service."

ORDOO. — NEW CHURCH AMONG THE ARMENIANS.

A church for the Greeks in Ordoos was organized last June, and now a similar organization has been made for the Armenians. Dr. Parmelee, who went to Ordoos in November last, writes, January 29:—

"Examination of candidates for the new organization began at an early day and continued at intervals for more than a month, in which I was assisted not only by the Armenian preacher, but also by the pastor of the Greek Church, and by Mr. Manoug Sivajian, one of the Marsovan preachers, temporarily here. Thirty-five persons, eighteen males and seventeen females, were examined, of whom seventeen, eleven males and six females, were accepted. The limited number accepted indicates the great care taken to lay the foundation with only the best material. Many of those not received seem well prepared for church membership, but were deferred as a means of stimulating them to a higher standard of Christian life. It is believed that these examinations will be very useful in themselves, and the public addresses and sermons that have been called out on the nature of the church and the importance and privilege of membership cannot fail to make a lasting impression."

The organization was perfected on January 20, a great throng filling the chapel to overflowing and listening attentively to the exercises. Of other items of interest at Ordoos, Dr. Parmelee says:—

"I am happy to add that the meetings of the Week of Prayer, as indeed all the prayer-meetings, have been and are well attended and interesting. The Armenian community, with some assistance from the Greeks, have made up a contribution of some \$12 for the Koordistan work, and the Young Men's Christian Association of the Armenians has just started off a young man for the neighboring villages with a pack of books on his back, to preach and distribute God's Word. Last summer this young man, Boghos by name, was, on the charge of insulting in debate the religion of the old church,

thrust into prison, where he lay eighteen days before the brethren succeeded in getting him released on bail. He was afterwards tried and condemned to three months' imprisonment, but the judgment was so obviously warped by illegal influences that the case was appealed to Trebizond, where the parties were called a few days ago, and our friend was triumphantly acquitted after an examination that lasted less than an hour. While his experience will naturally make him cautious not to give just cause of offence, he may now go forth with fresh courage to spread the precious truth of life.

"Our Greek brethren are also full of zeal and activity. On the thirteenth instant sixteen were received to church fellowship, making a membership of thirty-seven. They have opened a coffee-house and 'rest,' where there are frequent discussions on religious subjects, and where books and papers are to be kept. They also have neighborhood meetings in different parts of the city. Only a day or two ago one of these meetings was stoned by a company of the neighboring women. Some of our Armenian brethren are also holding a special service in a neighborhood at some distance from the chapel, and also have an exercise for the preparation of the Sunday-school lessons. The place of meeting of our Greek friends grows daily less able to hold the throngs that gather there."

FROM VARIOUS OUT-STATIONS.

Mr. Smith, of Marsovan, visited Vezirkeupru, during the Week of Prayer, accompanied by Miss Wright and an assistant teacher. He says, "About two hundred were present at the daily meetings, and the readiness of the brethren to lead in prayer and their hearty amens were an inspiration; the ladies also had three meetings with the women, and many of their visits to the houses were closed with prayer. It is expected that there will be several additions to the church at the next communion." Mr. Smith also mentions hopeful signs at the Greek village of Dere Keoy and at Gumush, where a Bible-

woman has maintained a school for Armenian boys and girls, and now some twenty-five or thirty young Greeks are added to the number of pupils.

In the *Herald* for February Mr. McNaughton reported the fact that the preacher at Isbarta had received an order from Constantinople to quit the place. Mr. McNaughton now writes that through the energetic interference of the United States Minister the order has not been enforced, the preacher is let alone, and the brethren are again attending services. Isbarta has recently been visited by an earthquake which threw down some fifty houses in the Turkish quarter. From this section of Asia Minor there are coming calls for teachers from many towns and villages. These calls would be met most gladly if the state of the Board's treasury warranted the slight additional expenditure called for.

Marathi Mission.

CHEERING intelligence comes from this mission. Dr. Bissell, of Ahmednagar, reports that to the six churches of which he now has care, fifty-five persons have been added on confession of faith within the past year; and he speaks with great gratitude, as he reviews his missionary experience, that in place of the little church of a score of members, he now has six churches with 460 communicants.

LALITPUR.

Our readers may remember the accounts of this interesting place given in the *Herald* for July, 1883, and February, 1884. It is a town in the Northwest Provinces, about seven hundred miles from Bombay, where there has been a Christian community, though without a missionary; the result of the efforts of a lad who was sent from Lalitpur to the mission school in Bombay, and becoming a Christian returned to his native village to be a teacher of the gospel. The place has been visited two or three times by Mr. E. S. Hume, of Bombay, and now Mr. Abbott writes from Lalitpur, January 26, having gone there

for a few weeks for the purpose of caring for the Christian community. Referring to the work of this boy who had been in the mission school, he says :—

“As a result, all his near family friends have professed belief in Christ, and the work has spread to other castes and villages, and there are very many persons who are interested inquirers. Were there some one here to look after the work, instruct inquirers, and baptize those ready, the number would rapidly increase. For example, within a few months there have been a dozen persons asking for baptism, but there being no one to administer the ordinance, they have scattered, for work and for other causes, and I find only three of the dozen on hand to be baptized. There are some prominent government officials who are also near the kingdom, and I have had some precious talks and prayers with them. Indeed, considering that no missionary has worked here, I think the religious interest is surprising.

“So far as I can judge, the people seem more superstitious than idolatrous, and are easily persuaded of the folly of idols; and through their simplicity of mind it seems easier for them to accept Christ. Caste prejudices are not as strong as in the south, and the gospel story is listened to with respect. I have never found in all this region any one treating our words with disrespect. Everywhere our message seems to strike their minds as reasonable, and they signify their assent by words and gestures. The number of adult Christians in this district is now twenty-five, including those just baptized by me, and twenty children. Most of them live here at Khiriyā, the remainder are in five other villages. Those in Khiriyā have had to suffer a great deal of persecution from the leading man of the village, who brings false charges against them, and so brings them into trouble before the English magistrate.

“Hitherto they have been so far from the railway that it has been quite difficult to reach them. Now, however, the new Indian Midland Railway passes through Lalitpur, and I was able to reach

it in thirty-two hours, and at the small cost of Rs. 10. We are too far, however, to look after them properly. Their children are growing up without proper instruction or example, and I feel very anxious for them. The school here is supported by subscriptions raised by our Bombay church, and the mission grant of Rs. 15 supports a catechist, but they need more than this.”

RAPID GROWTH.

Rev. Henry Fairbank writes from his tent in the village of Tisgaw of the remarkable success that has attended his present tour among the villages of the Wadale district in which he has been recently touring. He finds the people becoming more amenable to Christian influence and responding heartily to all efforts made in their behalf, so that it is a pleasure to work among them. He mentions several villages where the people are clamorous for Christian schools, referring to particular cases in which the schools have accomplished much in evangelizing the people. Of course these opening fields cannot be entered without increased expenditures, and Mr. Fairbank greatly deplores the fact that the appropriations will not allow of the expansion which seems to be demanded.

We quote the following from his letter :—

“The year 1889 will show a great increase in church membership. Already forty-one persons have been added to the church, and there are many inquirers that will come out during the remainder of the year. The persons who have come out have joined the churches at Dedgaw and Chande. We were at the town of Dedgaw the first week in January. That town has been worked since my father first came to India, some forty-one years ago. Some years ago one man and his wife were baptized, and afterwards excommunicated for marrying a child in the Hindu way. But while we were there five men and six women, besides several children, were baptized. They came and gave me their gods, and seemed very

hearty in their acceptance of Christ. The immediate cause of their coming out was the fact that three of the children in the Dedgaw school had been taken to Wadale as boarding scholars. They felt that those children were now destined to be thoroughly Christianized and would leave them far behind unless they became Christians too.

"One of the three boys from Dedgaw had been offered up in his childhood to a god. The reason was that none of the boys who had been born in that family previously had lived. So the father vowed that if he had another son he would offer him to the service of the god. Before that boy became old enough to understand, and had learned enough in the school to show him the folly of Hinduism, he used to go around in the village begging by reason of his being consecrated to the service of a god. But after being for some time in school he gave up all of that, and without doubt he will shortly join the church. There were eleven persons in Dedgaw who became communicants. In Bhéndi, two miles to the north, there were six more, and in Dedgaw itself there were five women. All these came out the first week in January. Then last week at Awhané and Amarapur there were eight more persons who joined the church on confession, making a total of thirty for the Dedgaw church. At Amarapur there are others who will come out before the year is ended.

"At Chande, which has also been one of our stopping-places, eleven people were admitted to the church, five men and six women. At Kawathé, two miles from there, there are two or three others who are ready to come out. In connection with the Panchegaw church there are some who will come forward before the year is out."

Madura Mission.

TIRUMAGANLAM AND TIRAPUVANAM.

MR. TRACY, who has had charge of these two stations, in reviewing the past

year, calls attention to the following points:—

"(1) It is encouraging to speak of the fact that the year just closing has been one of increase. In the Tirumangalam station the number of new adherents is sixty, and the whole number of additions to the churches in both stations is thirty-five. The net gain in church members is twenty-five. There has been no new congregation added in either station, but the gains have been made through additions to those previously formed.

"(2) In view of the zealous efforts of the Madras Hindu Tract Society, it is encouraging to note that the distribution of Scriptures and tracts by the helpers has by no means suffered, but has greatly increased. Everywhere attentive and interested hearers have abounded, and, so far as my field goes, the result of opposition has been to arouse interest and provoke inquiry rather than otherwise. In only one case has any one opposed or disturbed meetings held for preaching.

"(3) The evangelistic work carried on by the missionary society in each station has done much to develop a true missionary spirit. More than fifteen thousand persons have heard the truth as presented by these three evangelists, and a number many times as large has been reached through the preaching of those whose self-denial and contributions support these men. Besides this regular and constant work, there have also been conducted four organized itineracies, during which 128 separate villages were visited and the gospel preached to 11,528 persons. Books and tracts were also distributed freely, or for a small price, to such as could read and were willing to buy or receive.

"(4) I mention with encouragement the opening of three Christian schools within the limits of these stations, by Christian young men who depend entirely for their support upon fees and grants, and who, though unconnected with the mission, exert a decided Christian influence and invite our supervision. If these and other similar schools shall succeed and increase, it will be a most valued ad-

junct to our own work, and leave free certain of our own funds for more directly evangelistic work."

CINCHONA PLANTATIONS.—SELF-SUPPORT.

Mr. J. S. Chandler, of Periakulam, writes of an interesting outgrowth of missionary work among the Travancore Mountains, which he had recently visited:—

"Derikulam is the name of a tract comprising one hundred thousand acres of mountain forest and grass land, purchased by a company of Englishmen, originally for horse-farming as it is carried on in Australia. But the originators of the scheme seem to have left out of account the tigers which would be attracted by droves of horses until after the purchase of the land from the Maharajah of Travancore. At any rate, that scheme was never carried out, but instead large cinchona plantations were started and have been tolerably successful. One planter in charge of three hundred acres has within six months sold \$4,200 worth of bark at an expense of from \$1,000 to \$1,750.

"There are eight large estates from three to eight miles from the centre, each in charge of a young Englishman. These gentlemen depend for their coolies entirely on the people of our district and the adjoining districts of the plain; and as Bodinayakanur, one of our out-stations, is the nearest town to the mountains, it is the centre of supply, and our Christians there are to be found scattered all around among the plantations. It was my privilege to spend my time with a gentleman whose principles regarding temperance and other matters are a healthful example to those working under him.

"His 'writer' is a young man formerly in my school in Battalagundu, and therefore an old friend; he is at the head of the coolies, and he it was that stirred them up to build for themselves a little chapel in which they could meet Sundays and evenings. When they began by working at the walls after their day's labor was done, their master doubted their

perseverance in finishing it, but as he saw them continuing in their efforts and denying themselves, he undertook to help them and gave them two whole days to finish the work. They showed their delight at having the missionary come all that distance, forty-three miles, by garrailing him, pelting him with chrysanthemum and rose petals, singing his praises, and escorting him, with singing and fencing, to the new chapel. It was dedicated in that most romantic, deep valley, darkened by the surrounding mountain peaks, as a city set on a hill that cannot be hid. For although in a valley, it stands 5,600 feet above the level of the sea.

"This is an interesting instance of the self-propagating power of Christianity; for we have no agent up there, and no aid has been sought for this work from the mission."

Hong Kong Mission.

MR. HAGER, since his return to China, has not enjoyed his usual good health, yet he reports a visit paid into the country:—

"At Kwong-hoi there is little change in the condition of the people. Our helper stationed there preaches regularly every evening, if any one comes to listen. During a part of last year the cholera was severe in this and surrounding region, and all sorts of things were said about foreigners. Many are willing to confess that the religion of Jesus is very good, but they lack the courage to give up their idols and serve only Christ. The chapel-keeper who has been here during the past year resigns his position in order to open a school the coming year in a village where I hope he may do some good. Kwong-hoi, like Ephraim, is wedded to its idols and superstitions, and most American-Chinese Christians prove unfaithful after their return, because the opposition to Christ is so strong. Several of these have returned during the present year, but they have not taken an open stand on the side of truth. However, four or five

Christians meet nearly every Sabbath here to strengthen one another in the Christian faith.

"At Hoi-in the work has likewise been somewhat retarded. At the beginning of the year our helper left us to go abroad, and I was obliged to secure the services of Chan Sin Cheung, a new man, formerly a member of Dr. Goodwin's church in Chicago. He is somewhat inexperienced, still I trust he may develop into a faithful helper. Two Christians in this region, baptized year before last, have suffered an unusual amount of persecution for their faith. The two who were baptized by me just before leaving for America have thus far remained faithful. A few are examining the doctrine, as we say in Chinese, but whether they will eventually believe is uncertain.

"At Tai Long, a school for boys has been kept open during the entire year. The pupils have done fairly well, and the teacher has exerted a good influence among the villagers, though no present fruit is seen. 'Do you believe in Christ?' said I to a former heathen teacher. 'I do,' was his decided answer. 'Do you still worship the idols?' 'I do not,' was his immediate reply. Whether we shall be able to have the school here during the coming year is uncertain, as the teacher talks of going to British Columbia.

"At San Ning, where I had opened a school, there has been a failure on account of the bad habits of the teacher. A number of American-Chinese Christians are living near this city, some of whom are faithful witnesses of the truth, and others rather lukewarm. At Tung Hang, where we were once persecuted, we were received with great kindness. The three Christian women there are faithful in their observance of the Sabbath, though they sadly need more instruction."

North China Mission.

OUT-STATIONS OF PEKING.

OUR letters from this mission this month are unusually full, and it is impossible to give all the matter that would be welcomed

by our readers. We have been obliged to abbreviate greatly some most interesting communications.

We referred last month to a letter from Mr. Ament in regard to a tour among the out-stations of Peking. He says:—

"We left Peking November 4, ourselves in a cart drawn by two mules, and our native helper, Hung, following on a donkey purchased for the occasion, but sold on our return, so that his traveling expenses were greatly reduced thereby. Mr. Aiken has adopted the native costume (barring the queue) for country work, while I still wear the foreign dress and remain a genuine specimen of the 'foreign devil.'

"The following day we reached the market-town of Nan Meng. We have only one convert in this vicinity, a young man who has been in the church only a year, but whose labors in the gospel have been numerous and are already bearing fruit. He was of great assistance in selling books at the fair on the following day, and told his story with great simplicity and some power. For two evenings we held meetings at the inn and did not lack for auditors. On the second evening, eight men gave in their names as seekers after truth and anxious for salvation. Among these eight were two literary gentlemen, one of considerable repute as a teacher, who sent three of his brightest young men to visit us and learn for themselves of the religion which he was ready to recommend. Our helper, Hung, is justly popular in this place where he has done faithful work on many visits."

At the village of Wang Hsin Chuang there is a young helper with his family, and of this bright spot Mr. Ament writes:

"Here meetings cannot be held too often or too long, if the people are not crowded with other work. They are wonderfully eager for instruction. Our last service was held at eight o'clock in the morning, as the brethren had engaged to assist at a funeral that day. As in most newly opened places, the little church has to pass through certain incipient forms of persecution before the work is fairly established. If a temple has to be repaired

or built, or a theatre is held in the village in honor of some god, every citizen is called upon to contribute according to his tax-list. By treaty provision our Christians are free from this tax. The village headmen often ignore this clause of the treaty, or are ignorant of it, and browbeat the church members until sometimes they pay the tax to escape the petty persecution. In this village the headman was willing to leave the matter in abeyance until the foreign pastor came and gave the ultimate decision. When we arrived there was great curiosity on the part of many to hear the discussion and to hear our reasons for refusing to assist in the support of a theatre company which was doing so much to entertain the people, and which came at the request of the most respectable families in the place. It gave us a good opportunity to explain our principles to the very persons we were most anxious to reach, and at the same time vindicate our Christians in the position they took, which the uninstructed attributed to nothing less than penuriousness. It is safe to say that our church will not be troubled by such demands for some time to come. It was a great pleasure to observe the growing wisdom and energy of the young preacher in this place."

At the village of Hsien Hien a cordial welcome was given the tourists, and the people were rejoicing over the harvests, the best they had had for seven years. During this time their houses have been twice washed away by floods, and their lands annually overflowed. Two persons were received to the church, and others were entered as probationers; idolatry seems to have little hold here. Of Cho Chou Mr. Ament says the outlook was never more hopeful; the preacher, Mr. Kao, is growing in knowledge and is a powerful witness for the truth. It was at this place that Mr. Ament saw the lineal descendant of Confucius, referred to in the article in the Young People's Department of this number. Mr. Ament says:—

"Two women were baptized, and goodly companies gathered at the Sunday services. Noticeable among those present

was a Mr. Yang, the leading man in his village, a large farmer, and heretofore master of temple ceremonies, who had traveled thirty *li* to attend. Since he heard Mr. Aiken preach the gospel last spring he has openly renounced his connection with the temples, as conductor of feasts, theatres, etc., and is now an honest seeker after truth. His modesty, sincerity, and straightforward conduct commend him to us as one moved upon by the Holy Spirit to seek a new life."

SIXTEEN YEARS AT TUNG-CHO.

Miss Evans writes:—

"As I look back over the sixteen years since I first arrived in Tung-cho, I note the progress made and I look forward into a hopeful future. Then our little handful of Christians meeting in a sitting-room; a school of little boys using a little dark room where a ray of sunlight could hardly ever penetrate, the boys being such as we could pick up anywhere, beggars sometimes; an old man for a native helper, who went faithfully to the chapel day after day, but never able to arouse any interest; a few women coming in timidly to our Sabbath service. It is certainly enough to make us rejoice over the change. The 'sitting-room' is exchanged for a chapel, so full Sabbath after Sabbath that we begin to question what we can do. One hundred persons fill it well, but I counted one hundred and fifty-eight one morning recently, and questioned if the one hundred and fifty-ninth should be a woman, where I should put her. A new chapel becomes an imperative need, and we must ask for one. The Christians are already beginning to pray for it. It was touching to hear a poor old woman, poor in worldly goods, but rich in faith, thanking the Lord for sending so many to church, but telling him our chapel was not big enough and asking in such a childlike way that he would give us a new one. We need the present chapel for our school; every seat in the present schoolroom is full, and Miss Miner and myself are obliged to use our own rooms as classrooms.

"Our Sabbath congregations now are

nearly half women. We have three young helpers; two are living in the country some nine miles away, making two new centres of work."

OUT-STATIONS OF PANG-CHUANG.

Mr. Smith, after spending a week in the village of Ho Chia Tun, twenty-eight miles south of Pang-Chuang, says:—

"Things are looking much better there than in the summer, mainly due to the revived interest of a few who had become somewhat disaffected, for various minor reasons, such as appear so powerful in the case of the complex society of the Chinese, and so difficult for us to deal with. The Roman Catholics began an enterprise with a few of our members who had not got exactly what they hoped for from us, and this led to much halting and hesitation on the part of many. On my return, I stopped at Kuan Chuang, about fifteen miles from here, and baptized seven persons, nearly all relatives of those already baptized. The attempt of one man not a church member to have a Christian ceremony at the funeral of his wife a few months ago, and again on the occasion on his marrying another wife just at the time of my visit, has led to a unique outbreak of persecution in this place, in the form of an organized society to enforce a boycott on the few church members, especially in the item of weddings and funerals, at which it is customary for villagers to render mutual aid, in carrying, driving, etc. It is said that forty-eight out of a little over fifty families in the village are united in this compact, under the lead of a few evil-disposed persons. What will be the end of it we do not know."

Mr. Smith refers to the fact that Mrs. Smith and Miss Wyckoff had visited Ho Chia Tun and had held continuous conferences with the women of that district, and it is proposed to have a series of station classes there for women. At a later date, January 10, Mr. Smith reports that their teachers and helpers have done a great deal of work and have reached a large number of people. There has never been a time when the attend-

ance at the dispensary was greater; these patients are more easily followed up than any other class of inquirers, and many of them have gone to their homes resolved to embrace the Christian faith.

PING-KU HSIEN.

Mr. Beach has been visiting towns and cities northeast and west of his station, places that are seldom visited because the missionary force is not sufficient to allow of absence from the station. We give what he says of his pleasant reception in the city of Ping-Ku Hsien:—

"I rather dreaded going there, for the last time I was in the city I was stoned after I had practically been driven out the gates. This time we were received in a most friendly manner. An official in one place and a merchant in another talked with me as I was preaching in the street, and the official came to see me at night, which meant that all the floating population in the vicinity came crowding into the inn. I am sorry to say that the man was only indirectly anxious to hear the gospel, but was unfeignedly desirous of learning geography, geology, and astronomy. All the people show something of his spirit. The reason is that the Chinese Minister at Washington, Hsü the third, is a native of this city, while his brother, Hsü the seventh, is Minister to Spain. These brothers have assured their fellow-townsmen that the earth is spherical, a fact which they are forced to believe, as one brother went west and one east and are now only three thousand odd miles apart. This official, being a near friend of the Hsü family, was unusually intelligent, and made us promise when we came again to bring a geography and read for him. I did what I could to so present the topics which he wished to discuss, as to make them evidences of Christianity, and later I preached the gospel to him. In the same place an old man forced his way up to me in the midst of the crowded fair, and asked if the books I had were good books, if they explained the true

doctrine. On receiving an affirmative reply he said he had eight cash (less than one cent) and he wanted to buy the best one I had for the price; but that if they were not true books he did not wish to buy. His extreme poverty and intense earnestness moved me, and I hope that the book given him may be used to save his soul."

RELIGIOUS QUICKENING AT TUNG-CHO.

"Our Week of Prayer did not come upon us without preparation. A revival in the Methodist school in Peking brought its blessing to us too, as three of their number came down and held meetings with our students. For this reason the work was full of blessing. The second Sabbath was a day of joy indeed. Ten entered the church on profession of their faith. Four men were also received on probation. Never since I have been in China has an examination of candidates been so satisfactory as this. The one about whom we would naturally be most in doubt, a man in the city *yaman*, has proved faithful to Christ in the midst of the strongest temptations for nearly two years, and we feel that Jesus will save him in the midst of the fire.

"The daily meetings have been kept up this week also and have been perhaps more interesting and profitable than those of the Week of Prayer. Many of the younger students have had their hearts and their mouths opened. The work of our Young Men's Christian Association this winter has given me great satisfaction. The several committees have worked with great efficiency and not without success.

"This unusual interest is the more marked as the survey for the new railroad between here and Tientsin has created intense hatred of the foreigners, who are accused of spoiling the trade of the city. The feeling against us has been more intense than during the French War, but now is subsiding. In spite of this feeling, God is working for us."

THE NING CHING DISTRICT.

Mr. Stanley writes of a visit to the

towns in this district involving a journey of six days. Work began here in 1869 and the district is usually visited twice a year by a missionary and a helper. Mr. Stanley says:—

"The present journey was partly by boat up the 'Grand Canal' to our P'ang Chia Chuang station, a distance of over 200 miles (170 miles by road), thence by cart across country westward two days' journey, seventy miles. In passing up the canal eighteen or twenty barges, built under foreign supervision for the special purpose of conveying coal from the K'ai P'ing mines, were passed, laden with salt and bound for Tao K'ou, the head of navigation on the Wei River, in Honan. They were convoyed by a small tugboat. Released from their original work by the railroad, they yet find other employment without detriment to the old cargo boats, many of which were seen, similarly loaded and destined. Two large cargo boats were also passed, which carried about five hundred barrels of 'Portland cement,' bound for the Yellow River across the country from Tao K'ou. These are interesting and significant facts, needing no comment."

Mr. Stanley describes the condition of the work in the three centres of this Ning Ching district, where amid some discouragements there is more to encourage; ten were excluded from church membership, but many were found holding steadfastly to the Christian life, and fourteen hopeful applicants were received. As to the famine Mr. Stanley says:—

"The harvest has been fairly good along the canal and in northern Shantung. But going westward, there was a gradual decrease in the yield, and in the section in which my work is located there has been scarcely half a crop. Refugees escaping from famine-stricken districts further south report that large portions of southern Shansi, parts of Honan, and southwestern Shantung are suffering greatly from famine, rain not having fallen in some places, they say, for about two years."

Shansi Mission.

MR. STIMSON reports that at Fen-chow-fu their chapel is open every day of the week, except Saturday, with audiences numbering up to fifty. Mr. Price writes from Tai-ku, January 1, that amid some discouragements they are having much to cheer them, making special reference to the case of his teacher, who is a literary graduate and a man of much influence, who now seems to have been truly converted. Mr. Price says:—

“Mr. Clapp made a visit of three weeks to Hsü-ku, a city eleven miles north of Tai-ku, and I one of the same length to Chi Hsien, a city seventeen miles southwest of Tai-ku, and the results of these visits were encouraging. We have had our chapel open on our new place on the south street for over three months, and the Sunday audiences continue very large. Last Sunday there were over two hundred, Mr. Clapp stopping a large number of them in the outside room after the chapel was filled. Our chapel has been filled to its utmost capacity, every Sunday, excepting one, since it has been opened. Comparing this with our efforts before, when with our greatest exertions we could only bring in a dozen or more, the contrast is striking and the fact exceedingly encouraging.”

“On Christmas we made a dinner for those who were especially interested in the truth. There were thirteen who sat down with us, and all of these are interested in the doctrine of our Lord, and ten of them have already given up idolatry.”

Japan Mission.

REVIVAL IN THE DOSHISHA.

WE have recently reported the addition of a number to the church from this institution, but now there comes the account of a fuller blessing. Messrs. Wishard and Swift, of the Young Men's Christian Association, in their present effort to reach the young men of Japan, have spent three weeks at Kyōto. Writing February 2, Mr. Stanford reports the beginning of their efforts:—

“Mr. Wishard is laboring in the school. He has been at work all this week and he will remain a week or two more and possibly return at a later time. He has met all the classes and addressed them. He has talked to the Christians and to those who are unconverted. He has met many of them in private for religious conversation. He has made a strong impression on the students and he has got hold of them in an unusual way. He is earnest and straightforward in his approaches. It is not sentiment, but facts, solid truth clearly put, that he offers. He is working hard and we expect a rich blessing. Mrs. Wishard is here also; she has addressed the girls at the Girls' School. Mr. Swift, the Young Men's Christian Association secretary at Tōkyō, who has in charge the securing of places for Young Men's Christian Association teachers and the general supervision of them, is here also. He too is working hard with our students, shoulder to shoulder with Mr. Wishard.”

At a later date, February 19, Dr. Davis gives a further report of the work:—

“We have had a most precious work here in our school in connection with the work of Messrs. Wishard and Swift, who came here January 25 and stayed three weeks. The Wishards stopped with us, and our house was filled with students afternoons and evenings, sometimes in three rooms at a time, inquiring the way of life or seeking for more earnest consecration. It has been a very precious work. It is too early to speak with certainty of the results, but we hope that more than one hundred of the young men have found Christ, and many more are still inquiring. Many in the Girls' School are also interested. None of the regular work of the school was given up. A movement has been started among the Christians in the school to form a consecrated band, which it is hoped will be the beginning of the Young Men's Christian Association work in Japan on that high basis. They take for their motto, ‘As thou has sent me into the world, so have I sent them into the world.’ They covenant to take Christ as their great example in their lifework,

and to make, as Christ did, the seeking and saving the lost their great aim—personal work for men. As Christ also, while praying, received the Holy Spirit, which abode upon him, so they will daily pray for a full recognition of the presence and power of the Holy Spirit in their life and work. They promise also to follow Christ's example in being much in prayer and to so study the Bible that they may be able to use it as Christ did in leading men to him. This is an outline of a movement which we hope will lead many of our men to consecrate themselves to the work of the ministry and make many others earnest workers for souls.

"The Buddhists, it is reported, secured Colonel Olcott, the theosophist, to come to Japan to try to bolster up their failing system. He came to Kyōto, the centre of Buddhism in this empire, a few weeks since; he began a series of lectures in one of the largest temples here, but he went away before the lectures as advertised in the papers were finished, and it is reported that the Buddhists were much disappointed, that he taught a system utterly at variance with theirs, and also that he was greatly disappointed with the condition of Buddhism as he found it, and especially with the priests."

A SAINT TRANSLATED.

Mr. Pettie writes from Okayama:—

"This church and community have suffered a serious loss in the recent death of a woman seventy-eight years of age. Converted from heathenism after she had nearly reached the age of seventy, she ripened rapidly into one of the sweetest, fullest Christian characters I ever knew. She was one of the original twenty-seven who on profession of their faith founded this church nearly ten years ago. She lived to see that church number five hundred strong. Her house for years was the home of the pastor, whose spiritual mother she became. All rejoiced to see that pastor, Mr. Kanamori, now of the college church at Kyōto, present at the funeral. In his address he paid a very high tribute to the loveliness of her char-

acter. That the ruling passion is strong in death received a new proof in this instance. Her dying words fitly expressed the unique gentleness, politeness, and humility for which the church and the world alike remember her. 'Good-by; please excuse me for going to heaven' (literally, falling asleep) 'before you.' And with a smile she was gone; a peaceful ending of a gently triumphant life.

"I am off again in ten minutes to hold communion and preaching services this afternoon and evening at Tamashima, now one of our most thriving out-stations, twenty miles away. There are five candidates for baptism. Six months ago we were greatly discouraged about this place and there was serious talk among the Japanese of giving up work there. Hence our joy over its present prospects."

THE GOSPEL IN A PRISON.

Mr. Atkinson, writing from Kōbe January 31, sends the following remarkable story:—

"Good reports come from the church at Matsuyama, Shikoku. Eleven adults were received into the church at the last communion, and as many more have already asked to be admitted at the next communion. The Christians are anxiously waiting the coming of a missionary family and a couple of unmarried ladies to aid in the Girls' School and to do evangelistic work.

"The church has permission to preach the gospel in the local prison, hence one of the evangelists goes there every day at noon to speak to as many as choose to hear. The hearing is entirely at the choice of the prisoners. At present about fifty attend. They listen well, and some have asked for baptism. In wet weather the evangelist enters the rooms of the jail, reading and explaining the New Testament and praying with those who desire him to do so, or who desire to unite with him in prayer. Some time ago the chief warden of the prison was ill. Miss Dudley was in Matsuyama at the time, and calling at his house talked with him of Christian truth and life. The

man received the truth, repented of his sins, and became a very new creature. The prisoners were astonished at the change that took place in him; for whereas he had been most severe in his treatment of them, he came to be forbearing and kind. This change materially aided the evangelist in his teaching. Some other of the prison officials are now Christians and members of the church.

"During 1888 a man was arrested, tried, and condemned to death — hanging now in such cases — for the murder of three persons, two women and one man. Jealousy and anger were the excitants to the deed. The evangelist found him out and taught him of Christ and of his salvation, up to the day of his death. On the morning of December 19 he was to be hanged. Before ascending the scaffold he was led to a mat and told to sit down. His eyes were then bandaged. After this an officer read off the reason for the official act that was about to be performed. The prisoner was then asked if there was any article of food he would particularly like to enjoy before suffering the extreme penalty of the law. (It is probable that the idea of *saké* is involved in this question, though I am not positive.) He replied that as he was so soon to die there was no likelihood of his suffering from the pangs of hunger or of thirst, but if the officials would be so kind as to expend the money that might be used for this purpose in buying something for some of those who were ill, he would be very glad indeed. He then asked to be allowed to engage in prayer for a short time. This being allowed, he prayed as follows:—

THE CONVICT'S PRAYER.

" 'Heavenly Father, I have been a great sinner and must now die for my sins, but while in prison thou hast deeply blessed me by opening my heart, baptizing me with the gospel of Jesus, filling my heart with joy and peace through the atonement which he made on the cross. And now at this time of suffering the penalty of death thou hast given me hope

and peace everlasting. O Father! now I go to thee. Receive my soul, I beseech thee! O Father! have mercy on my mother and my sister. I beseech thee to lead them to believe in thee. And as thou hast saved me, I beseech thee to save also all these my brother and sister prisoners who are in this jail.'

"Rising from his knees, he then said to the officer in charge: 'I leave an aged mother and young sister. Please see that they soon learn to know the truth as it is in Jesus and become believers. Please say to them that this is my dying wish and legacy. Say also that I wish my mother to adopt a son as husband for my sister, that the family name may not perish. Aside from these desires I have no wish.'

"The vice-governor and other officials were present and were deeply impressed with the man's evident sincerity and state of restful calm. The facts I have given I take from the letter of an official, who is a Christian, who was present at the execution. Thus God makes even the wrath of man and his most deadly sins means of spreading abroad his love and saving power."

REVIVAL AT KOBE.

Under date of February 27, Miss Searle gives a joyful report of a work of grace in the Girls' School at Kōbe:—

"You will be rejoiced to know that God is abundantly blessing our school in spiritual things. A week and a half ago we had a short visit from Mr. and Mrs. Wishard. Each of them spoke twice to our girls, and the girls also heard them speak at public meetings. Mr. Wishard's last talk seemed to make an especially deep impression on the girls, and when at its close he asked the Christians, and a moment later those who were willing to accept Christ's invitation, to stand, scarcely a dozen girls remained sitting. We have followed up the interest as well as possible by meetings and by individual talks, in which the pastors have been most helpful. About fifty of the girls have expressed their determination to live for

Christ, and of the fifteen or twenty still undecided, several are deeply interested. The Christian girls, too, are feeling the influences of the Spirit, and many of them have consecrated themselves anew to God, and are rejoicing in a deeper peace than they have had before.

"We feel that we must look further back than last week or last month for the cause of this blessed revival. There have been months of preparation, in the faithful Bible-class teaching, the personal work, and the believing prayers of the

teachers and the older students. Good foundations have been laid, and we have reason to look for permanent results. Only three or four of the girls, who had previously given themselves to Christ, will unite with the church next Sunday, but we hope that a much larger number will do so in May. Some of the girls meet with great opposition in their homes, and will not be allowed to unite with the church at present. Others may delay for other reasons."

Notes from the Wide Field.

AFRICA.

THE CONGO. — The English Baptist Mission on the Congo is again afflicted by the death of one of its missionaries, Arthur D. Slade, who died at Wathen station December 20. It is sad to say that the death of Mr. Slade was undoubtedly due to indiscretion. He had enjoyed robust health, and he heedlessly thought himself able to endure exposure which others were unable to bear. After a bath in the river he remained on the bank insufficiently clad, and the result was a chill ending in a fever. Mr. Bentley, who wrote of this death, was greatly depressed, but so far as the work is concerned he says he never felt so full of hope and encouragement, and he calls loudly for reinforcements. He reports that the natives, when they pray for themselves, are specially earnest in praying that their friends in England may not be discouraged by these afflictions, and so stop sending any more missionaries to teach them the way of life. Mr. Darby, from Lokolela, on the Upper Congo, sends a good health report, and attributes their physical vigor to the abundant supply of native food. The people along the river near Lokolela, though brutal to one another, are very kindly in their treatment of the missionaries.

ENVOYS FROM LOBENGULA IN ENGLAND. — Two chiefs have been sent by Lobengula, king of Matebeleland, to England, to ask protection from the intruders who are seeking to seize portions of his country in defiance of his authority. There are extensive deposits of gold in Matebeleland, and Lobengula has been unable to protect his people from the incursions, hence he has sent these envoys to ask aid from the "Great White Queen." They have been cordially received in England by prominent men and their mission is apparently a success.

THE GERMAN OCCUPATION OF WEST AFRICA. — The correspondent of *The London Times* at Zanzibar, in writing of the havoc and ruin resulting from the operations of the German East African Company, says that all the foreigners at Zanzibar, except the Germans, and even some of them, will agree that the Germans are to be severely blamed for the course they have taken. The prestige of the Europeans has received a severe blow. The work of the different missions has been destroyed and the Christianization and civilization of the country retarded for an indefinite period. Bishop Smythies, of the Universities' Mission, writes in much the same tone concerning the results of the coming of the Germans. "After living safely among the people for

nearly twenty years, our relations with them growing ever more friendly, we now see our work hindered, our position insecure, our lives possibly endangered, and our religion degraded because connected with violence and oppression; and all to what end?" The correspondent of the *Times* gives the following as the outcome of this attempted occupation by the Germans:—

"First, the entire ruin of commerce on the coast within the limits of the German sphere of influence. Secondly, the Indians who had the whole trade in their hands injured in every way, losing their property and their homes, and having often their lives in danger. Thirdly, the loss of the Sultan's revenue obtained by the customs. Fourthly, the destruction of the German Protestant Mission at Dar-es-Salaam. Fifthly, the burning and destruction of the German Roman Catholic Mission at Vugu. Here two brothers and a Sister of Mercy were murdered; two brothers wounded, only escaping to Zanzibar after three days of great peril in the forest; three other brothers and one sister prisoners. Sixthly, the massacre of the English missionary Brooks with sixteen of his followers. Seventhly, the threatening of all English missionaries and travelers, and the French Mission which has done so much good work for many years depending entirely for its continued existence on the caprice of the Arab Bushiri. Eighthly, East Africa closed to Europeans, with no prospect of the former facilities for travelers and explorers being restored. The effect of the disturbances caused by the action of the East African Company has extended far inland, and the late massacres of Christians in Uganda are closely connected with it."

ROVUMA AND LAKE NYASA. — The Universities' Mission report that their stations on the Rovuma have not felt any ill-effects from the disturbances along the coast. It has heretofore been reported that the envoys of the Sultan of Zanzibar were engaged at the northern end of Lake Nyasa in securing peace, and were likely to be successful, and we had hoped to report the settlement of the difficulties in that region. But the Secretary of the African Lakes Company has received a telegram which says that the "envoys efforts during fifty days fruitless; fighting renewed. Send ammunition and men." This is sad news in its bearing upon missions of the Scotch Free Church and the Universities upon Lake Nyasa.

THE MAHDI'S PRISONERS. — The London *Daily Chronicle* learns from Cairo that the Mahdi has addressed a message to the Emperor of Austria, inviting him to send the aids of religion to Slatin Bey and the other Austrian prisoners detained in the camp of the dervishes. The Austrian consul answered by a letter declaring that the emperor is much touched by the Mahdi's proposal and by the humane manner in which the prisoners are treated, and announcing that a Catholic priest will be sent if he is furnished with a safe conduct.

A CABLE AROUND AFRICA. — The soundings for the laying of the telegraphic submarine cable between Loanda and Cape Town are completed. The manufacture of the cable goes on in England and it is expected that it will soon be ready. It seems probable that before the end of March, 1889, Africa will be completely surrounded by a submarine cable.

THE DRINK TRAFFIC IN AFRICA. — The Duke of Westminster, in behalf of a committee of societies united for the protection of Africa from the importation of spirituous liquors, has recently presented a memorial to the British government, asking it to unite with Germany in guaranteeing this protection to the territories under their control. The Duke stated that prohibition would be preferred to high duties upon imported liquors. To this Lord Salisbury replied that, while the British government sympathized entirely with the objects of the committee, it could not hope to see a general agreement of governments upon the principle of prohibition. The United

States in particular had responded that their Constitution would not permit them to conclude with other Powers an arrangement of this kind. Besides, European commerce would oppose it. The interests involved did not allow the hope of obtaining a general prohibition. The government must respect the opinions of other nations, and limit itself to urging that they impose high duties upon the importation. This is a sad position in which our government and Great Britain place themselves.

TIPPO TIB. — This Arab, of whom it is said Stanley was in doubt whether he would fight him or subsidize him, but whom he concluded to leave in charge at Stanley Falls, had for his secretary Lieutenant Baert, who has recently arrived at Brussels, and whose statements are published in *L'Indépendance Belge*. He gives his version of the story of Stanley's march to the interior which is not unlike that presented in the recent letter from the explorer, but he says that Emin Pasha had to succor the expedition sent for his relief, rather than be succored by it. Lieutenant Baert claims that Tippu Tib's refusal to accompany Stanley on his return to Wadelai was far from being an act of treachery, and was caused by his intense fidelity to the king of Belgium, who had placed him in charge at Stanley Falls, and he was bound to attend to the best interests of that station. This is an ingenious defence of the tricky Arab, who doubtless had his own private reasons for refusing to help Mr. Stanley.

THE SLAVE-TRADE. — The British House of Commons, after an extended debate in which many eminent men participated, has unanimously passed an address to Her Majesty, asking that steps be taken to ascertain whether the Great Powers of Europe are willing to meet in conference for the purpose of discussing measures for the suppression of the slave-trade. Sir J. Fergusson, representing the government, affirmed during the debate that the blockade on the East Coast of Africa was doing efficient service in the suppression of the trade, and that the exportation of slaves could be speedily stopped if the government of France would permit vessels carrying the French flag to be searched. Sir J. Fergusson declared that Cardinal Lavigerie's plan for an international committee, which should direct an armed corps of volunteers in Central Africa to interrupt trade caravans, was a proposal that did more honor to the Cardinal's heart than to his head. The matter of the suppression of the slave-trade is certainly stirring Europe as never before, and we may anticipate good results.

SPAIN.

EVANGELICAL AGENCIES. — Rev. James Buchanan, in *The Missionary Record of the United Presbyterian Church of Scotland*, gives some statistics which show the extent of Protestant evangelical work in Spain. He reports that "there are at least 112 chapels or halls in which Protestant services are held. The Protestant pastors number fifty-six, of whom thirty-six are native Spaniards and twenty are foreigners, while the native evangelists at work number thirty-five. The aggregate attendance at these Protestant places of worship is 9,194; the communicants number 3,442; while the contributions of the native churches reached last year the sum of \$3,500. In connection with the Protestant places of worship there are eighty Sabbath-schools, with 183 teachers, and an attendance of 3,231 children; while the day-schools under the superintendence of the Protestant agents number 111, with 130 teachers (all natives except five) and 4,640 pupils, boys and girls being in the proportion of five to four; the amount received for fees being \$7,000. Besides the workers now mentioned, there are forty colporters in connection with the Bible and Tract Societies, and there are also two hospitals for the sick and three establishments for orphans connected with certain of the Protestant churches."

STATISTICS OF MISSIONARY WORK IN JAPAN FOR 1888.

We have received from Rev. Henry Loomis, Agent of the American Bible Society in Yokohama, Japan, his annual table giving the statistics of the work of all Protestant missionary societies in Japan, for the year 1888, although in some cases the figures are not brought down to the close of the year. We give below a condensed table covering the principal items. That the reports of all missions may be uniform we have deducted the number of baptized children, who in the returns of a few societies are included in the total church membership, and we have revised the summaries accordingly. As usual, the Society for the Propagation of the Gospel declined to give its statistics; in a few other cases the figures are only approximate. Our page does not permit us to include two columns giving the number of churches wholly or partially self-supporting, from which it appears that of the forty-five churches connected with the American Board, forty are wholly self-supporting, and the other five partially so. The increase in native contributions within the year is most noticeable, being over fifty per cent., and it will be seen that the churches connected with the American Board contributed nearly one half of the whole amount. The yen is equal to the Mexican dollar, worth about seventy-five cents. The report is full of cheer to all who desire and pray for the coming of the kingdom. Mr. Loomis thinks that if complete statistics to the end of the year could have been obtained, they would show that the total church membership is ten per cent. greater than that given in the table.

NAME OF MISSION.	Year of arrival in Japan.	Missionaries.			Stations.	Out-stations.	Churches.	Baptized adult converts, 1888.	Members.	Scholars in Boarding and Day Schools.	Theological Schools.	Theological Stud'ts.	Native Ministers.	Unordained preachers and helpers.	Native contributions in yen.
		Men.	Unmarried Women.	Total, including wives.											
Presbyterian Ch. in the U.S.	1859	22	22	64	6	20	61	1,937	7,551	2,057	1	44	36	41	20,315.83
Reformed Ch. in America,	1859	11	5	26	4	20									
United Presbyterian Church of Scotland,	1874	2		4	1	4									
United Ch. of Christ in Japan (native),															
Reformed Ch. in the U.S.,	1879	4	2	10	3	3	7	47	513	202	6	1	1	506.48	
Presb. Ch. in the U.S., South	1885	6	4	14	2	11									
Women's Union Miss. Soc.	1871		5		1										
Cumberland Presb. Church,	1877	4	4	12	3	5	18	496	753	559	1	20	1	43	1,907.22
Am. Prot. Episcopal Church,	1859	11	9	29	3	34									
Church Missionary Society,	1869	16	4	31	6	21									
Soc. for Prop. the Gospel,	1873	8	3	13	2	6	4	100	500	300	4	2	5	350.00	
Soc. for Prom. Female Edu.	1877		2	2	1										
Canada Church Mission,	1888	1		1	1										
Am. Baptist Miss. Union,	1860	10	9	29	6	10	10	206	875	100	1	9	4	1,002.81	
English Baptist Church,	1879	2		4	1	19									
Church of Christ,	1883	3	2	8	2	3									
Christian Ch. of America,	1887	1		2	1	3	2	50	67	7,093	2,766	1	86	48	31,022.00
Am. Board of Foreign Miss.	1869	27	27	79	8	84									
Independent Native Ch's,						12									
Congregationalist, U.S.A.		1		2	1		2	25	150	2,293	2	31	25	37	3,827.01
Am. Methodist Epis. Ch.	1873	19	14	51	9	34									
Canada Methodist Church,	1873	10	6	25	2	3									
Evangelical Ass. of No. Am.	1876	3	3	1	2	5	9	90	266	34	1	17	5	13	399.51
Methodist Protestant Church,	1880	3	5	12	2	2									
Am. Meth. Epis. Ch., South,	1886	8	1	14	3	9									
Gen. Evan. Prot., Ger. Swiss	1885	2		3	1	1	1	41	88	162	82	1	7	4	467.19
Society of Friends, America,	1885	2		4	1	2									
Unitarian,	1887	1		2	1										
Total, 1888,		177	124	443	72	324	249	6,959	23,544	9,698	14	287	142	257	64,454.70
Total, 1887,		148	103	253	69	316	221	5,020	18,019	7,445	14	216	102	191	41,571.70
Increase, 1888,		39	21	90	3	8	28	1,939	5,525	2,253		71	40	66	22,883.00

INDIA.

REV. NARAYAN SHESHADRI. — Many in our land retain a vivid recollection of the visit of Narayan Sheshadri to the United States at the time of the meeting of the Evangelical Alliance in 1873. The impression which this converted Brahman preacher made by his sermons and addresses in the United States was profound. We find in the *Record of the Free Church of Scotland* some account given by Professor Lindsay of a visit to Dr. Sheshadri at his station of Jalna and Bethel, where he is vigorously at work in the care of a large district. It seems that Dr. Sheshadri has under his direction several bands of preachers whom he sends out into the villages round about, collecting them on the first Monday of every month for instruction in the Scriptures and for report of their work. In this way a large district is covered, and plans are now being formed for the building of ten or twelve village churches.

REVIVALS AMONG METHODIST MISSIONS. — Rev. E. W. Parker reports that in the Rohilcund district 900 adults, all from among Hindus and Mohammedans, were baptized the past year. Including the children who were formerly baptized, the increase in communicants has been over 1,300. He reports that there are now 144 centres of work and 463 villages in which Christians live, the total membership being nearly 5,000. These Christians greatly need instruction, and call is made for evangelical schools costing about fifty dollars per year.

MADAGASCAR.

GROWTH OF CHRISTIANITY. — Rev. W. E. Cousins, who is a missionary of the London Society, and went to Madagascar in 1862, gives the following summary of the changes he has witnessed : —

“When I first went to Madagascar there were only three places of worship in the capital, and twenty or twenty-five in the villages; there were no schools and scarcely any books, while the man who had a few leaves of the Bible was considered rich. The great cry of the people when I arrived was, ‘Where are the Bibles? We have been hungering and thirsting for the Word of God.’ What is the state of things now? In the capital, in connection with the London Missionary Society alone, there are ten crowded congregations, and fifteen or twenty in the immediate neighborhood, while throughout the country there are 12,000 Christian congregations connected with the society to which I belong, embracing a Christian community numbering 250,000 people. There are no less than 1,000 primary schools, in which 100,000 children receive an elementary education. Then there are higher class schools and colleges in which young men are trained for important positions in the service of the government, or for the higher service relating to the kingdom of the Lord Jesus Christ. There are also printing-presses. This is the work which is going on.”

CHINA.

THE RIOT AT CHINKIANG. — The detailed report of the terrible riot at this Chinese port on the Yangt-sze has reached us, from which it appears that the larger part of the foreign settlement was destroyed. On February 5 a dispute arose between the Sikh policeman and a Chinaman who was interpreter at the American Consulate. A mob soon attacked the policeman, and the riot became general, the mob even overthrowing the chair of the Chinese official. The soldiers who were sent seemed to side with the rioters. The British Consulate was pillaged and set on fire; the American Consulate was looted but was not fired on account of the proximity of some Chinese houses; the consuls barely escaped with their lives. Everything in the foreign settlement was destroyed and the members of the foreign community succeeded with great difficulty in reaching a boat on the river. English gunboats subsequently reached

Chinkiang and by noon of February 7 all was quiet. Chinkiang is the centre of the famine district of the province of Kiangsu and the British consul had been active in distributing relief. It is reported from England that an English Baptist missionary in Chinan-fu, in Shantung, was attacked by a mob of *literati*, who trampled him under foot and subsequently locked him up.

THE RAILWAY. — The first railway in China authorized by the government was opened in October last. It is 81 miles in length and runs from Tientsin down the north bank of the river for several miles, and thence northeast to the Kai-ping coal-mines. It is built on embankments eight feet high, to escape inundations, and has several fine iron and steel bridges. The cars are of the American fashion. The cost of the railway was less than \$9,000 per mile, and the first-class fares are 1 1-2 cents per mile, and the second-class less than one-half cent per mile. Our United States consul reports that the road is very popular with all classes of the Chinese. The great Viceroy Li Hung Chang has warmly favored the building of railroads, but now finds himself hotly opposed in the project to build a road between Tientsin and Tung-cho, only fifteen miles from Peking. Temporarily, at least, the project has been defeated, but it is hardly supposable that the Viceroy and those who have wrought with him for the development and defence of China will quietly yield to the opposition. There are said to be two millions of people on the river between Peking and Tientsin, who regard their interests as threatened by the projected railway.

Miscellany.

BIBLIOGRAPHICAL.

Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa. By Fred. S. Arnot. With twenty illustrations, and an original map prepared by the Royal Geographical Society, London.

This volume is made up of the diaries and letters sent home by Mr. Arnot during his solitary journeys to and fro in Africa, while seeking for a place where his lifework should be done. Setting out from Natal in 1881, Mr. Arnot crossed Africa, without white companions, going up the Zambesi River and making his way to Benguella on the west coast. In Bihé and Bailundu he won the warm interest and affection of our own missionaries. Returning to Garenganze, in the southern regions of the new Congo Free State, Mr. Arnot fixed his residence among the people of the king Msidi. Thence, after the coming of two English assistants, he has returned to England for six months, and is now about to return to his work among the Garenganze. His story will be found interesting and instructive, full of stirring incidents as well as

of religious earnestness. A capital book for a boy's library. We are glad to learn that the volume is to be issued at once in this country by F. H. Revell, Chicago and New York. Price, \$1.25.

Ned Harwood's Visit to Jerusalem. By Mrs. Susan G. Knight. Illustrated. Boston: D. Lothrop Co.

This is a bright volume, illustrated in an attractive way, a book that will be read by the young people and will give them a clear idea of the city about which they ought to know more than they ordinarily do. This is another excellent volume for the Sunday-school library.

The Story of Phœnicia. By George Rawlinson, M.A. New York: G. P. Putnam's Sons. pp. 356.

This is one of the series entitled *The Story of the Nations*, issued by Putnam's Sons, of which over twenty volumes have now appeared. The plan of the series is admirable, and Professor Rawlinson's name is a sufficient guarantee that this attractive and well-illustrated volume on Phœnicia is scholarly and reliable.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the spiritual blessings which have accompanied and followed the Week of Prayer, let special supplications be offered that the work of grace begun at so many stations be continued, that the inquirers be rightly guided to the Saviour, that those who have accepted Christ may be made faithful to their new Master, and that the educational institutions which have been blessed by this outpouring of the Spirit may be continually under the influence of the same divine presence and power.

DEPARTURES.

March 20. From San Francisco, Rev. James H. Roberts and wife, returning to the North China Mission; also, Rev. Hugh W. Fraser and wife, of Fort William West, Ontario, and Miss Mary S. Morrill, of Portland, Maine, to join the same mission.

April 8. From New Orleans, Miss Belle M. Haskins, returning to the Western Mexico Mission, and Miss Mary Dunning, of Bound Brook, N. J., to join the Northern Mexico Mission.

April 8. From Boston. Miss Martha E. Price, returning to the Zulu Mission.

April 13. From New York. Rev. Alpheus N. Andrus, returning to the Eastern Turkey Mission. Mrs. Andrus remains in this country for a few months longer.

April 13. From Boston. Rev. George Constantine, returning to Smyrna, Turkey.

ARRIVALS IN THE UNITED STATES.

March 18. At Boston, Rev. George H. Gutterson and wife, of the Madura Mission.

March 6. At Honolulu, S. I., by the *Morning Star* from Micronesia, Rev. Alfred C. Walkup, of Kusaie, Rev. F. E. Rand and Miss J. E. Fletcher, of Ponape, and Rev. Daniel J. Treiber and wife, of Ruk. Since the above date all these missionaries have come up to San Francisco.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. One hundred and fifty miles to church in Mexico. (Page 190.)
2. Good news from Micronesia. (Page 189.)
3. Story of Lalitpur, India. (Page 195.)
4. Gospel in a Japanese prison. (Page 204.)
5. Out-stations in the North China Mission. (Pages 199-201.)
6. The revival at Umsunduzi, Zulu Mission. (Page 191.)
7. The revival in Sivas and Cesarea, Western Turkey Mission. (Pages 193, 194.)
8. The revival in Tung-cho, North China Mission. (Page 202.)
9. The revival in the Doshisha at Kyoto, Japan Mission. (Page 203.)
10. The revival in the Girls' School, Kobe, Japan Mission. (Page 205.)

Donations Received in March.

MAINE.			
Cumberland county.		Somerset county.	
New Gloucester, 1st Cong. ch. and so.	121 50	North Anson, Cong. ch. and so.	5 00
Portland, Second parish ch. (of which 100 from W. W. Thomas, to const. P. C. PINKHAM, H. M., and a member of do., 5; and Y. P. S. C. E., for catechist at Madura, 25), 284.80; 4th Ch., 10; A friend, extra, 100; Charles A. Bremer, for evangelist at Bombay, 25; A friend, 5.	424 80	Norridgewock, A friend,	5 00
Yarmouth, 1st parish ch.	100 00—646 30	Skowhegan, Cong. ch. and so.	14 50—24 50
Lincoln and Sagadahoc counties.		Union Cong. of Ch's.	
Boothbay Harbor, Cong. ch. and so.	18 00	Waterford, 1st Cong. ch.	3 00
Oxford county.		Waldo county.	
Andover, Josiah Bailey,	4 00	Belfast, 1st Cong. ch. and so.	36 84
Norway, 2d Cong. ch.	4 00—8 00	Washington county.	
Penobscot county.		Eastport, Central Ch., 6; Thank-offering, G. A. P., 10,	16 00
Hampden, Cong. ch. and so.	6 88	York county.	
		So. Berwick, Cong. ch. and so.	10 00
			769 52
		NEW HAMPSHIRE.	
		Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
		Walpole, 1st Cong. ch.	12 25

Grafton county.	
Hanover, Cong. ch. at Dartmouth College,	10 00
Littleton, Cong. ch., John Farr,	5 00—15 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, L. F. B.	150 00
Greenville, Cong. ch. and so.	18 00
New Ipswich, Cong. ch. and so.	4 85—172 85
Merrimack county Aux. Society.	
Concord, 1st Cong. ch., to const.	
C. M. MURDOCK, H. M.	100 00
Dunbarton, Lizzie F. Burnham,	2 00
Penacook, Cong. ch. and so.	14 17—116 17
Rockingham county.	
Kingston, 1st Cong. ch. and so.	10 00
Raymond, Cong. ch. and so.	15 27—25 27
Strafford county.	
Conway, 2d Cong. ch. and so.	13 50
Durham, Cong. ch. and so.	15 75—20 25
	370 79

Legacies.—Portsmouth, Arnold B. Hutchinson, by J. H. Hutchinson,

25 00

395 79

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, Mrs. W. Ingram, for Tabor,	1 00
Chittenden county.	
Burlington, College-st. Sab. sch., for Mr. Wheeler,	50 00
Williston, Cong. ch. and so.	4 52—54 52
Franklin co. Aux. Society. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	35 00
Swanton, Mrs. and Miss Stone,	3 00—38 00
Orange county.	
Bradford, 1st Cong. ch.	38 68
Chelsea, Cong. ch. and so.	5 31
W. Randolph, Cong. ch., 1; Cong. Sab. sch., for Rev. A. Fuller, 30,	31 00—74 99
Orleans county.	
Newport, Cong. ch. and so.	18 50
Rutland county.	
Benson, Cong. ch. and so.	33 80
Brandon, Cong. ch. and so.	10 70
Poultney, A friend,	2 00
Rutland, Cong. ch. and so.	91 00
Wallingford, Cong. ch. and so.	37 00—174 50
Washington county Auxiliary Society. G. W. Scott, Tr.	
Waitsfield, Cong. ch. and so.	10 47
Windham county.	
Bellows Falls, Cong. ch., to const.	
C. H. SAWYER, H. M.	167 42
Brattleboro', H.	5 00
West Brattleboro', Cong. ch. and so.	16 06—188 48
Windsor county.	
Chester, Cong. ch. and so.	19 00
Springfield, Cong. ch., 142.35; A. Woolson, 350,	492 35
Woodstock, A friend, for Mrs. Newell's work,	1 00—512 35
	1,072 81

MASSACHUSETTS.

Barnstable county.	
Hyannis, Cong. ch. and so.	5 12
Orleans, Cong. ch., m. c.	4 01—9 13
Berkshire county.	
Alford, Rev. J. Jay Dana,	25 00
Hinsdale, Cong. ch. and so.	7 60
Williamstown, 1st Cong. ch.	52 05—84 65
Bristol county.	
Fall River, Central Cong. ch.	95 87
Taunton, Union Ch.	47 74—143 61
Brookfield Association.	
Brimfield, Cong. ch. and so.	5 12
Hardwick, Calv. Cong. ch.	4 36
No. Brookfield, 1st Cong. ch. (of which 25.07 for Cent. Turkey),	88 69—98 17
Essex county.	
Andover, Free Christian ch., 35.34; Rev. Frederick W. Greene, 30; A friend, 20,	85 34

Essex county, North.	
Bradford, Mrs. Caroline G. Ordway, to const. WARREN ORDWAY, H. M.	100 00
Georgetown, 1st Cong. ch.	25 03
Newburyport, Whitefield Cong. ch.	143 07—269 00
Essex county, South.	
Boxford, 1st Cong. ch. and so.	37 98
Danvers, A friend, to const. Miss S. AGNES PUTNAM, H. M.	100 00
Lynn, Chestnut-st. ch., for Mr. Fowle's field,	11 50
Rockport, 1st Cong. ch.	23 51
Swampscot, Cong. ch., special,	10 00
Wenham, Cong. ch.	6 00—184 99
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
E. Charlemont, Mrs. A. P. Leavitt, to const. Miss N. MAY HAWKES, Mrs. C. H. LEAVITT, and Miss SADIE MAXWELL, H. M.	428 75
Northfield, Cong. ch. and so.	40 00—468 75
Hampden co. Aux. Society. Charles Marsh, Tr.	
Indian Orchard, Cong. ch. and so.	6 46
Monson, Cong. ch. and so., 30.82; A friend, 100,	130 82
So. Hadley Falls, Cong. ch. and so.	13 13
Springfield, Olivet ch., 44.08; S. M. Coe, 10,	54 08
Westfield, Mrs. J. A. B. Greenough, for Chapin home, Ahmednagar,	20 00—224 49
Hampshire co. Aux. Society.	
Enfield, Cong. ch. and so.	50 00
Hadley, 1st Cong. ch. and so.	39 49
No. Amherst, No. Cong. ch.	50 00
So. Amherst, So. Cong. ch.	7 50
Westhampton, Cong. ch. and so.	20 50—167 49
Middlesex county.	
Bedford, Cong. ch. and so.	5 00
Cambridgeport, Pilgrim Ch. (of wh. m. c., 6.65), 87.71; Stearns Chapel, 11.13; Wood Memorial ch., 2.25,	101 09
E. Somerville, 1st Cong. ch. and so.	231 21
Lexington, Hancock ch., 20; C. H., extra, 15,	35 00
Linden, S. A. D.	100 00
Lowell, High-st. ch.	81 98
Malden, 1st Cong. ch. and so.	88 00
Newton, Eliot ch. and so.	125 00
Reading, Cong. ch. and so.	10 00
So. Framingham, South Cong. ch.	403 04
Waltham, A friend,	5 00
Wayland, Cong. ch. and so.	10 00
West Medford, Cong. ch. and so.	21 76
West Somerville, Cong. ch. and so.	3 89—1,220 97
Middlesex Union.	
Harvard, Rev. C. C. Tracy,	20 00
Westford, Cong. ch. and so.	22 25—42 25
Norfolk county.	
Brookline, Harvard ch. and so., 216.23; A friend, 10,	226 23
Dedham, 1st Cong. ch., semi-an. collection,	168 87
Dedham, 1st Cong. ch., m. c.	11 20
Holbrook, Winthrop ch.	39 76
Hyde Park, 1st Cong. ch. and so.	36 14
Quincy, Cong. ch. and so.	12 50
So. Braintree, Cong. ch. and so.	15 00
So. Weymouth, Josiah Reed, for work of Sumanias, Bombay,	75 00—584 50
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	1 75
Plymouth county.	
Hanson, Cong. ch. and so.	9 18
No. Middleboro', A friend,	25 00—34 18
Suffolk county.	
Boston, Walnut-ave. ch., 528.50; Shawmut ch., 206; Eliot ch. (Roxbury), 173; Union ch., John Eaton, 25; Phillips ch., 10; William A. Russell, 250; Hollis Moore Memo. Trust, by Rev. E. K. Alden, Res. Legatee, for books for missionaries, 220.60; A lady, 200; Mrs. Jennie Sherwood (Jam. Plain), for Mr. Pettee's work, 50; Rev. Luther Farnham, 10; A friend, 5; X. Y., 5; X., A friend, 1,	1,774 10

Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	50 00
Worcester, Union ch., 151.70; Central ch., 85; Piedmont ch., 50; Park ch., 13.05,	299 75—349 75
	5,743 12
<i>Legacies.</i> —Lunenburg, John S. Wilson, by Lettie Wilson, Ex'r,	100 00
Taunton, Betsey Perkins, interest,	4 04—104 04
	5,847 16

RHODE ISLAND.

Bristol, Mrs. M. D. W. Rogers,	100 00
Providence, Pilgrim ch., 150; North ch., 57; Plymouth ch., 19; Thank-offering, 10,	236 00
Slatersville, Cong. ch. and so.	54 04—390 04

CONNECTICUT.

Fairfield county.	
Bridgeport, West End ch., 13.97; Missionary Rally, 1st ch., 21.82, No. Greenwich, Cong. ch. and so.	35 79
Hartford county. W. W. Jacobs, Tr.	14 15—49 94
Broad Brook, Cong. ch. and so.	25 40
Farmington, 1st Cong. ch., with other dona., to const. JOHN A. HAWLEY, H. M.	50 00
Hartford, Windsor-ave. Cong. ch.	25 00
New Britain, K. A. Stanley, for use of Mr. Wheeler,	25 00
Newington, Cong. ch. and so.	16 74
West Hartland, Cong. ch. and so.	10 00—152 14
Litchfield co. G. M. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	15 00
Kent, Cong. ch. and so.	13 24
Lakeville, A friend, to const. Rev. J. C. GODDARD, H. M., 50; Mrs. S. S. Robbins, 4,	54 00
Salisbury, Cong. ch. and so.	35 40
Terryville, Cong. ch. and so.	31 00
Thomaston, Cong. ch. and so.	11 10
Warren, Cong. ch. and so.	16 50
Winchester, Cong. ch. and so.	3 00
Woodbury, No. Cong. ch.	20 31—199 55
New Haven co. F. T. Jarman, Agent.	
Milford, Plymouth ch.	30 35
New Haven, Howard-ave. ch.	18 07
Prospect, Cong. ch. and so.	12 00
Waterbury, 1st Cong. ch.	38 00
Woodbridge, Cong. ch. and so.	39 25—146 67
New London co. L. A. Hyde and H. C. Learned, Trs.	
Franklin, Cong. ch. and so.	3 25
Hanover, Cong. ch. and so.	20 00
New London, 1st Ch. of Christ, m. c.	15 20—38 45
Windham county.	
Hampden, Cong. ch. and so.	44 75
	631 50
<i>Legacies.</i> —Canton, Mrs. Margaret McN. Spencer, by S. N. Coddington, Trustee,	2,147 22
Harwinton, Mrs. Sarah B. Hayes, interest, by Dr. V. Buell,	8 60
New Britain, Lorain Hundale, by Chas. F. Corbin, Adm'r,	210 07
Pomfret, Mrs. Mary P. Sabin, by E. P. Hayward Co., Ex'r,	200 00—2,566 49
	3,197 99

NEW YORK.

Antwerp, 1st Cong. ch. and so.	26 77
Binghamton, —,	5 00
Brooklyn, Puritan Cong. ch., 130; Ch. of the Pilgrims, F. Cobb, 20; do. D. Johnson, 25,	175 01
Canandaigua, A friend,	50 00
Catskill, John Doane, 10; J. C. Doane, 5,	15 00
Clifton Springs, Mrs. Charles Hulbert,	25 00
Ellbridge, Cong. ch. and so.	5 00
Ellington, Cong. ch. and so.	6 38
Homer, Rev. W. A. Robinson, for use of Mrs. Montgomery, Adana,	32 00

New York, Broadway Tabernacle, J. T. Leavitt, 50; Calvary Presb. ch., Mrs. Buell, 20; M. W. Lyon, 50; C. M. Mather, 25; S. D. G., 25; Mrs. Caroline L. Smith, 15,	185 00
Northville, 43.60 ack'd from Nashville in April <i>Herald</i> , should have been from Northville.	
Patchogue, John S. Havens,	10 00
Setauket, Mrs. Richard Hale,	5 00
Utica, Plymouth Cong. ch.	9 22—549 97
<i>Legacies.</i> —Lennox, Mrs. Aurelia Palmer, by B. F. Chapman, Ex'r,	133 33
New York, Alfred S. Barnes, by A. C. and H. B. Barnes, Ex'rs,	4,750 00—4,883 33
	5,433 30

PENNSYLVANIA.

Carbondale, Rev. D. L. Davis,	3 00
Mahanoy City, Welsh Cong. ch.	10 50
Montrose, Edwin Lathrop,	5 00
Philadelphia, Central Cong. ch., to const. C. R. LINDSAY, G. M. RANDLE, Miss M. B. HERITAGE, and Mrs. S. M. GIESE, H. M., 415.42; Tabernacle Presb. ch., 25,	440 42
Pittston, 1st Cong. ch.	2 00—460 92

NEW JERSEY.

Chester, Cong. ch.	12 09
Iona, B. J. H. Leonard,	1 55
Orange, Orphans' Home, for Mrs. Tracy's work, Marsovan,	4 10—17 74

MISSISSIPPI.

Pass Christian, Rev. A. A. Stevens,	1 00
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FLORIDA.

Jacksonville, Union Cong. ch.	34 32
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OHIO.

Bryan, S. E. Blakeslee,	11 00
Centre Belpre, Cong. ch.	3 00
Cleveland, Franklin-ave. ch. and Sab. sch., 20.24; Fanny W. Low, 10,	30 24
Chagrin Falls, A friend,	1 00
Coolville, Cong. ch., 10; Mrs. M. B. Bartlett, to const. Rev. EDWIN BOOTH, H. M., 50,	60 00
Cortland, Cong. ch.	5 75
Delaware, Rev. John H. Jones, to const. L. D. McCABE, D.D., and Rev. B. HARRIS, H. M.	150 00
Hudson, Cong. ch., 10; William C. Webster, 10,	20 00
Oberlin, V. M. C. A., Oberlin College, towards support of Rev. C. A. Clark,	200 00
Salem, David A. Allen, with other dona., to const. Rev. G. S. LEE, H. M.	25 00
Steubenville, 1st Cong. ch.	5 00
Wakeman, Cong. ch.	14 14
—, A friend, to const. Rev. W. H. POUND, H. M.	50 00—575 13
<i>Legacies.</i> —Paddy's Run, Mrs. Mary A. Butler, by Abner Francis, Ex'r,	500 00
	1,075 13

ILLINOIS.

Cambridge, A friend,	1 00
Chicago, 1st Cong. ch., 88.44; New Eng. Cong. ch., 86.11; South Cong. ch., 40; U. P. Cong. ch., m. c., 10.03; 1st Scand. Cong. ch., 2.67,	227 25
Earlville, J. A. D.	25 00
Evanston, Cong. ch., add'l,	40 00
Farmington, Mrs. T. Tarleton, 5; Geo. W. Little, 15,	20 00
Galesburg, 1st Ch. of Christ,	68 36
Griggsville, Cong. ch.	28 95
Lee Centre, H. L. Marsh,	5 00
Lockport, 1st Cong. ch.	10 00
Mendon, Cong. ch.	30 12

Odell, Mrs. H. E. Dunn,	10 00
Providence, Cong. ch.	6 50
Rockford, 1st Cong. ch.	112 00
Roseville, Mr. and Mrs. L. C. Axtell,	140 00
Sandwich, Cong. ch.	39 30
Toulon, 1st Cong. ch.	27 14
Wilmette, Cong. ch.	37 75—828 44

MISSOURI.

Mine La Motte, Cong. ch.	5 00
Peirce City, Cong. ch.	37 50—42 50

MICHIGAN.

Alpena, Cong. ch.	20 00
Covert, Cong. ch.	14 25
Grand Haven, 1st Cong. ch.	8 22
Inlay City, 1st Cong. ch.	5 50
Kalamazoo, Y. P. S. C. E., for cate-	
chist in Madura,	11 00
Lamont, Cong. ch.	1 40
Webster, 1st Cong. ch.	13 50
—, —, —,	5 00—78 87

WISCONSIN.

Black Earth, Cong. ch.	5 00
Burlington, Cong. ch.	15 50
Columbus, Olivet Cong. ch.	23 75
Elkhorn, Miss M. A. Hand,	1 00
Hayward, Cong. ch.	23 55
Kinnickinnic, Cong. ch.	4 14
La Crosse, A friend,	35 00
Lake Geneva, Mrs. George Allen,	5 00
Milwaukee, Grand-ave. ch.	7 49
Neenah, A. Frederickson,	10 00
Windsor, Cong. ch.	35 00—165 43

IOWA.

Bear Grove, Cong. ch.	7 00
Chester, 1st Cong. ch.	12 01
Danville, Lee W. Mix,	5 00
Ellsworth, Cong. ch.	4 63
Franklin, La. of Cong. ch., for Mr.	
Crawford,	5 00
Gilman, Rev. and Mrs. A. S. Houston,	
for chapel, Hermosillo,	20 00
Grinnell, Cong. ch.	12 09
Ottumwa, 1st Cong. ch.	55 60
Tipton, Mrs. M. D. Clapp,	4 00
Winthrop, 1st Cong. ch.	24 78—150 11
Legacies.—Des Moines, Mrs. Harriet	
L. Rollins, add'l from sale of land,	182 24

MINNESOTA.

Glenwood, Cong. ch.	2 33
Minneapolis, Vine Cong. ch., 7; Silver	
Lake ch., 5, 93; In Memoriam, 50,	62 93
New Richland, Cong. ch.	5 45
Ortonville, 1st Cong. ch.	4 86
Owatonna, 1st Cong. ch.	17 21
Rochester, Cong. ch.	37 24
Rushford, Cong. ch.	7 58
St. Paul, Plymouth Cong. ch.	34 77
Worthington, Union Cong. ch.	6 28—178 65

KANSAS.

Council Grove, Cong. ch., m. c.	2 00
Kiowa, Rev. J. C. Halliday,	7 50
Kirwin, 1st Cong. ch.	6 40
Lawrence, Plymouth Cong. ch.	36 57—52 47

NEBRASKA.

Beatrice, 1st Cong. ch.	12 37
Culbertson, Mrs. E. F. Giles, for	
chapel in Gemereck,	10 00
Eagle, Cong. ch.	4 00
Greenwood, Cong. ch.	15 90—42 27
Legacies.—Tecumseh, Miss Mary	
McCutchen, by Charles Leach, Ex'r,	500 00
	542 27

CALIFORNIA.

Escondido, Cong. ch.	5 35
Oakland, 1st Cong. ch.	169 30—174 65

OREGON.

Forest Grove, Cong. ch.	15 00
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DAKOTA TERRITORY.

Chamberlain, Cong. ch.	10 00
Elrod, Cong. ch.	1 04
Gardner, Rose Valley ch.	5 00
Harwood, Cong. ch.	1 12
Henry, Cong. ch.	7 00
Ipswich, Cong. ch.	5 13
Oahe, Cong. ch.	2 50
Sykeston, Cong. ch.	6 00
Yankton, Students of Yankton College,	
for water-supply at Harpoot,	6 76—44 55

TERRITORY OF NEW MEXICO.

Albuquerque, Cong. ch.	16 00
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DOMINION OF CANADA.

Province of Quebec.	
Montreal, Calvary ch. Bible class,	25 00
Legacies.—Montreal, Mrs. A. G.	
Dickinson, to const. Mrs. ELLA F.	
M. WILLIAMS, H. M.	100 00—123 00
	123 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Kambini, Rev. and Mrs. B. F.	
Ousley,	10 00
China, Peking, Church, for support of	
native preachers,	47 46
England, Guernsey, Esplanade, J.	
Whitehead,	4 87
India, Madina, Battalagundu,	10 45
Turkey, Adana, Hogop Donnebeytan,	
4,88; Broosa, Rev. L. S. Crawford,	
for bedsteads for the school at Broosa,	
155; Harpoot, Friends, 4,40; Sivas,	
Native brethren, for Africa, 13,20;	
for China, 8,36,	185 84
Italy, Florence, A friend,	50 00—308 62

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For Dr. Davis' work, Japan,	29 92
For Kyo Oka's tuition, Japan,	50 00—5,099 92

MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Y. P. S. C. E., 14,34; Rain-	
bow Band, 10,66; for Euphrates College,	
Eastport, Central ch. Sab. sch., 5,	30 00
MASSACHUSETTS.—Boston, Brighton Sab.	
sch., for work of Rev. G. T. Washburn, 15;	
Buckland, W. B. Aux., for two scholars in	
Mr. Gates' school, Sholapur, 24; Grove-	
land, Y. P. S. C. E., 1; Hadley, Cong. Sab.	
sch., 11,06; Lakeville, Precinct Sab. sch.,	
7,29; Lowell, Jun. dept., 1st Cong. Sab.	
sch., for work of Rev. C. H. Wheeler, 9,05;	
Medway, Y. P. S. C. E. of Village ch., for	
pupil in High school, Erzworm, 10; Saxon-	
ville, Y. P. S. C. E., 5; South Amherst, Y.	
P. S. C. E., 15; Springfield, Olivet Sab.	
sch., 30; Worcester, Pilgrim Cong. Sab.	
sch., 6,25;	133 65
RHODE ISLAND.—Central Falls, Y. P. S. C.	
E., of which 20, for pupil in Ponape Train-	
ing School,	25 00
CONNECTICUT.—Hampton, Y. P. S. C. E.,	
5,25; Lyme, Y. P. S. C. E. of 1st Cong. ch.,	

6; Infant class of do., 6, for China; Plainfield, Y. P. S. C. E., 5;
 NEW YORK.—Berkshire, Cong. Sab. sch., for pupil in Marsovan,
 NEW JERSEY.—Plainfield, 1st Presb. Sab. sch., for two pupils in Marsovan Seminary,
 OHIO.—Conneaut, Cong. Sab. sch.
 ILLINOIS.—Chicago, Y. P. M. so. U. P. ch.,
 IOWA.—Sheldon, Cong. Sab. sch.
 MICHIGAN.—Detroit, 1st Cong. Sab. sch. 36.75; Lamont, Cong. Sab. sch., 1,
 WISCONSIN.—Hayward, Cong. Sab. sch., 5.18;
 Lacrosse, A friend, for scholar at Melur, 15;
 Windsor, Cong. Sab. sch., 5,

MINNESOTA.—Minneapolis, Silver Lake Sab. sch. 8 07
 KANSAS.—Topeka, Cheerful workers in 1st Cong. ch., 15; Wakefield, sale of Missionary pig for education of Ruth Todd, Madura, 9.25, 24 25
 CALIFORNIA.—San Francisco, Morning Star Band in Plymouth ch., for girl at Mrs. Perkins' school, 15 00
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 ILLINOIS.—Lombard, Cong. Sab. sch. 7 00
 MICHIGAN.—Vernon, Cong. Sab. sch. 4 10
 IOWA.—New Providence, H. P. Cutler, 5 00
 WISCONSIN.—Genesee, Cong. Sab. sch., 3.05; Windsor, Cong. Sab. sch., 5, 8 05
 AFRICA.—Bailuadu, Cong. ch., 4.42; Bihé Lads, 2.56, 6 98

BULGARIA.—Philippopolis, Mrs. Marsh's Infant class, 2 00
 CHINA.—Pang Chuang, Three children of Dr. A. P. Peck, 60
 JAPAN.—Kyôto, Grace Learned, 10
 71 98
 Donations received in March, 26,873 03
 Legacies received in March, 8,861 10
 35,734 13

Total from September 1, 1888, to March 30, 1889: Donations, \$216,745.86.
 Legacies, \$39,683.14=\$256,429.00.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

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 CONNECTICUT.
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NEW YORK.
 Amsterdam, David Cady, 5; Lawrenceville, Lucius Hubbard, 5, 10 00
 OHIO.
 North Amherst, Mission Sab. sch. 1 00
 ILLINOIS.
 Bunker Hill, G. Drew, 1; Lee Centre, H. L. Marsh, 2, 3 00
 MISSISSIPPI.
 Pass Christian, A. A. Stevens, 2 00
 IOWA.
 LeGrand, Miss L. M. Craig, 5; Newton, G. Zullinger, 3, 8 00
 69 00
 Previously received, 39,008 41
 39,077 41

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 CONNECTICUT.
 New Haven, M. E. Baldwin, 10; Miss H. Starr, 5, 15 00

PENNSYLVANIA.
 Jeffersonville, Francis Whiting, 10 00
 IOWA.
 Danville, L. W. Mix, 5 00
 CALIFORNIA.
 San Francisco, Johnnie M. Rebstock, 5 00
 67 00
 Previously received, 201 22
 268 22

FOR YOUNG PEOPLE.

CONFUCIUS AND HIS SON OF THE SEVENTIETH GENERATION.



LANTERN-BEARER.

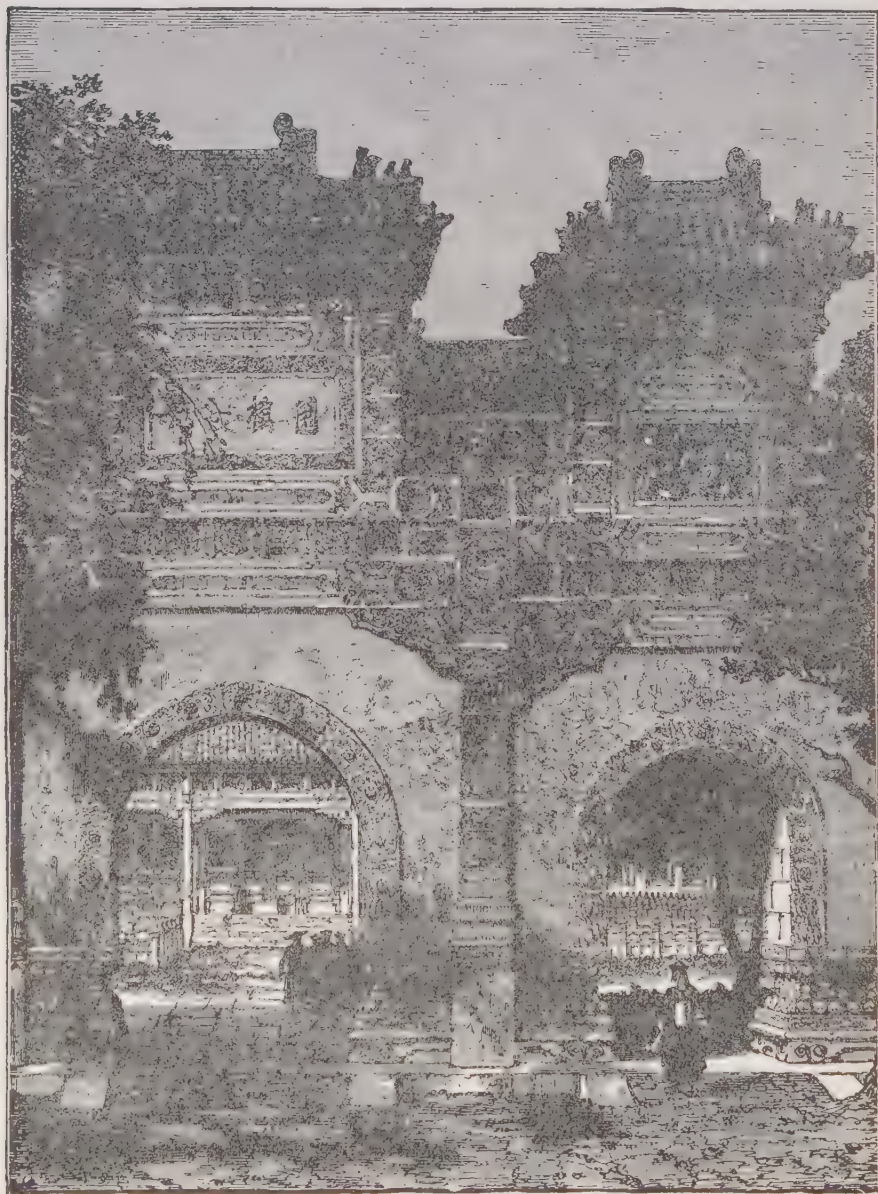
It was in 1644, while our fathers were laying the foundations of a Christian State in New England, that the Manchu emperors took the throne of China. But it was in the time of Ezra, the Hebrew reformer who rebuilt Jerusalem, 551 years B.C., that Confucius, the Chinese sage, was born in Yenchou, in the southern part of the province of Shantung. His father, who was a district magistrate, died when Confucius was three years old, and it was his mother who trained him up. Even in youth he was remarkable for his gravity and his knowledge of ancient learning, so that when he was

twenty years old, a year after his marriage, he was intrusted with a revenue office, and afterwards was made supervisor of fields and herds.

When Confucius was twenty-three, his mother died, and according to ancient custom he immediately dropped all active employments to mourn for her three years. Meanwhile he devoted himself to study; the only "study," however, was then as now the examination of the ancient writings. At the age of thirty Confucius was already in repute as a teacher. His king sent him to the imperial court, and on his return his scholars increased in numbers, and his fame was spread abroad. Public opinion began to be influenced by his example, and disciples flocked to him from all parts of the land. Amid the disorder and misery of his province, produced by the struggles of three rival families to gain supremacy, Confucius remained neutral. When the civil strife ended in the flight of the rebels, he was made magistrate of the town of Chung-tu and "minister of crime." He was now fifty years old, and he carried on the affairs of state with such wisdom and success that other provinces began to dread the growing power of Ting, his sovereign. In order to lessen it, a neighboring king seduced Ting from the paths of sobriety and morality by tempting gifts. This scheme was so successful that the young monarch ended by driving Confucius from his councils into private life. He left home and traveled from place to place, with as many disciples as chose to follow. Sometimes he was applauded, sometimes persecuted. At the age of sixty-eight he returned and gave his time to completing his edition of the classics, still teaching his now large band of scholars, until his

death at the age of seventy-three, in the year 478 B.C. A few days before he died he walked feebly about his house, sighing, —

“The great mountain is broken!
The strong beam is thrown down!
The wise man withers like a plant!”



TEMPLE OF CONFUCIUS.

He left a single descendant, his grandson, Tze-sze, through whom the succession has been transmitted to the present day. Confucius stands before his country-

men as a sage and a demigod, and his posterity, whatever their character, receive all honor. None of the hereditary dignities existing previous to the Manchu conquest were recognized, except those attached to his family. A letter from our missionary, Mr. Ament, of North China, dated December 8, 1888, gives the following account of the reverence paid to an unworthy representative of the far-descended house of Confucius.

"While in Cho-Chou" writes Mr. Ament, "we were favored with a good view of the lineal descendant of Confucius in the seventieth generation. He is a young man about twenty years of age, and has just been to Peking to celebrate his marriage. As he is the first subject in the empire, outranking all princes and nobles except those of royal blood, he travels with great display, wholly of course at imperial expense. He, his mother, and his bride were carried in blue sedan-chairs with eight bearers, each preceded by a company of soldiers and an officer who carried the emperor's passport strapped carefully on his back, so arranged that the royal yellow silk document was visible to all. An immense train of horses and carts followed in the rear.

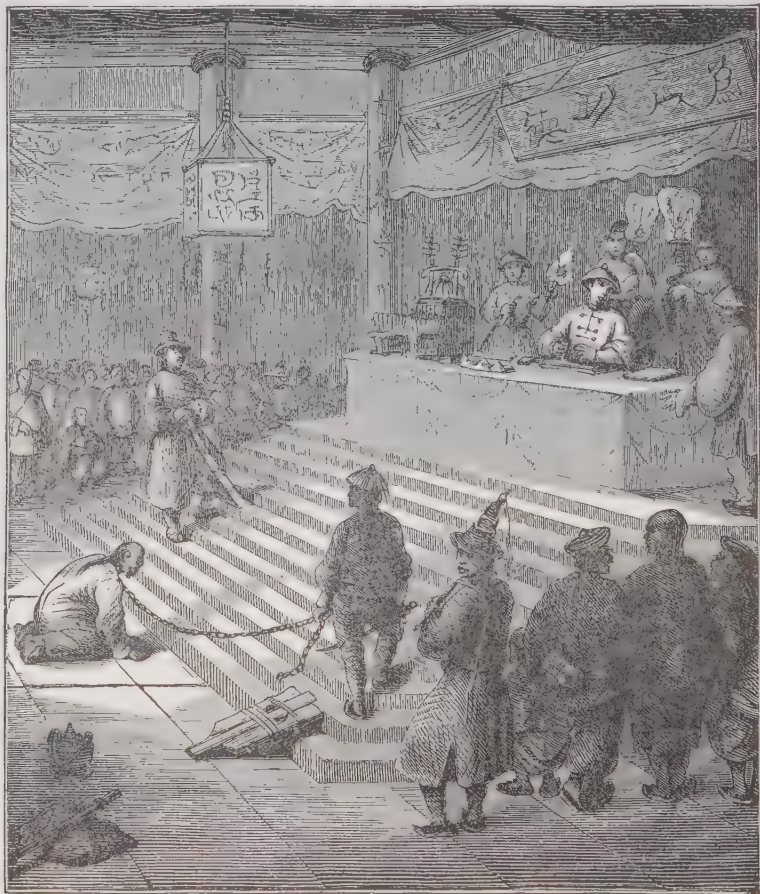
"Nothing could exceed the perfect respect and reverence with which this holy man with the blood of the great Confucius, 'the Perfect One,' flowing in his veins is regarded by all classes of the people. Though the streets were lined with people, hardly a word was spoken or a motion made as the procession went past. This boy has a nation at his feet. Notwithstanding his ancestry and the high honors paid him, the boy is a degraded opium-smoker, and his kindred, I am told, are in a state of great moral decay. But as an advertisement of Confucianism he is a great success. Princes struggle for a glance at him or a word with him, and all classes count it an honor to have him pass through their borders. It would take hardier and more substantial virtue than Confucianism can create to endure the weakening influence of seventy generations of mental and physical inactivity."

The leading features of the teaching of Confucius are subordination to superiors and fair dealing with our fellowmen. Entering into even trifling details, he inculcates the duties owed by children to their parents, wives to their husbands, subjects to their prince, etc.

"His Four Books and Five Classics," says Mr. S. Wells Williams, "would not, so far as regards their intrinsic character in comparison with other productions, be considered anything more than curiosities in literature for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds. The explanation of this influence is to be found in their use as textbooks in the schools and competitive examinations." They are free from allusions to whatever debases and vitiates the heart, and this is a redeeming quality not to be undervalued. The furniture of a Chinese schoolroom consists merely of a desk and stool for each pupil, a raised seat for the master, and a tablet or inscription on the wall dedicated to Confucius and the god of letters. The sage is styled the "teacher and pattern of all ages," and incense is constantly burned in honor of them both.

Confucius makes no reference to any accountability to an unseen power. His own high rule of conduct has therefore failed to make his followers holy, or

to raise them in the scale of being. As an example of what is now done in China, where Confucianism has had sway for more than 2,400 years, we quote again from Mr. Ament's letter. He had just visited a Chinese prisoner. "We saw the iron chain hanging about his neck and observed his generally pitiable condition. He was dressed in the thinnest garments, suitable for warm weather only, and had eaten nothing for two days. His friends succeeded in seeing him after he had been imprisoned four days, and reported that he had received no



A CHINESE COURT OF JUSTICE.

food or water in all that time, and his tongue was so swollen that he could hardly speak. Dante's *Inferno* is a feeble representation of the horrors of a Chinese prison, reeking with filth, the victims chained in the most uncomfortable attitudes, and not fed or watered unless their friends come forward with a very liberal sum of money, which in most cases they are utterly unable to do. Only in the last extremity, when life is almost extinct, are the prisoners given food or water enough to keep body and soul together."

Confucianism is known by its fruits.

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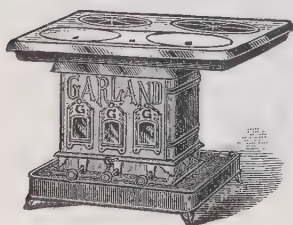
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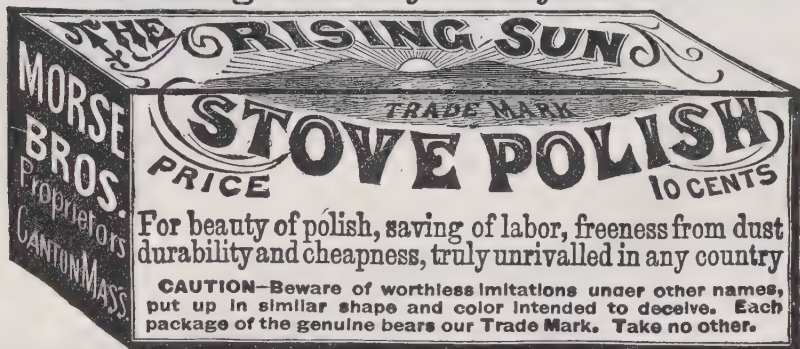
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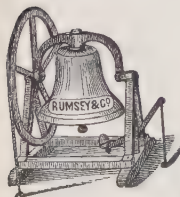
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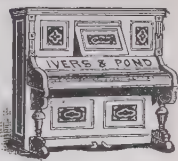
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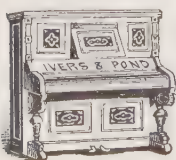
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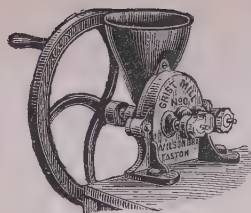
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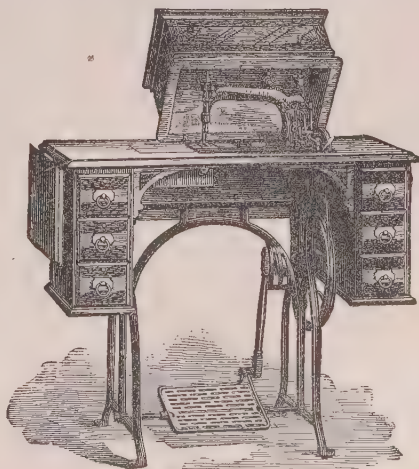
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Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

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THE
MISSIONARY HERALD.

VOL. LXXXV. — JUNE, 1889. — No. VI.

THE receipts for the first eight months of the financial year from donations are about \$12,500 less than those of the preceding year for the corresponding period. From legacies they are less by over \$50,000. During the last third of the year therefore, these coming summer months, there is a call for the most generous contributions from churches and individual donors, especially as the work abroad is expanding beyond precedent, and as the offers for missionary service continue to increase. Let the friends of missions pray for the consecrated *gifts* to be brought into the treasury, as they pray for consecrated men and women.

WE referred last month to an appeal of the London Missionary Society in view of the crisis which was upon it. The *Chronicle* for April reports that already it looks as if the dawn of a better day were near. Earnest protests are coming against any retreat from fields occupied, and contributions amounting to over forty thousand dollars have been received to cover the deficiency of the present year, while over seven thousand dollars had been pledged as additional subscriptions to apply to the year 1890. The Society calls for an increase of these subscriptions so that it can depend upon an increase in its annual income of from fifty to seventy-five thousand dollars.

THE attempt to repair the Girls' Seminary building at Aintab, which was partially destroyed by fire last December, has been met by the prompt and decided interference of the Turkish government. It is believed that the opposition in this case does not arise from the local authorities, but is rather the result of the growing dislike of the general government towards Christian schools. When objection was made by the governor to granting a permit to build, on the ground that the school had no firman, it was pointed out that other foreign schools in the city were on the same basis. The governor replied: "These too will be attended to;" and in fact in a few days a formal requisition was served on the French Consul to close the French Catholic schools. The consul has, however, taken a very decided stand in the case, and has sent the governor a flat refusal to comply in his requirement. This will perhaps bring matters to a crisis, and it is believed that when all the foreign influence is united in defence of the schools hitherto allowed, the government will be constrained to modify its opposition so far as to allow substantially the old order of things to continue. The fact is, these foreign schools are so deeply rooted in the country that it will be a difficult thing to pluck them up.

"ONE of the grandest days I ever spent," is what a missionary at Kyōto says of Sunday, March 24, when one hundred and three students connected with the Doshisha Institution, ninety-eight young men and five young women, received Christian baptism and were welcomed to church fellowship. There were other applicants, especially from the Girls' School, who for various reasons were advised to wait until the next communion. The Doshisha, aside from the Girls' School connected with it, numbers 772 students. It will be remembered that last year 141 from this institution made public confession of Christ. These conversions of those connected with the Doshisha show that it is one of the most efficient evangelical agencies that could be employed.

It is with great pleasure that we are able to announce that a Christian gentleman of New England, who desires that his name should be unknown, has been so impressed by the value of the work done by the Doshisha Institution at Kyōto, and by the call which Mr. Neesima has made for its enlargement as a university, that he has contributed the noble sum of one hundred thousand dollars, of which seventy-five thousand dollars are to be for an endowment, and twenty-five thousand dollars for the erection and furnishing of a science hall. While this munificent gift will greatly aid in the development of the institution, it will not in any degree relieve the American Board as to its appropriations for the Doshisha as it now stands. There is still need of the fifty thousand dollars which has frequently been asked for as an endowment for the present collegiate and theological departments of the institution, upon which our hopes for the raising up of a native evangelical agency must chiefly depend. This gift of one hundred thousand dollars, together with the seventy thousand dollars (Mexican) already subscribed by prominent Japanese officials and merchants, will give the university an assured position, and will greatly cheer both missionaries and native Christians throughout the empire.

THE degree of enlightenment which some Chinese officials have reached may be learned from the fact that one of the Censors has presented a memorial to the emperor against granting permission for the building of railways, basing his argument on the assertion that railways in Europe have been found to be so dangerous that they are being taken up, and that the reason why foreigners wish to build railways in China is to find a market for their old rails.

How many testimonials might be gathered from the men of all generations, showing that the blessing of the Lord rests upon those who as stewards of God's bounty use their property in the service of their Lord and Master! We have just received a letter in response to a report sent to a gentleman as to the way in which the sum of one hundred dollars he had given was expended. In this letter he says: "I am just learning the luxury of giving to and doing for the Lord, although I have been somewhat engaged in this way for over fifty years. Somehow or other it comes easier than it did when I was younger. It may be because of the verse which stands at the opening of my diary for 1889, 'As ye have received of us how ye ought to walk and to please God, so ye would abound more and more.' Last year I had 'more and more,' and this year the word *abound* crept in before it."

THE American Board and its officials have often given expression to their gratitude to God for the organization and efficiency of the several Woman's Boards of Missions which coöperate with it in the work of carrying the gospel to the unevangelized. Experience has shown that there is a branch of this work which the women can best conduct, both in the interests of the work itself and as a stimulus to their own efforts. Whatever doubts may have existed in any minds at the inception of this enterprise ought to be altogether dispelled by the wonderful history of what has been accomplished within the past twenty years. Peter was assured that he ought to preach the gospel to the Gentiles by the vision which appeared to him at Joppa, but it is to be noticed that when he came to give account for so preaching, in contravention of the ideas which he and others had previously entertained, he dwells not altogether on the *vision*, but on the *results* which had followed his preaching to Cornelius and others. So the women who planned and have carried on their Boards of Missions may well point not merely to the visions of truth and duty which they had at the beginning, but to the practical results which have attended their labors. In the thousands of young women to whom they have given Christian training in higher schools, in the tens of thousands of homes into which their missionaries have entered with the light of the gospel, as well as in the wider interest manifested by Christian women in the home land in all that pertains to the extension of the kingdom of Christ, may be found the best evidence that God has called them to this form of service. The Christian as well as the pagan world may well give thanks over the work accomplished by our Woman's Boards.

WE have received a circular from a committee in Scotland of the "Nyasa Anti-Slavery and Defence Fund," asking for contributions toward a fund of fifty thousand dollars for the purpose of organizing a small band of experienced and well-equipped men to undertake the work of repelling the Arab slave-traders who are devastating Nyasa-land in Central Africa. These Arab slave-traders, as is well known, are committing fearful ravages in the interior of Africa, destroying villages, seizing men and women and children for the slave-markets on the coast. While the native population is peaceable and friendly, there seems to be no power to repel the incursions of these well-armed banditti, but it is believed that a small band, acting in connection with the African Lakes Company, can call to their aid native forces and speedily restore order. On this committee are James Stevenson, Esquire, the well-known engineer and philanthropist, and Professor Henry Drummond. Nearly twenty thousand dollars have already been subscribed for this purpose.

THE Christians all over Japan are exceedingly thankful for the full religious freedom granted them by the new Constitution. In connection with the promulgation of the Constitution many political prisoners were released and Mr. Pettee, of Okayama, reports that that city, and especially the church there, are full of rejoicings over the return of several leading citizens who were pardoned and restored to their former positions. Among the number was one of the deacons of the Okayama church, a lawyer of high standing and irreproachable personal character, who had been in prison for nearly a year.

WE are glad to learn that the volume by Rev. John Liggins, "The Great Value and Success of Foreign Missions," recently noticed in our pages, has already reached its third edition, and that it is soon to be issued in London. It is a remarkable collection of testimonies from the best sources in regard to missionary work, and is a storehouse from which pastors and all Christians may draw valuable material in support of missions.

RUMORS have been prevalent for some months both in this country and in Japan that negotiations were progressing for a revision of the treaty between the two nations. It is now stated by *The London Times* that the treaty was actually signed in February last. The precise terms of the treaty are not made public, but it is affirmed that it confers no right of extra-territoriality, which in previous treaties has been such an offence to the Japanese, and that free permission is given for residence, travel, trading, and the ownership of property in any part of the empire. Other points are mentioned as probably incorporated in the treaty, but they are of minor importance. It seems that the Japanese Ministry, having failed to secure revision through the united action of the seventeen Powers that signed the previous treaties, has undertaken to deal with these Powers one by one. Mexico and the United States are the only Powers that have thus far responded. We are glad to see that *The London Times* characterizes the enforcement of the privileges of extra-territoriality "as an absurdity and an anachronism." We trust it is true, as stated, that within forty-eight hours after the United States Minister in Japan telegraphed to Washington in regard to the Japanese proposals for revision, he was instructed to conclude a treaty on the lines indicated. Such prompt action in removing a just cause of grievance to a sensitive and enlightened nation must serve to strengthen the cordial relations between Japan and America. Missionaries in that empire will regard it as a great boon if they are permitted to travel and reside in any portion of the country without seeking special permission, as hitherto obliged to do.

MANY of our readers have doubtless seen in a prominent magazine the story of *Yone Santo*, by a brilliant writer, Mr. E. H. House, in which missionaries and missionary work in Japan are spoken of in most disparaging terms. The reputation of the writer was not such as to give much weight to his utterances, and yet the brilliancy of his style, and the assurance with which his criticisms were uttered have doubtless produced some effect. *The Japan Mail* for February 9th gives an extended review of the novel, which we wish could be read by all who have seen the book. It contradicts *in toto* both the specific statements and the general impression which the book makes. It should be borne in mind that *The Japan Mail* is not in agreement theologically with the missionaries, but it most heartily recognizes their abilities and the excellence of their work. It says of Mr. House: "He claims that he has thoroughly studied the subject for twenty-five years, and that he knows whereof he speaks; we affirm that for twenty-five years he has been strengthening a prejudiced opinion by partial observation, and that his light thereon is darkness, and we have had as good opportunities for judging, and for as long a time. The mass he depicts as rotten, with a rare individual fit to live; whereas, on the contrary, the bulk of the mis-

sionaries in Japan are intelligent, fairly well educated, some of them eminently so, as a whole doing indisputably good, moral, and elevating work for this people, though a rare individual may be open to a portion of Mr. House's terrific censures. The government and intelligent people of Japan recognize and appreciate the good which our author persistently ignores. The ladies' societies and schools have done more for the womanhood of Japan than any other force, and are more trusted and sought after by the Japanese authorities and people than any other elevating agency. The attitudes ascribed to representative missionary ladies in the story are simply impossible; the conversations on religious subjects have an utter woodenness that shows our author floundering out of his depths; they are absurdly untrue to life. The charges of bad food and unsanitary conditions in the schools, and consequent attacks of cholera, are false. . . . A practical refutation of the slander against these schools is that, though with the years they have rapidly increased both in size and number, they are crowded with students, and almost every town of any size in the empire seems anxious to have one established within reach of its daughters." There is much more of this trenchant criticism in the *Mail*, but this is enough to show that intelligent men in Japan, not missionaries, or identified with missions, pronounce the utterances in *Yone Santo* as the grossest kind of caricature.

AN interesting appeal has been sent to England from two honored missionaries of the London Missionary Society, now in China, Rev. Griffith John and Rev. Arnold Foster, proposing a "Self-supporting Mission" in connection with the London Society. These brethren express the opinion, as the result of long experience, that missionary salaries ought not to be reduced to the lowest possible point; that considerations of health and efficiency demand that they should have something more than the bare necessities of life. But they believe that in England there are many men and women who can and ought to go out entirely self-supported, and they invite those who have an independent income, or whose personal friends are able and willing to support them, to form a band and come to China, where an unmarried man of frugal habits can live on five hundred dollars per annum, and a married couple on a thousand dollars per annum. They would have no one join this company who is supported by a church or a local auxiliary, but only those who have private sources of income sufficient to support themselves. This band they would have affiliated with the London Society, and subject to its general direction. These two brethren are able and ready to forego their salaries, and they propose to be members of the band and they call earnestly for volunteers. We trust they will secure them. Are there not in this country, as well as in England, many persons to whom the Lord has given the means of self-support, who could spend their lives with great efficiency in working in lands not favored as are England and America with the blessings of the gospel?

THE call for the Report of the London Foreign Missionary Conference is quite remarkable. Within three months of its publication seven thousand copies were sold, and a third edition of five thousand copies has been issued. The value of these volumes is such that a still larger circulation would be secured if, as is not always the case, books had a circulation in proportion to their worth.

THE London papers report a conflict between the Ottoman government and the Armenian Patriarch at Constantinople. The Ottoman government notified the Patriarch that the study of Armenian history should not be allowed in Armenian schools, but that Ottoman history must be studied. The Patriarch replied that the relations of these two branches of study were such that one could not be taught without the other, and that it was out of his power to carry out the demand of the Porte. This attempt to suppress history has caused much irritation, and we must wait to see what the outcome will be.

WE have referred occasionally to acts of the Turkish government like the one above mentioned, which seemed to indicate a growing disposition to restrict religious liberty in Turkey, with a special distrust of Protestantism. We are, however, glad to note in *The London Times* the statement that on the occasion of marriage festivities at the palace in April, the Sultan invited the chiefs of the non-Mussulman communities to a personal audience, saying to them that "he had desired to meet them in order to renew the assurance of his wish that all classes of his faithful subjects should enjoy full liberty and protection for their respective creeds and privileges." The correspondent of the *Times* says: "The chief of the Protestant Armenians, Boyajian Effendi, received special compliments, as it was the first time of his appearing officially in His Majesty's presence, and he was honored by the decoration of the Imperial Order of the Medjidieh." We sincerely hope that this is an indication of a more liberal policy than has been anticipated by those who are most familiar with the administration of affairs in the Turkish Empire.

COLONEL EUAN SMITH, British Consul General at Zanzibar, and Mr. George Mackenzie, Commissioner of the British East African Company, have returned to England to confer with the government in regard to matters on the East Coast. It is affirmed, notwithstanding the disturbances which have occurred, and the rebellion against German authority on the coast opposite Zanzibar, that the domain of the British East African Company is in a fair condition, that the friendship of Mbruhi, one of the most powerful of the chieftains, has been secured, and that by his action in the compensating to the owners of escaped slaves, Mr. Mackenzie has thoroughly conciliated the people. The runaway slaves throughout the region near Mombasa had sought the protection of the missionaries, but to have allowed mission stations to be the resort of such runaways would have made enemies of their owners. On the other hand, to force slaves back into the possession of their old masters would have shocked the civilized world. The commissioner finally compromised the matter and satisfied the owners by the payment of over twenty thousand dollars to cover their losses.

THE English Church missionaries in Eastern Equatorial Africa have shown true Christian courage in declining to flee from their posts of service because of the disturbances along the coast. The Consul General at Zanzibar sent a peremptory request to several missionaries in the interior to abandon their stations and come to the coast. Mr. Wray at Taita, and Mr. Fitch at Chagga, and perhaps others, have declined to leave, affirming that they are in no such danger as would justify them in leaving their work.

MR. PIERSON, of Pao-ting-fu, writes of a convert who had been a notorious gambler, but was so changed in his character that the people all respected him and acknowledged that some mighty power had changed him. This man, though very much interested in the truth, had very little power to communicate his thoughts to others; his difficulty in this direction was such as to excite the mirth even of the boys, and the man himself knew his weakness. But he would not be dumb, if he could not speak fluently, and so he has the habit of carrying in his sleeve a catechism and a gospel and a hymnbook, and every now and then he will buttonhole a man, saying, "I can't tell you much of the truth, but it is real nice. Come, let us read this catechism." And so he goes about thankful that there is given unto him the grace of *reading* the gospel.

MISSIONARIES throughout the world are finding that one of the most effective ways of reaching the people for whom they labor is to seek the conversion of the children. Men and women who have grown old in paganism are not easily moved from their superstitions. The young form the most hopeful class. In a letter on this subject from Miss Stone, of Philippopolis, she speaks of the special aid she has had in the use of two volumes of Rev. E. P. Hammond, "The Conversion of Children" and "Gathered Lambs," copies of which the author has kindly given not only to Miss Stone, but to many missionaries in foreign lands. These books are proving helpful to those who are specially aiming to reach the young.

INSTANCES are continually occurring in China showing how individuals who receive the gospel at some mission station return to their distant homes to become centres of evangelical influence. Several such cases we have reported recently. Another striking instance of this sort is reported by an English Church missionary in the province of Cheh-kiang. A man named Tsong was cured of the habit of opium-smoking at a hospital in Ningpo. While sitting in the dispensary he heard the gospel and exclaimed at once, "That is just what I want!" He seems to have accepted the offer of salvation instantly, and with his whole heart and soul. This was some two years ago. When he returned to his home he began to bear witness for Christ, and his kindred and neighbors received the message. In November last the missionary was summoned to examine thirty candidates for baptism. He found a company of bright, earnest men and women, full of faith and joy in believing. Many of them had been vegetarians, and according to Buddhist doctrine had been seeking merit in that way. One of them had impoverished himself in doing various works, building bridges, buying captive animals to set them free, etc. These superstitions had been left entirely, and their sole trust seemed to be in the merits of Christ. One man who had two wives had now followed Christ's law and had separated himself from the second wife, making provision for her temporal welfare. The schoolmaster, who had been a diviner, was specially eager to bring to Christ those whom he had misled in former days. Altogether the instance is a remarkable one, and yet there are others which are similar, and they give strong ground for the hope that the Chinese, when they receive the gospel, will become earnest and successful in propagating the faith.

REV. DR. BULKLEY, editor of *The Christian Advocate*, in a recent tour through Spain visited our mission station of San Sebastian and saw the Girls' School under the care of Mr. and Mrs. Gulick. He writes in warmest terms of commendation as to what he there witnessed. "It is a pleasure to us to offer unprejudiced testimony, derived from attentive observation, unaffected by the kindness with which we were treated, of the great promise of this school and of its important relation to mission work. If the officers and patrons of the American Board could witness what we saw, they would, I am sure, find reason for a rational hope of the gradual progress of evangelical truth in Spain."

It is impossible that we should help contrasting in our thoughts the recent expedition of Mr. Stanley into Central Africa and the passage of Dr. Livingstone, and more recently of Mr. Arnot, through the Dark Continent. We do not forget that Mr. Stanley went on a peculiar errand, and that he was under an apparent necessity of moving rapidly, but the battles and losses of life which attended his movements are sorrowful things to think of, while it is pleasant to remember that the missionary explorers passed unmolested and without marking their tracks with blood, even through the most hostile tribes. It is a great question whether those regions which will henceforth associate the presence of the white man with the death of their people will not on this account be more impenetrable and be given over to deeper savagery than before. Doubtless the people ought to have allowed Mr. Stanley and his train to pass unmolested, but with their notions of right it was not to be expected that they would. We would give all due credit to Mr. Stanley as possessed of humane motives, but it is a great question whether such expeditions into Africa are justifiable.

It is with much pleasure that we record the furnishing of the "Wheeler Suite" of rooms in the "Walker Home" at Auburndale by good friends in Portland, Maine, connected with the High-street, Williston, and St. Lawrence churches, at an expense of about \$250. This is done in honor of Mrs. Wheeler, of Harpoot, while serving the good cause. It is a timely gift and a delightful expression of interest in the welfare of the missionary children who there find a home. More than this, such gifts are necessary to the maintenance of the Home. The salary of the parents in the mission field is barely adequate to meet current expenses. Only by the most rigid and sometimes harmful economy can anything be saved for children in this country. Some missionaries have private funds which they can use, but many have none, and the children of the latter must be provided for. The allowance from the mission treasury for each child, from \$120 to \$150 per year, is not adequate to pay expenses of board, and to provide clothing, books, and other incidental expenses. The difference must be made up in some way. The income of the fund, after keeping up the home building and grounds, supplies a part, and Mrs. Walker depends on the sympathy of friends for the rest. Increase the fund from \$17,000 to \$50,000, and Mrs. Walker would be relieved from a heavy burden of care and anxiety, and would be able to devote her time and strength to more direct efforts for the welfare of her precious charge. Till such increase is secured, thanks to good friends in Portland and elsewhere who come to her help.

ASCETICISM IN MISSIONS.

JUST now the critics of missions in Great Britain are commenting with much fervor upon the value and duty of an ascetic style of living on the part of missionaries both as a means of reducing the cost of missions and of reaching the heathen to whom the gospel is carried. So far as relates to the cost of missions the argument savors strongly of meanness. How can men living in the ordinary style of modern society have the face to demand of missionaries that they should in their economies cut down to the very quick for the sake of saving cost to people who are enjoying all the comforts, not to say the luxuries of life?

There are those who, having left home and native land for Christ's sake, have been also self-moved to deny themselves many things which are commonly regarded as among the necessities of life. All honor to them! Whatever view we may take as to the wisdom of such a course, we have only admiration for the devotion which prompts to these sacrifices. Men who live in this way may consistently call upon others to follow their example. But for any man, clerical or lay, who does not live in this way, to claim that missionaries, because they are *missionaries*, ought so to live for the sake of saving cost, is a cheap effrontery worthy only of ridicule. It is quite on a par with the valor indicated by the response said to have once been made to a call for service involving some danger: "Here am I. Send *him*."

Missionaries, from the nature of their calling, must undergo many privations. They must live apart from kindred, in strange lands, amid surroundings often far from congenial. These forms of self-denial are necessary. But by what right does any one ask them to undergo self-denials which are not necessary? Is it to save cost, that there may be more money for extending the work? And is the duty of saving money for the Lord's work by this form of self-denial laid upon the few missionaries and not upon the great mass of Christians all over the world? The argument for asceticism, so far as it is based on the use to be made of the Lord's money, is quite as applicable to ministers and all Christians in Europe or America as it is to missionaries. Money can be saved in this way quite as well in Chicago and London as it can be in Calcutta or Peking. It can be done with as much effect by a Christian on the banks of the Hudson, as by a missionary on the banks of the Hooghly. This, of course, does not prove that asceticism may not be required, but clearly it should not be required of missionaries only or chiefly. They are no more called to this form of self-renunciation than are those at home who support them, or who do not support them. When the cost of foreign missions is such a petty percentage of the amount spent by professed Christians upon their luxuries, the enrolled members of churches in the United States averaging less than fifty cents a year in their gifts for this work, it would seem as if no one could be found outside of an insane asylum who would suggest, as has recently been done in England, that for the sake of economy in missionary work, missionaries in India might go barefoot and live only on rice.

If we are to ask any persons to live in an ascetic way, pray let us not begin with those who have already left home and kindred for Christ's sake, and who,

amid depressing surroundings, find it difficult and sometimes impossible to maintain the health and elasticity necessary for vigorous work.

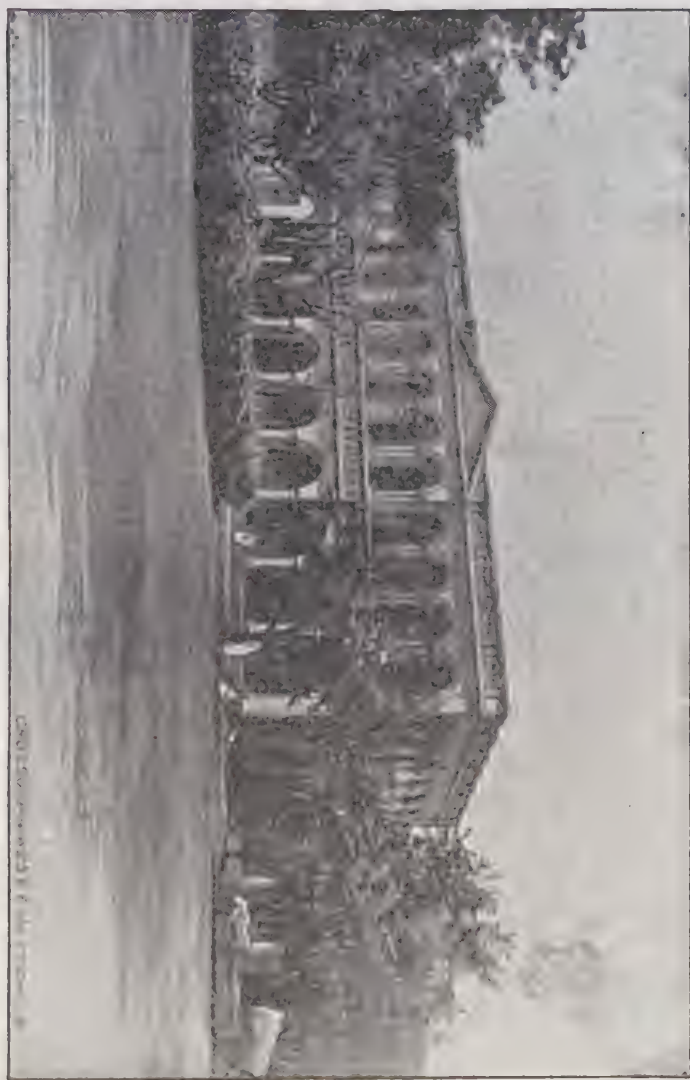
But the argument in favor of asceticism is based not merely upon the saving of cost, but upon the probable efficiency of this method in reaching the hearts of the pagans. It is a very good theory that the unevangelized will be profoundly affected by the sight of men who are subjecting themselves to hardships for their sakes. But this theory does not stand the test of facts. *The Indian Churchman*, the organ of the Oxford Mission in Calcutta, a mission which has adopted in large measure this theory of asceticism, contains a paper bringing striking testimony on this subject. Testimony from such a source cannot be questioned, and it covers the case completely. It says:—

“What are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the *present*, not the *past*, conditions of Indian society that we are concerned). Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything but converts. Father O'Neill, again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimized by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their converts many who under other circumstances would only be called inquirers. Lastly, the Oxford missionaries in Calcutta, starting under apparently most favorable circumstances, have succeeded in influencing, attracting, and propitiating, but not as yet, to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their own principles, an incentive to greater activity; the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away, but the one thing to which the supporters of such attempts cannot at present appeal is the number of conversions.”

THE PASUMALAI INSTITUTION, MADURA MISSION.

Our readers will be glad to see the accompanying picture of the remodeled and enlarged building of the Pasumalai Institution, in the Madura Mission. In 1844-45 Rev. William Tracy, who then was in charge, built a substantial bungalow which for nearly forty years answered the needs of the school, but the number of students increasing from sixty or seventy to nearly four hundred, larger accommodations were demanded. The reconstruction was begun about a year ago, and in December last the structure as it here appears was rededicated, the Collector of the district presiding and Dr. Chester, of Dindigul, making the principal address. The rebuilding was done under the care of Rev. George T.

Washburn, Principal of the Institution, and in view of the means at his disposal the results are certainly remarkable. We think that it will strike Americans as almost incredible that the total cost of the building here represented was less than \$5,000 (\$4,900), of which amount \$1,200 was expended over forty years ago in the



COLLEGE HALL, PASUMALAI, INDIA.

construction of the original bungalow. Of the \$3,700, the cost of enlargement, but \$1,600 came from the treasury of the American Board. The foundations and lower pillars are of cut granite, as is also the stairway to the second floor. The walls are of brick stuccoed, and the floors of the same material covered with concrete. The roof is of tiles. The structure is designed to meet

the needs of the climate where the thermometer in the classrooms, Mr. Washburn says, often stands at 100° F. The verandas are necessary in order to protect from the rays of the sun. On the lower story are classrooms and rooms for the Principal and teachers, while in the second story is a large hall, capable of seating five hundred, which is in daily use as a chapel and for evening study by the boarders, and for examinations.

This Pasumalai Institution is thoroughly Christian in its character, as is shown by the fact that twenty-two of its students have made profession of their faith in Christ within the past year. Some sixteen students have left the theological and normal classes within the year, of whom Mr. Washburn says: "Most of them have won my esteem and regard by their steady purpose, industry, faithfulness, and Christian character. A large part of the men employed by our native churches and communities, and by the mission in pastoral, evangelical, and school work have been trained here, besides many who have left us for service in other missions. The Institution is emphatically *the* Christian institution of learning in the Madura District. Hundreds of our Christian young men not employed by the mission have been trained in it, and many hundreds of Hindus have had the best influences of Christianity thrown around them while they have been passing through the most formative period of their lives."

In this connection the testimony of one who is not connected with our mission is of value. Rev. E. P. Rice, of the London Missionary Society, in a communication to the *Wesleyan Magazine*, says, in reference to the Pasumalai Institution: "To see the wealth of gold and silver lavished on the senseless and utterly uninspiring images [of the Madura Temple], and to watch the pilgrims from all parts of India making their obeisance before dark shrines, darkly lighted with a flickering lamp and reeking with oil, and to note the utter want of reverence is a thing to make one sad. How I wish I could make English Christians see it for themselves. It would give them much food for thought. Yet Madura has the best organized missionary work it has yet been my privilege to see—that of the American mission. They are doing a most admirable work, a work that bears close looking into."

This building is an object-lesson to the Tamil people, who recognize it as the spot from which radiate the influences of the new religion of Jesus. Multitudes who will not study within its walls will be impressed by the work it is doing. A Bible-woman met a heathen woman in a neighboring village, who said to her, "If you cannot teach me to read, at least teach me a prayer, so that I may say it every night to God, *as they do at the college.*" So may the Institution ever lead to Christian praying and living.

At a time when the work of education as conducted by some missionary societies in India is subjected to much criticism, we point with gratitude and satisfaction to the institution of the American Board at Pasumalai.

TWO SPECIAL CALLS FROM WESTERN TURKEY.

Two items from the Cesarea station were placed in the "Contingent Estimates sent by the Western Turkey Mission," but the receipts of the Board have not warranted appropriations to meet them. Yet they are so important that it has been decided to ask for the needed amounts as "specials."

I. Two thirds of the effective work in the Cesarea field has always been done by extended tours of missionaries. This year the sum appropriated for touring is less than usual, and at least three hundred dollars more is needed to keep this most fruitful branch of service up to the sternest necessities of the case. It is doubtful if this sum could anywhere else accomplish so great a result in evangelistic work.

II. Touring is almost as extensive and important in the Smyrna field as in Cesarea, and only about one fourth of what was expended for this purpose last year has been appropriated this year. Two hundred dollars more is urgently needed to enable the missionaries to push this work vigorously throughout the year.

Shall this most promising work in these two fields go undone for want of means?

CHURCH BUILDING IN THE FOREIGN FIELD.

BY SECRETARY N. G. CLARK, D.D.

At the recent great missionary conference in London, little was said of church building on missionary ground, and that little had reference chiefly to adopting, as far as possible, native styles of architecture as the most economical and the most attractive. Mr. Rood, of the Zulu Mission of the American Board, said: "We commenced first by worshiping in God's temples, under the shadow of trees. After that, the natives began to encircle these something after the shape of their own houses, and when they wished for something better — some of them becoming Christians — they went to work to try and imitate English people in their houses of worship, and with their own hands they manufactured the brick and brought the wood, and erected the building without any help from any white person, save for the doors and window-frames which they purchased." (Report, vol. ii, p. 423.)

Mr. Wigram, of the Church Missionary Society, recently returned from a wide survey of missions, said that as he wandered about in different mission fields, his heart yearned "to see something which looked as if it really belonged to the native people in the way of a church." One such he found in a rude tribe among the hills of Santhalia, a little trellis of bamboo covering a raised platform within its open space, everything so clean and nice that it was evident the poor people had done their best.

These two instances would suggest that the matter of church building should be left to the native converts, when they feel the necessity of some proper accommodation for worship. In the South Seas and among uncivilized races, the native Christians more readily provide themselves with such buildings as they are wont to erect for their public assemblies. In India may be found every variety of accommodation, from the shade of a large tree, the shadow of a high wall, the simple prayer-house with its thatched roof, erected at an expense, including labor and material, of from twenty to thirty dollars, and the more substantial structure for a large village or a group of villages at an expense of from three hundred to a thousand dollars, and lastly, the more expensive edifice in the larger

towns and cities. In the latter instances help is naturally asked by the church, composed as it usually is of members who find it no easy task to secure their daily bread.

The conditions differ greatly in different fields, but always the most strenuous efforts may well be made to throw the responsibility of church building, however humble the edifice, upon the people whom it is to serve.

There are, however, two classes of exceptions which may be regarded. 1. In opening new work in some village or town, a building is needed for school and religious exercises, as a means of getting access to the people, and of awakening interest in the gospel. The amount required in such a case may not exceed forty or fifty dollars, but may be the means of soon developing a Christian congregation and a working church. Opportunities of this kind abound in India at the present time, and a few thousand dollars a year might go far to enlarge the work in hand, in the most economical manner.

2. The second class of exceptions is that of cities where the expense for land required for a building of quite modest pretension is beyond the ability of the few native Christians, but a necessity as a centre of evangelical operations, not simply for the local church, but for the city and its environs.

The present writer, after more than twenty years of experience and observation, while urging the duty of self-support on the native churches to the fullest extent possible, is no less urgent for aid to secure suitable church edifices at such points as Guadalajara in Mexico, Tabor in Bohemia, Constantinople, Bombay, Tōkyō, and Peking. The peculiar conditions of each locality must be considered. While pressed for funds for the support of missionaries, native evangelists, and Christian schools, we cannot but hesitate at the thought of expending two, or five, or ten thousand dollars on a church building, but to do this may be the wisest economy in the end. Take two instances—Tabor in Bohemia, whose claims have recently been urged on the readers of the *Missionary Herald*; and Constantinople, where the first evangelical church of the Board in the Turkish Empire was organized more than forty years ago, and to this day has never had what could be called a decent place of worship. The largest congregation of the city has met in an old tumbled-down building that had to be propped up to hold it together, in a wretched part of the city, which all respectable people naturally shun, and to which every missionary feels ashamed to invite a stranger. Another congregation has met by sufferance in the chapel of one of the foreign embassies; a third meets in a hired room of the Bible House; and a fourth in a small building off from the road on the grounds of the "Home." Who can estimate the loss of moral power to Protestantism throughout the Turkish Empire occasioned by the want of a suitable representative church-edifice at the capital?

Would that some good man or woman would put fifteen or twenty thousand dollars into a church building at Constantinople, to be, if you please, a memorial church for such men as Goodell, Dwight, Schauffler, and Hamlin. It stirs one's blood to think of the influence of such a church on the cause of Christ throughout the Turkish Empire.

Wanted, upon the instant, one hundred thousand dollars for church building in the different mission fields of the American Board; and then let there be praise and thanksgiving!

OUR GREAT RESPONSIBILITY.

BY REV. H. N. BARNUM, D.D., OF TURKEY.

THE population of the United States is estimated at from sixty to sixty-five millions of souls, of whom one fifth are members of evangelical churches. It is difficult to tell how large a proportion of the remaining four fifths are proper subjects of missionary effort, how many are truly ignorant of the way of salvation, how many are open to religious impression; but the work rests upon all the evangelical denominations together, and it is evident that if all the members of these many denominations were doing all they could, each in his own sphere, by prayer and personal effort, and by a proper use of existing agencies, every soul in this land might be speedily so far reached that Christ would be so clearly presented as to free the Church from the guilt of neglect. He would become the intelligent choice, or his rejection would be definite and positive.

The fields which fall to the American Board, and for which Congregationalists are especially responsible, embrace a population estimated at one hundred millions, of whom some 35,000 are church members, and 110,000 members of the congregations which have been gathered. These congregations in their inexperience and weakness, and in their endeavors to secure for themselves and for their children the ripe fruits of the Christianity which they have accepted, still need the fostering care of the churches in this country. If we should say that of the 100,000,000 who constitute our responsibility, one tenth know enough of the way of salvation through Christ to be saved, the estimate would be a large one. Of the more than ninety millions of human beings for whom God holds the constituency of the American Board responsible, the majority have never yet heard even the name of Christ, and the rest who *may have heard the name* have no conception of him as having any relation to them. How many of us feel a personal responsibility for their salvation and enlightenment? Upon how many of our hearts does it rest as a burden, calling forth persistent, earnest prayer? To how many of us is it an occasion for the practice of self-denial, the giving up of luxuries even, in order to increase the means for sending the Bread of Life to famishing souls? The contributions of the Board, if distributed among all these waiting millions, would be less than one half a cent annually for each one of these souls who are perishing for lack of knowledge, or, including the legacies, it would be a little more than half a cent each. Does this look as though the Church has risen to a just conception of the Great Commission? Has it entered upon the world's evangelization as a *business*, as its *chief business* in the world?

THE LAST CALL TO JAPAN.

BY REV. J. H. PETTEE, OKAYAMA.

[The following communication shows how the missionaries in Japan regard the situation about them. They are overwhelmed by the opportunities of the present hour, and they are calling for aid most loudly. Would that the men and women and the funds were ready to meet the call!]

STARTLING as such a heading may seem, it exactly expresses what ought to be, and it comes much nearer stating what probably will be than most imagine. There are four hundred Protestant missionaries in Japan to-day, besides those

temporarily in the home lands. They have stations in nearly every portion of the empire. A few provinces are quite thickly dotted with Christian chapels.

The National Constitution promulgated on February eleventh grants full religious freedom. Christianity could have received no greater boon from the government. Already inside of thirty days results are manifest. Nicodemuses are coming out of the twilight. Officials, teachers, politicians, and tradesmen are attending church. Christian schools are crowded everywhere, and new ones are springing up. Colonel Olcott brings small relief to Japanese Buddhism, and that old cult is waning. Its latest proposal is to establish a university at Kyōto to rival the Doshisha. If it can bear the light, we can. It is confidently expected that the treaties will be revised within a few months, by which Americans, at least, will have the range of the entire empire.

In a word, the whole country is open and *now* is the golden time. Preachers are wanted everywhere. Missionaries are wanted as teachers of English, but that call will soon cease. Missionaries are needed to help solve the question of the basis of public morals. But their help must be forthcoming at once, or the present opportunity is lost. In more than one city the teachers of ethics are coming to Christians for instruction. Missionaries are needed for our schools, and for personal work in a score of ways, but they lose their vantage-ground if the work be not taken up at once.

Other societies feel this. A Methodist bishop calls loudly for large reinforcements, but says he must have them now. Dr. Knox, speaking for the Presbyterian and Reformed missions, which have one hundred and twenty-one missionaries, twenty-one of whom came out last year, says that with a few more recruits they can do their part of the work. The American Board has seventy-nine missionaries on its Japan roll, ten of whom are not on the ground. It has ten stations and plans to open not more than two or three more. But these are all wide-reaching centres, and every one is undermanned. We need families and unmarried ladies for the older as well as for the new stations, and half a dozen lady teachers for our girls' schools. In all we need not far from thirty-five, enough to insure one hundred working missionaries on the ground all the time. About one third of the adult Protestant Christians of Japan are connected with our work, while our mission has considerably less than one fifth of the whole force here. Hence this plea is a moderate one as judged from the point of view of others.

And finally, we want *every one of them by next fall*. The opportunity requires haste. There is no time for lengthy preparation. Come! teachers, pastors, theological graduates of next June, Christian workers, just as you are. Pay your own bills, if you can, as men rush in an overland dining-car after the genial porter has cried out, "Last call to dinner!" If not, send in your application at once. It's a time as well for generous action on the part of appointing powers, taking some risks in matters of health not usually taken, and making easy conditions as to length of service, proportional amount of educational work, etc. etc. Fathers! brethren! get these needed recruits somewhere and in some way. Give us thirty-five new men and women before next Christmas. Then switch Japan off on a side-track, and let the American Board of Commissioners for Foreign Missions' gospel train whirl on through China, India, Europe, and Africa.

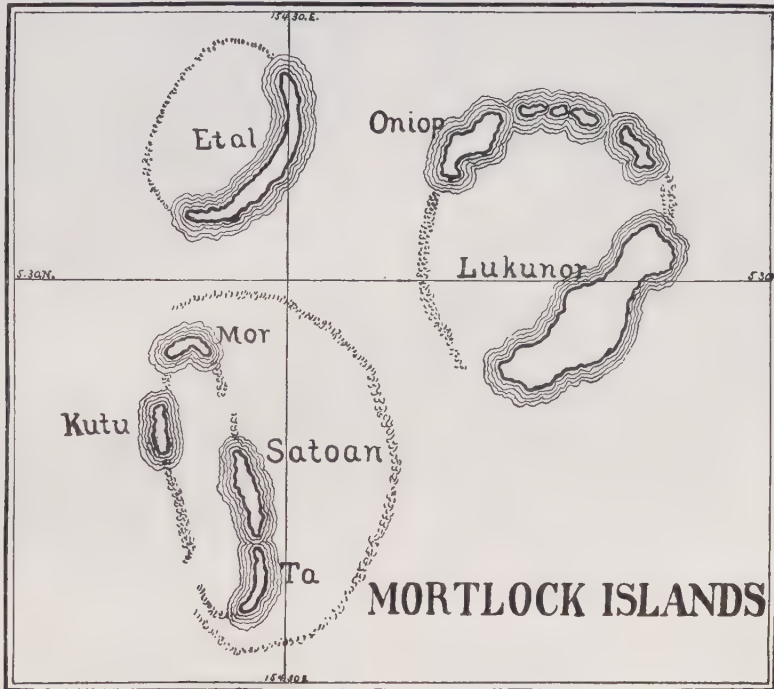
Letters from the Missions.

Micronesian Mission.

FROM THE MORTLOCK ISLANDS.

WE have so much matter from this mission that we are obliged to put over until our next issue Mr. Walkup's report of the Gilbert Island work.

the Mortlock group, showing the relation of the islands to one another. This map does not show the islands of Losap, Nama, and Namaluk, which are north of the Mortlocks and nearer Ruk. Mr. Treiber, when he visited the islands a year ago, reported :—



Mr. Rand reports a good year at the Training School on Ponape, which had had an attendance of twelve couples and seventeen young men and boys. Nine of the young men will be set to work preaching and teaching. Four of these will go into the foreign work, three to Ruk and one to Ngatic. Miss Palmer reports a prosperous year in the Girls' School. The pupils are happy and are making satisfactory progress.

From Mr. Treiber's journal letter we get a brief, but on the whole encouraging, account of the work in the Mortlocks. We are glad to give herewith a sketch map of

"I was not a little surprised to see among so curious a people only the teacher come to the ship on Sabbath, and he for matters pertaining to the Sabbath service. Most of the church members have foreign clothes for Sunday. Schools have been pushed along so that a good portion of the young and middle-aged can read the Testament with understanding. Older people as a rule give up the idea of learning to read, and content themselves with the preached word."

In January last the *Star* took Mr. Treiber, Mr. Rand, and some native teachers for the annual visit through the

Mortlocks, stopping first at Nama, of which he says:—

“The church was in good shape, and the school likewise. After a breakfast from our lunch-basket we held a service with the people at which nearly every one on the island was present. We went over the conduct of each member during the past year; settled quarrels about land, etc.; answered all sorts of questions; examined four candidates for church membership; ate our lunch, and after a little rest had another service; administered the sacrament; baptized eight children; and were off again to the *Star*, which was ‘laying off and on.’ This is a little more spiritual church than any other in Mortlock.

“A repetition of this kind of service was had in ten different churches in nearly as many days. The trip between the islands was made at night. Long hair was very rare. Paint has been put aside, and the heathen dance held only once at one of the islands. The Mortlocks have a population of 4,631, among whom there are now, after fourteen years’ work, 1,206 church members. Seventy-three were received this year, and 1,247 are in regular attendance at school. Much remains to be done, but there is evident progress.”

RUK. — A NATIVE’S PRAYER.

The accounts from Ruk are of mingled light and shade. Mr. Snelling, who remains there, is hopeful for the future. There have been some trials in connection with the schools. It is said that the people, on an average, learn to read in about two years, some of the brighter ones learning more quickly, but the old people require a much longer time. Mr. Treiber wrote September 3:—

“I will give you the prayer of one of the native Christians, that you may know that ‘He who is rich in mercy’ to us shows the same mercy to these Gentiles. The man is rather more than an average Christian. He first received a teacher in 1882; was received into the church October 28, 1885, and has since lived a devoted Christian life. He was formerly

a fighting man, and the son of a warrior chief. The occasion of this prayer was the coming of ‘Giving Day,’ the first Monday in each month being set apart for that purpose in all the churches. Generally cocoanuts are given, being the only salable thing among them. He prayed as follows: ‘O God, Great Spirit, Good Spirit, we meet here in your house this beautiful afternoon to give to you. We bring to you fruit, the fruit of tree, bad fruit. We wish good things to bring to you. We have none, for we are poor people. Do you not wish to take this our gift and change it [into something] to help your kingdom? We wish to give to-day for Utet, Faitruk, Peas [islands of Ruk], also for Poloat, Polosuk, Hall’s, and Oleai. Send your kingdom to these lands. We also beg of you to bless our teachers, Mr. Treiber, Mr. Worth, and Mr. Snelling, and their wives. Give them their stoutness [health] and help them to teach us your Word. Bless Moses, Manasseh, Johni, Naher, and Dina. Stir the hearts of the outsiders [unrepentants] to climb up on the gospel. Bless at Nama, Losap, and Mortlock. Let your kingdom come on those lands. . . . Bless the foreign land [America]. Help the American Board. O God, this is all we beg of you. Hear our prayer under the name of your Son [our] Saviour, Jesus Christ. Amen.’”

Of Kutua, a place on the north side of Toloas, Mr. Treiber says that thirteen of the people in the district attend worship, and about twenty-five are candidates for church membership, and it is hoped that a church will be formed there within a few months. Many of these candidates have stood the test for nearly three years.

A BATTLE.

Mr. Treiber reports that as they were going home from Kutua, he passed by Moses’ station at Uman, and on the way they witnessed quite a battle.

“It took place between two districts which have long been fighting, and where, you may remember, they planned to kill Mr. Logan a few years ago. Two canoes

with three men each crossed quickly over just ahead of the boat and shot at some men who were fishing, and then as speedily returned.

"When at a safe distance from the enemy, who at once prepared to give chase, they dropped their paddles, one man on each canoe stood and danced, and all sent up such a yell as to make one ask, 'Why do the heathen rage?' Shells were blown on both sides; men ran to and fro and then into the sea with canoes on their shoulders, women and children screamed and ran to the hills for protection. No harm or insult was offered us, though I had hard work for a time to keep some of our crew quiet."

At a later date Mr. Treiber, accompanied by Moses, Johni, and Manasseh, went among the most savage of the Ruk people, and Mr. Treiber reports:—

"A good display of arms was made (loaded with glass, such as the necks of bottles, etc., so I was told), but when they found that we had no arms they were much ashamed. All treated us kindly and gave us food. When this present war is over they want teachers."

MARSHALL ISLANDS.

Dr. Pease, who has charge of the Marshall Islands' training school at Kusaie, reports that the school has had a successful year, having as pupils twenty-three Marshall Islanders, five of whom were women. There were also eight or ten Kusaian day-scholars. At the beginning of the year the majority of the male pupils were not church members, but before the year closed every one professed to accept Christ, only one of them proving unfaithful. For the present year the number of Marshall Islanders is thirty-three, with four Kusaian day-scholars. The tour with the *Star* through the Marshall Island group was made in September and October, before the vessel visited the Gilbert Islands. This arrangement proved successful, as the winter months are usually stormy and disagreeable among the Marshall Islands. The annual inspection of the islands where evangelical work has

been begun shows, as Dr. Pease affirms, that this work was never before so encouraging. The churches are apparently stronger, and, except where interfered with by foreigners, have made a substantial gain in membership. The account given by Dr. Pease is unexpectedly cheering. The only serious difficulty now existing, apart from the presence of foreigners, is the fewness of efficient native helpers. We are sure that our readers will be deeply interested in the following detailed report of the several islands:—

Jaluij.—It was necessary to call at this island first of all to report to the German authorities. After a call at the government trading station, the *Star* went on to the mission station, of which Dr. Pease says:—

"Rev. Jeremaia is in charge, assisted by Laijarki. Eight preaching stations are maintained, and one school of about forty pupils. There have been a goodly number of additions to the church, while only two have been expelled. The contributions have been larger than ever before. We regard this as a most excellent record, especially so, when we consider the proximity of unfavorable foreign influences, nowhere else so powerful or dangerous as here. Rev. Jeremaia is obviously growing old. We pray that the Lord will spare him for many years yet, for we shall never find a man able to take and fill his place."

Ebon.—This, it will be remembered, was one of the early stations of the Board, but no American missionary has resided there for many years. The place seems to be in disfavor with the Germans, who first fined the island five hundred dollars, and now have imposed an excessive tax equal to that levied on larger and richer islands. For this reason the contributions for mission work are entirely cut off. Dr. Pease says:—

"The pastor is Rev. Hiram. Three schools have been maintained, with an aggregate of 178 pupils, and four preaching places. There have been fewer additions to the church than expulsions, and three have died. One of the excluded ones was a deacon whom we had hoped to

bring to Kusaie as a scholar. He now seems sincerely penitent and we hope that he will be restored before very long.

"*Mille*.—Here Rev. Joseph is the pastor, Tomas and Lokatop assistants. Tomas has been here several years, Lokatop only one. He has recently been married. The two schools have been small and the church has suffered a slight decrease. There has been some foreign interference here, also. I will relate one instance. A certain trader on one of the islets mysteriously disappeared, his house being burned at the same time. A thorough investigation, made by the German officials, failed to discover whether the man was murdered, perished accidentally, or committed suicide. But inasmuch as there was found in possession of some of the natives some blackened and half-melted silver picked up from the ashes of the burned building, the usual fine of five hundred dollars (2,000 marks) was imposed, and the matter dropped. I might state that in order to make up this 'indemnity' in part, a small sum of money, which had been contributed for our work, and was in the possession of one of the chiefs, was seized. This, too, although the commissioner was informed that the money had been given to us.

"We took away Tomas for another year in school. He had been laboring here faithfully for several years, and needed the rest, as well as additional study.

"*Arno*.—This is the largest island in the group and was first occupied several years ago. When we came down in 1877, Rev. S. P. Kaaia was returning to his station here. A little later he was recalled and the station abandoned. The nucleus of a church which had been gathered soon disappeared, and nearly every trace of missionary work was blotted out. Two years ago we left Rev. Raijok to begin the work over again. Last year he was reinforced by Nabue. No church has yet been organized, though there are quite a number of hopeful converts, now under instruction as catechumens. Rev. Raijok

is a very cautious man, consequently his work abides better than that of some of our helpers. At our service the church building was filled with a very attentive audience. These two brethren are entirely inadequate to the great work that is waiting to be done on this island. It is Tomas' home. He traveled all one night to visit his parents, and on his return told us the chief in authority on that part of the island, five times in one day, urged his need of a teacher to live with him. If possible we shall have to locate Tomas there next year. No part of our field gives better promise than this most populous and perhaps most heathenish of the Marshalls.

"*Mejuro*.—This island is almost in sight of Arno, is next to it in size, and rivals it in heathenism. In past years several attempts were made to secure a foothold here, but no progress was ever made. The people were so addicted to fighting that they had neither inclination nor time to attend school or religious meetings. One of our teachers who was there for a year said preaching to them was like 'talking to trees.' We called on our old friend Jiberik, who is now quite gray and has a silvery beard. He was as gracious and profuse in promises, and probably just as great a liar as ever before. But he now says that he 'wants to repent,' and he was very anxious to have a teacher. So we left a man, a former pupil of the Ebon school, whom we had taken along for this purpose. While at anchor at Jiberik's end of the island a message came to us from the chief, who rules at the other end, earnestly requesting a teacher for himself. But we were unable to leave any one there this year, and so thought best not to pay him a visit.

"*Makwonlap*.—This was Raijok's old station, but had been unoccupied for several years until last year, when we left there Le Bill, a Jaluij deacon, who had been in school one year; a poor scholar, but an earnest Christian man. I shall never forget how we left him a year ago, alone on the beach, sitting on

a box of Testaments crying. His wife was in some native's house at a distance, and they were total strangers to all the people. This year we found the teacher's house and church rebuilt, — the chief and a large number of the people enthusiastic in their devotion to their teacher, — a school of forty scholars, and five of the old church members remaining faithful. I admitted eleven on profession, and one was restored. There was a great demand for books, and for another teacher to help in the work here and on Aur, which is under the same chief and lies halfway between this island and Mejuro. These islands have immense lagoons, that of Malwonlap is some forty miles by twenty, and the inhabited islets are very far apart. It is therefore impossible for one man to do one quarter of the work that is pressing. And the Aur people are also urging their claim. We shall have to try to send them another man next year, though I don't yet see who it can be.

Ailinglaplap. — Rev. Andru is in charge here, assisted during the past year by Lanior, a former Ebon pupil. The work here is prosperous, — four preaching places and forty-five in the school, — the church growing. Rev. Andru's influence seems to extend to other islands to the north and west. At the communion service which we attended while at the island, three were admitted to the church from Ujae, one of them a chief. The people of Ailinglaplap had made a very generous contribution for missions, but it was mostly in *cobra* and so not available this year. We may lose it altogether.

Namo. — This was the next island, and it had never before been visited by the *Star*. We found an immensely long lagoon, rather narrow, surrounded by an almost unbroken reef, but with only two or three islets of any account. The largest of these, where we found a meeting-house in the woods a mile from the shore where we landed, we selected for our station. There are not more than two or three hundred people whom Nierik, the teacher we left there, can reach.

"From Namu we wished to go to Kwo-

jelein, where a woman, as we hear, has been holding Sabbath services for some time, and where, as she says, 'the people are hungry and thirsty for God's word.' But we had no man for the place. 'Possibly we shall be able to send them somebody next year.'

The Ujae mentioned above is near to Ailinglaplap, where there had never been a teacher but where the materials of a church were found. Here a teacher, Lailero, and his wife were left. The people were clothed and apparently quite intelligent. Ujae is a long narrow lagoon with few habitable islets, and only one good entrance. Another island, Lae, was not visited, but a report came that several there were ready to confess Christ.

Namerik. — Likilol has labored here, the place having been visited once during the year by Rev. Jeremaia, of Jaluij.

"The work is prosperous: the church has increased slightly, and there have been fifty-five in school. There are three preaching stations. Namerik always furnishes one very hard day's work. The landing is bad, often dangerous. There is a mile walk afterward; and then, what with marrying, examining candidates, baptizing, holding public services, and doing some medical work, night comes before we are ready for it. There is no anchorage, and the captain of the *Star* is hardly willing to lie off and on in the strong current overnight. As we had no one to relieve Likilol he was left in charge for another year, and we 'squared away' for Kusaie."

Northern Mexico Mission.

A NEW CHURCH.

MR. CASE writes of the organization of a new church at Las Cuevas. The services connected with the organization were held from Friday to Sunday, March 8 to 10, two special gospel services having been provided for, aside from those connected with the constitution of the church. Prejudices were overcome, and the services were crowded. Mr. Case writes: —

"I have great pleasure in reporting the

formation of a church of eighteen members at our new out-station, Las Cuevas. Only about two years ago our native helper, Padierna, was driven out of this place with stones, and his life threatened should he ever return, which he dared not do. The village president, who was a devoted, although not a fanatical, Catholic, informed him frankly that he could not assure him protection. Our first visit to the pueblo was made in May of last year, but previous to that time some interest in the truth had been awakened by the visits of a native family now connected with the Parral church, but formerly residents of Las Cuevas. Only since last August have we been able to prosecute the work with anything like regularity.

"Very little time has elapsed between the first seed-sowing and the firstfruits of the harvest just gathered in. These eighteen persons are mostly heads of families, and have proved the genuineness of their faith by fully six months of consistent Christian life, facing bravely and with excellent spirit the fanatical opposition which has been directed against them constantly. In September they, of their own accord, rented a suitable room in which to hold services. Since that time both Sabbath and weekday meetings have been faithfully maintained, the average attendance being about forty. In the absence of the missionary, these meetings have been directed by the same village president above mentioned, of whose scripture explanations and helpful influence all speak in the highest terms. The church organization was initiated and conducted in the most orderly Congregational way. Four churches were represented in the council called, eighty-eight miles being the average distance traveled by the delegates. Mr. Eaton came from Chihuahua, and the entire station force, including babies and baby-organ, went over from Parral, accompanied by about a dozen members of the congregation."

Mr. Case speaks of the services as peculiarly solemn, especially the moments when, all kneeling reverently, the ordinance of baptism was administered. Mr.

Eaton preached the sermon, the native brethren bearing their parts remarkably well. The reports given by the delegates at the fellowship meeting on Sunday evening were inspiring. Mr. Case says: "The pastors in the home land are doubtless favored with many privileges of which we missionaries are deprived, but we have no desire to exchange places with them. *We should be obliged to forego too much.*"

West Central African Mission.

A REVOLUTION AT BIHE.

UNDER date of January 19, Mr. Fay wrote:—

"Since my last letter we have seen the completion of a bloodless revolution in Bihé, such as could occur in few countries. The *osoma*, who had just completed the first part of the native rites which placed him firmly upon his throne, has been compelled to abdicate and flee to his friends. When first brought to the *ombala* there was a good deal of dissatisfaction because he was an old man and another and powerful party wanted their man as king. As far as I could see he seemed to be a fair judge in the cases reported to me, but that did not suit some who believed in plunder. These men raised the cry that the new *osoma* could not talk. He could not and did not press the weaker party enough to suit them. So they began to plot against him. His strength lay beyond the river Kuito, in the vicinity of the new station, covering a region as large as that surrounding the *ombala*. Those on the south side of the Kuito (our side) were soon against the new king, and as long ago as April, 1882, we began to hear remarks that he would soon be driven out.

"The first plot was that Cikunyu, who sought the throne after the death of Ciponge, should visit the *ombala* to render allegiance to the *osoma*, and then with his followers in the *ombala* seize the throne. But Ciyoka, the *osoma*, heard of the plot and soon filled the *ombala* with his friends, and for that time the matter

was ended. The man came and promised obedience and returned to his village without attempting to carry out the plot.

"The next one was deep laid. They had decided on a war over beyond the Kuanza River. According to custom the osoma should start out first, and sit in the camp of gathering. This would be some miles from the ombala, and in such a direction that the aspirant to the throne would pass near the ombala on coming to the war-camp. Instead of going to the camp he was to enter and hold the ombala, when all the headmen in the plot would leave the osoma and come to the new man. It was nicely planned, but the osoma refused to follow the old custom and would not leave the ombala. The war was delayed more than a month to persuade him to go out. At last they gave up this plot and all the *sekulus* and old men met at the ombala and told the osoma he must leave or they would kill him.

"It seems that this move was a surprise, for few or none of his friends were about him, so he was compelled to leave. But instead of returning to his old village, he went over to his friends across the Kuito. Every one tells me that this settles the matter, and it only remains to bring in the new osoma. It may be so, but the old osoma's following on the other side of the Kuito is large, and the play may not yet be complete. Ciyoka was such a great improvement upon Ciponge in his treatment of us, that I am truly sorry that he has been compelled to leave. We have been altogether free from the trouble and worry we had while Ciponge ruled at the ombala. The man who is now to come in is comparatively young, perhaps thirty-five or forty. It is impossible not to feel a little anxiety in the new change, for Cikuny is a man after the pattern of Ciponge."

Mr. Fay reports that since the completion of his house he has been enabled to give more time to evangelistic work, and he is preparing a class for baptism, a work which requires great care, as the most promising boys are quite young. The

Sabbath services at Kamondongo station are kept up with variable attendance on the part of the people. In the morning the service is chiefly for the boys and those who are professed Christians; in the afternoon for the people from the village, the boys going out and calling them to come. In so doing the boys are subjected to a variety of treatment; sometimes they are reviled and threatened, and once or twice have been driven out of the village. The comers to these services vary in number from fifteen to seventy; sometimes they are noisy, but usually they are quite attentive and seem to understand what is said to them.

Mr. Stover, at Bailundu, reports another case of discipline in the church. One of the young men was led astray, but after long and faithful effort on the part of the deacons the offender seemed thoroughly penitent and has been restored.

Mission to Spain.

A MISSIONARY SOCIETY.

MRS. GULICK, writing from San Sebastian, April 11, says:—

"A missionary society has lately been formed by the members of this church. Every Tuesday two or more of the members go to the neighboring port of Passages and distribute tracts or hold religious conversation with those whom they meet. There have been some interesting scenes in connection with these visits which have greatly encouraged the society, so much so that they hope soon to hold meetings in some of the houses, after obtaining the necessary permit from the mayor. As yet they have not been molested, and they have found but one tract torn and thrown away in the street. The members pledge themselves to give a certain sum every month as well as to work. They are men who have to work hard to earn their daily bread, and five of them are over fifty years of age.

"The Christian Endeavor Society of the school, which, by the way, has fifty dollars in its treasury, the fruit of self-denial, heard about the new missionary

society of the church. It was proposed in the last monthly meeting to give some money to the society as an expression of sympathy and goodwill. The secretary wrote a note and the treasurer counted out five dollars, and after the Thursday evening prayer-meeting they and their companions presented the offering to the president of the new society. He is seventy-three years of age, and holds the office in virtue of the fact that he is the oldest member of the society. He took the note, and for a moment was so overcome by emotion that he could not speak. Then in broken words he expressed the wish that Spaniards, one and all, old and young, might thus be permitted to help on the grand work of saving souls."

Western Turkey Mission.

MARSOVAN. — ORGANIZATION OF A CHURCH IN AMASIA.

AMASIA, although occupied for many years as an out-station, has never had a church organization. The Christians there joined the church at Marsovan. Mr. Tracy, under date of March 8, reports that a church has now been organized at Amasia at the request of the brethren, by a committee appointed by the Central Union. He says that:—

"On Sunday morning there was first a short sermon, then an announcement of the organization of a church; next, the ordination of the deacon who had been chosen. After this the brother from Marsovan church came forward, and taking the hand of the pastor and the deacon, in a few appropriate words expressed the hearty fellowship of the mother church. Also the right hand was given in behalf of the Union and of the missionary station. The preacher, who has been for some years laboring in Amasia, gave to the new church a few parting counsels, very good and appropriate, after which seven new members were received and the sacrament of the Lord's Supper was administered. It was, to us who had spent much time and effort in Amasia trying to develop the work, a most interesting sea-

son. There was much tender feeling expressed. The new church has forty members, twenty-eight of them sisters. This is somewhat remarkable, for I remember that years ago, when the work was young at that place, there were no sisters, the women being, apparently, more strongly prejudiced against evangelism. The last shall be first."

BROOSA. — DEATH OF A PASTOR.

Mr. Baldwin, of Broosa, reports the death of Rev. Movses Mugurditchian, of Banderma, the oldest of the preachers and well known all over the field. Mr. Baldwin says of this faithful pastor:—

"The death of such a man is a lesson to us all. Only three days before his death he wrote me a letter in which the only reference to his health was that 'the cold weather had increased his troubles and he was weak.' From his wife's report of his sickness and death, it would seem that he must have taken to his bed the same day that he wrote to me, though he got up every day except the last. She says: 'His mind was clear to within half an hour of his death, and up to that time he continued to preach to all in words short but full of meaning. He gave special counsels to his children, and to them and to me he gave a parting kiss with lips that were already very cold, waiting every moment for the angels to come and take him. To one who came in and asked how he was, he replied: "The best off of any one in the world, because I'm going."'

"He made special arrangements for his funeral, being exceedingly anxious that it might be a means of blessing to the people of the place, and it seems to have been so. The house and yard together were too small for the crowds that came, and the words of Rev. Avedis Asadourian, of Constantinople, who conducted the funeral, were so affecting that 'nothing else was talked about in the houses and in the shops,' and there was great regret that he could not remain to preach on the following Sabbath.

"Banderma is a very worldly place.

and while Pastor Movses did not succeed in gathering a large congregation about him, who identified themselves with the evangelical cause, both he and his wife did gain, to a remarkable degree, the respect and esteem of all classes, and we may confidently expect to reap fruit in the future from their abundant and faithful labors."

CONSTANTINOPLE. — THE GEDIK PASHA
WORK.

Mrs. Newell reports the renting of better and more commodious premises in this quarter of Constantinople, and she says that the transfer has been successfully made:—

"The work done at the other house seemed scarcely to receive a break, but rather to be taken up bodily and placed in these beautiful surroundings, going on essentially the same, with enlargements. The growth in numbers, which has been very marked, we feel sure is not to be compared with the gain in the quality which our new place affords. For example, we have been enabled to divide our classes in the Sunday-school, so that instead of the ten teachers that we had in our old quarters, we have fifteen consecrated teachers, all doing excellent work. This year the average attendance has been 240, which shows a more rapid growth than ever before. This growth has been almost wholly among the non-Protestants, which is one of the hopeful features in other departments, as well as in the Sunday-school. Of the results and influence of these Bible lessons on the children, we are sure. In the adult classes we have the same mixture of race and religion which have characterized this school from its beginning. The work actually accomplished in the hearts of these men and women, we cannot measure, but glimpses are caught to keep our belief firm that all we can do pays a thousandfold. Only last Sabbath at the Young Men's Christian Association meeting which met here, there was an eloquent address by a young man who, as we learned, received his first religious impres-

sions and instruction in this Sunday-school while temporarily in our city. He then went to his far interior home, and after three years has returned, showing undoubted evidence of being an earnest Christian. Another member of our Sunday-school, on going to his native village, established there, in his own house, the first Sunday-school of the place.

"The day-schools continue under the same efficient teachers as last year. We have received sixty-four scholars, thirty-five of whom are non-Protestants. All pay something, and in the Armenian department, nearly all pay full tuition. We think that the American Board can justly be credited with beginning four schools in this neighborhood instead of two, for last year the Greeks opened a new school near us, and last fall several articles were published in one of the leading papers, urging that better schools be provided in order to save the children from the proselyting influences of this and other foreign schools. In February some philanthropic Armenian ladies hired a house about five minutes' walk distant, and opened a free school with a boarding department of forty girls. While this may reduce the tuition in our school, its beginning is a cause for rejoicing, for already children have been received whom we were obliged to refuse on account of the policy of the mission to make our schools as far as possible self-supporting, which we believe most fully is the true policy."

Mrs. Newell also speaks of the good work done by two Bible-women; of the reading-room at Koom Kapoo, where a weekday prayer-meeting and a Sunday preaching service are maintained, all under the general supervision of herself and Miss Twichell.

PLEASANT AND UNPLEASANT NEIGHBORS.

"The neighbors whose houses and gardens immediately join ours are Moslems, Catholics, Orthodox Greeks, Gregorian Armenians, and Jacobites. All have received us most pleasantly, for which we cannot be too thankful. Coming to a new locality, with two schools, a Sunday-

school with a membership of four hundred, meetings of the Young People's Society of Christian Endeavor and Young Men's Christian Association on Sunday, with the annual festivals of these societies, our own Christmas-tree, and numerous extra gatherings, with two prayer-meetings every week, the work could but attract a great deal of attention, which had both its pleasant and unpleasant sides. Since last October we have suffered great annoyance from a set of rough boys who would gather a great crowd around our door, and who repeatedly stoned our teachers and children while on their way here, and insulted them with bad language. We hired a Turkish soldier to come every Sabbath, which restored order for awhile. In February they grew bold again; came at midnight and threw a heavy stone through the window of our sitting-room in the second story, and on Sunday, armed with sticks, they struck one of our teachers, beat several of the children, and finally drove the guard from his beat. We then felt obliged to resort to sterner measures. Monday morning we applied to the chief of police, and our cook took him to the house of three of the prominent leaders of the mob. After vigorously prosecuting our claim for one week, we succeeded in having the smallest and poorest boy in the crowd taken to the lockup! However, 'All is well that ends well.' The money paid the police by the leaders to save themselves from arrest seems effectually to have broken up the gang, and is more satisfactory to us than would have been the result if they had been sent to prison. Too great importance should not be given to the disturbance, which has given us great pain. We trust we shall have no more trouble. For the past two Sundays we called no guard, and our teachers and children went out and in in peace, even though it was carnival season. Throughout the whole affair, we believe the whole of the respectable part of the community, even those prejudiced against Protestant work, have been in hearty sympathy with us."

CESAREA AND OUT-STATIONS.

Dr. Farnsworth reports a tour of about three hundred miles among eight out-stations, extending over twenty-five days. He says:—

"I have never had, in the places visited, such large congregations as greeted me on this tour. Seven of the eight places visited have each a building that serves for a schoolhouse and also for a place of worship. It was an old complaint of mine that many of these were built too large. I now find that they are fast becoming too small.

"I was at Yozgat from Friday to Wednesday, Feb. 8-13, and everything that I saw seemed to prove that the pastor is taking hold of his work with great fidelity and with excellent promise of success. While I was there seven persons were received to the church on confession of faith and two by letter. Two societies of Christian Endeavor have been formed and the young people have become much interested in the work. The church prayer-meetings, of which there are two, both held at a very early hour in the morning, are well attended.

"The improvement at Soongoorloo is no less marked than at Yozgat, although our confidence as to satisfactory and permanent results is not so great. I think I have never seen in that place so large a congregation, or one more attentive than on this occasion."

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Central Turkey Mission.

RELIGIOUS AWAKENINGS.

FROM two or three points in this mission we have especially good news. Mr. Sanders, who has visited some of the out-stations of Aintab, reports that at Eybez there is something like a revival among the men and children, and the young preacher is working most earnestly. Mr. Marden, writing from Marash, March 5, says:—

"In the early winter I spent six weeks in Zeitoon superintending the completion of the new church, and with the preacher engaged in various evangelistic work both

among Protestants and Armenians. The outlook there is hopeful, and here and there individuals cross over the line to Protestantism.

"We have this winter for the first time sent two colporters to the Alabash district, in the Taurus, one day north of Marash. Here are thirty small villages, all Armenian, without a single Protestant, Catholic, or Moslem. I have several times visited the place and taken a deep interest in its people. These colporters are doing good work and we shall expect a harvest from their seed-sowing.

"I have just now returned from a tour of four weeks in the Taurus west of Marash, having visited twelve Armenian villages. The people everywhere seemed hungry for the gospel. Some days we held religious services almost continuously from sunrise till a late hour at night. There is a strong conviction among the Armenians that their church does not and can not supply the deep want of their souls. In every village they would gather about us evenings in the hovels where we were entertained, and as we read the Bible to them by the light of a torch, they would listen with an earnest, soul-hungry look, and at the close of the prayer respond with a hearty 'Amen,' and 'Health to your tongue.' In three of the villages I accepted invitations from the Armenian priests to preach in their churches to their congregations, and the plain presentation of the gospel plan of salvation was well received both by priests and people.

"An Italian monk has built a large establishment, with church and school, in the centre of this district, and offers a loan of money and employment to those who will enter their names upon his list of converts. This is a powerful inducement in view of their poverty and the pitiless taxation of the government. Many have accepted the offer and confess themselves Catholics, yet freely acknowledge the motive of their conversion. This monk distributes no Bibles, nor could I learn of any reformation of character or of any efforts to secure it. If the

converts merely exchanged one set of religious forms for another, their conversion would be of small account, but while the Armenian generally welcomes all efforts for his spiritual improvement, the Catholic convert desires no Bible, no preaching, no prayer.

"At Anderoon is a little branch of the third church in Marash, with a congregation of twenty-five. A young lady from the Girls' College teaches a fine school. One of the brethren takes charge of the Sunday-school and the preaching services without a salary. Two brethren of this village came at their own expense fifteen miles and spent three days with us in evangelistic work in a large Armenian village, and in part through their efforts a Protestant school was organized where we have never before been able to gain a foothold."

TARSUS.

Mr. Mead, writing from Adana, February 23, says:—

"Last Sunday we both were in Tarsus. The congregation to whom I preached numbered more than two hundred. That little church is unusually awake now, and its pastor, Yeranyan Hagop, is doing some excellent work among them. Four weeks ago twenty-nine new members were received into the church. About Christmas time a persecution arose there which has been a decided blessing to the church. It grew out of the death of a child whose parents are both Protestants.

"The result has been a prolonged, petty persecution which has opened the eyes of many in the city. The Armenian children have been withdrawn from our schools on pain of excommunication for the parents if they refuse. The Armenian leaders promise a teacher for the children thus withdrawn, but thus far have failed to keep their promise."

Eastern Turkey Mission.

KOORDISTAN.—MISSIONARY FINANCE.

Mr. Barton, of Harpoot, writes:—

"You are already informed in regard to the home missionary work carried on

in Koordistan by the evangelical churches in Turkey. A special effort has been made this year to increase contributions. The object was twofold: one, to enlarge the intensely interesting work in that part of the country; the other, to awaken an interest in all these communities in a work separate from their home church; a truly missionary work, in the carrying on of which no selfish motives could prevail. We are encouraged by the fact that the contributions for the first three months of the year already equal nearly twice the annual expenditures of previous years. The committee is planning to so enlarge the work that considerably increased annual contributions will be necessary. Any surplus this year will be used in erecting schools and chapels — with the aid of the people for whom they are erected. We hold to the same principle here as elsewhere, that the people themselves must give in accordance with their ability. The idea of a *free* religion must be entirely removed from the minds of the Oriental and heathen world. A free religion is a religion without value. Cost and value are, in the belief of the people, inseparably united in all these countries. If a missionary preaches by word or action, 'Accept Christ and thus become freed from the taxations of your old religion,' — and these money taxations are many, — he can win many adherents, but they are not adherents of Christ. If a man says, 'I am a Protestant; I love Christ,' the next move is to ask him, 'How much of a Protestant are you? How much do you love Christ?' The sincerity of his words is shown by his willingness to contribute for Christ's work. I believe the missionary message should be, 'Give, give, give! Give your hearts to Christ; he calls for them; and then give your substance to Christ; he has need of it. Give, that you may take.' It is evident to me that a Protestant who will not share his living with Christ and for Christ, meagre though that living may be, is a burden to the work; and that missionaries who do not insist upon the *give policy* among all of their adherents are making a mistake."

MALATIA.

In a letter from Miss Bush, she says: —
 "We had a delightful visit in Malatia, a warm welcome, worked hard, and felt that our visit was not in vain. All the schools are full, even seventy to eighty boys, and forty girls in the further quarter where there are only two or three Protestant families. I had a couple of meetings in that quarter, at one of which as many as one hundred women were present, and the big schoolroom was crowded with men on the Sabbath, when Mr. Browne preached there. He held a prayer-meeting each weekday evening, and there was a good deal of interest manifested. One or two tokens of good were noticed. Men and boys who in former years have slunk into the chapel as if they were afraid and did not belong there, this year came in and took their places as if they were used to coming and belonged there. It was interesting to see from what distant quarters Gregorians, and even Catholics, came. The services on the Sabbath were crowded.

"Since we left we have heard that the pastor has twice been invited to preach in a quarter nearly two miles from the chapel, and once a hundred persons were present. Each year sees growth in Malatia, and there is no more encouraging work in our field. We love to go there. Our Bible-women are working well."

Marathi Mission.

DR. BALLANTINE, of Rahuri, reports a visit to the northern part of his district: —

"We went to five large towns, besides many smaller villages. These latter were visited from our different camping-places. The newest feature of the work at present is the coming forward of many of the Mang caste for baptism. This caste, as you will remember, is the lowest of the low. The obstacles which have been placed in the way of many of these to becoming Christians have been varied, but many of these have been overcome of late. At one place thirteen adults were baptized. They had received instruction

to some extent and had been asking for baptism for some time.

"In Belapur, a large town twelve miles away from Rahuri, a fine piece of land has been obtained. There is every opportunity for school and evangelical work here.

"Another very interesting opening this year is among the *kunabis*, or farmers, such as has never been seen before. They are bringing their children to me to be put into school, and in many ways show a friendliness to and an interest in Christianity."

North China Mission.

AMONG the good tidings from this mission we have a report from Mr. Sprague, of Kalgan, that at the beginning of the Week of Prayer more than twenty of the station class had confessed their sins and had commenced to pray. Of those who applied for reception to the church, only ten were received, it being deemed best that the others should wait until a further testing of their characters. Several of the class who went to their homes persuaded their parents to destroy their idols.

Miss Chapin reports that the spirit of the girls in the Bridgman School at Peking has been most excellent, about one half being members of the church, and all of them asserting their desire to be Christians.

AWAKENING AT PAO-TING-FU.

Glad tidings come to us from Pao-ting-fu and its vicinity. Dr. Merritt, whose hospital is in a suburb, wrote February 7:—

"I have good news to report from our neighborhood work. After moving here there were no demonstrations either for or against us, and no occasion had arisen to really test our standing with our neighbors. At the Chinese New Year, Mr. Winchester and I sent out our cards all through the village, and the next day we had crowds of callers who came in the most friendly manner, as neighbors calling upon acknowledged friends. This was on Saturday, and we invited them to our Sunday service the following day. They came in crowds, filling our little chapel,

so that a large crowd was still outside. I went out and invited them to come into our house, which they did without any fear, such as many who came before seemed to feel. I then told them as best I could of the Sabbath day and other items of the truth. Many of them listened attentively. Among the audience in the chapel were several women who had been here before to service, and when the collection was taken up they put in their mites. We were all talked out by dinner-time, so we sent word into the city asking them to come out and help us. Mr. Pierson sent out a helper and two native Christian women who assisted us greatly. We had good-sized and very attentive audiences in the afternoon; the women particularly were interested, and many of them carried away seeds of truth.

"The following day we had a good many calls and devoted the time to preaching to them. I had at one time in my study thirteen men who stayed one hour and one-half listening to our explanations and singing.

"On Monday evening our helper, Meng, came from one of our out-stations where he had been over Sunday. He said there must have been several hundreds to listen to him. His sister, a former Bible-woman, is living in the village and is doing a good work, telling the gospel message to many hundreds, talking often till her throat is tired out. Praise God that his Spirit is moving among this people, leading them to inquire about the truth.

"We especially thank God for the reception given to us by the villagers. My Chinese teacher said that only five or six years ago, instead of answering our New Year's cards by calling and offering New Year's greetings, they would have driven us out. Surely the coming of the kingdom draweth near."

THE INTEREST INCREASING.

Mr. Pierson, under date of February 18, writes:—

"To-day I reached home, returning from Ching-liang-cheng. In forty-five

hours I had walked twenty-eight miles, addressed seven audiences, reaching two hundred to three hundred souls, and speaking eight or nine hours. There is a marked awakening at that and the surrounding villages, and the chief feature of it is the fact that the border-line between interested and careless hearers is *prayer*. The native brethren and myself have been of one mind in this effort. We have pressed upon hearers the exhortation, 'Pray; begin immediately; this is God's appointed means of salvation; as soon as you call upon God with a true heart he begins to save you,' and like truths, and the words have had God's blessing. It can hardly be an exaggeration to say that there are in that one village fifty persons who have begun to pray. It was really delightful to address such audiences and to join with them in prayer. God has made signal use of brother Chai, who was the second to receive baptism there. He is by nature a ready talker, and by grace a thorough believer. He has a remarkably gentle manner combined with a really courageous heart, and he is on the best of terms with all his neighbors. On Wednesday he is to join our station-class, and get, if possible, a month of study.

"The audience here in the city crowded the house, and that at the suburb fairly swamped the several rooms prepared for it. There must have been some faithful hearers there, but the mass was undoubtedly curious to see rather than desirous to hear. There may have been seven hundred persons there. May seers become hearers, and hearers doers!"

In a postscript to this letter (February 21), Mr. Pierson adds:—

"More good news. A member of our station-class just returned from a month's vacation. He reports eight inquirers in his village (sixty miles south of Pao-tung-fu), all having begun to pray with an earnest purpose to seek the Lord and his salvation. Others meet with the little group and share the same hope, but he does not venture to say that they are far enough advanced to be called inquirers.

Surely the Lord is good and his 'times of refreshing' seem to be near."

Two days later Mr. Pierson adds:—

"Nineteen names are received as candidates for admission to the 'Christian congregation.' They will be received to-morrow in the morning service by the acceptance of a vow to reject idolatry and forever turn away from all that pertains to it, while they seek the Lord and his salvation by the means which he has appointed."

Japan Mission.

ALONG THE INLAND SEA.

MR. PETTEE, of Okayama, writes, February 26:—

"I have just put in nine days of most interesting touring work, visiting seven places, most of them lying along the Inland Sea at one of its most charming points, owing to the large number of islands, the indentations of the coast, and the snow-capped mountains of Shikoku in the distance. My helpers visited place number eight, a hill town in the interior, which lay outside the limits of my traveling pass.

"There were fourteen baptisms, including two children, in connection with two communion services, four theatre meetings, eleven other formal services, several delightful bits of personal work, and on the last night a grand disturbance which reminded one of old times, and which we fondly hoped was entirely a thing of the past, at least in this part of Japan. A few ardent Shintoists interrupted Pastor Abe while speaking, and though they quieted down at his request, they broke out again as soon as the meeting closed, in angry abuse of Christianity, and heated debate among themselves.

"At last the leaders were induced to go with us to our hotel, where a long and fiery discussion took place. Meanwhile a large crowd gathered outside and put in a superabundance of punctuation marks. At a little past twelve o'clock the landlord requested the men to depart, that his other guests might be able to sleep. We ap-

pointed another interview the next, or more truly, that same morning at eight. Two men came and we talked until nine o'clock, when we started for home. The noisiest disputant proved to be an old pupil of Captain Jaynes at Kumamoto; was well acquainted with our leading pastors, and knew just enough of Christianity and English to abuse the former and make a show of the latter. The crowd was divided in sentiment, some even shouting out, 'Those Shintoists are a noisy, unreasonable set.'

"Mr. Abe conducted himself with great calmness amid the trying ordeal, and displayed great tact and strong reasoning power, but the exertion wearied him to such an extent that he was unable to attend to his regular work on the following Sabbath. The place where the scene occurred was a small town twenty miles west of here, and had never before been visited except by the Roman Catholics.

"We feel sure that good was done, though we should not have gone there just yet had we anticipated such a disturbance.

"In one of the towns visited there is a temporary revival of Buddhism, which, with the extreme cold weather and other causes, greatly thinned the attendance at our meeting. But word has just come that the little band of Christians there was greatly cheered by the visit and have resolved upon more aggressive personal work in the name and strength of the Lord. I feel specially pleased at having visited Tomo and Mihara, important towns of nine thousand people each, which Mr. Cary and others have visited, but where no continuous work had been done. The former now becomes an outstation of Kasaoka, and the latter of Onomichi, and they are to be visited regularly. The former is a manufacturing town celebrated for its whiskey and anchors. The latter is an old castle town, and hence has a large element of the oldtime *samurai* class."

TAKAHASHI. — WOMAN'S WORK.

Mr. Pettie writes of the great rejoicing at Takahashi, caused by the offer of Miss

McLennan to spend one week in each month in the school at that place. He says that the church and school are so happy over this offer that they cannot sufficiently express their joy. Of a visit paid to this place, Miss McLennan herself writes:—

"Last week Miss Talcott and I went to Takahashi, my first touring experience. Miss Talcott went to do evangelistic work; I, to teach in the Girls' School. The work is in a most encouraging condition, Miss Talcott says, while the opportunities given me were even more than I could take advantage of. There are one hundred and twenty pupils in the school in its various departments, only about forty of whom, however, are studying English. The only English teacher is an Osaka graduate. I have made arrangements to give them one week in four, teaching five hours a day. It may help them a little, which is all I ought to expect now.

"We boarded at a Japanese hotel—ate their food, slept by the *katatsu*, etc. With Miss Talcott as instructor, I managed to get along pretty well. I can eat many of their dishes, though after several attempts, some proved too much for me. I presume I shall acquire a liking for them as my education progresses, though the outlook is not very flattering at present.

"On Thursday night The Woman's Improvement Society held a meeting, to which for that one time all were invited. As they had announced in the papers that 'an American lady would speak,' the house was packed. One or two addresses were made by Japanese, then Miss Talcott spoke. The audience listened earnestly to all she said, and showed by their faces that they enjoyed her talk. On Friday afternoon they gave us a *shimboqui*, or 'social,' which was really a prayer-meeting. It seemed more like a praise-meeting, to express their gratitude for our coming to them. After this assembly had broken up, we were taken to a hotel, where a feast had been prepared for us in true Eastern style. Next day when we were leaving, the entire school

and many of the Christians came to see us off — more than two hundred, I should think.

“The entire week was enjoyed, even if filled full of work, while the gratitude and appreciation of the people were almost pathetic. As to the outlook for Christian effort, there seems to be no limit. Work is waiting everywhere. In almost every town, so far as I have known, the people are not only willing but anxious to have American teachers.”

Northern Japan Mission.

NAGAOKA. — CHURCH IN NEW QUARTERS.

MR. NEWELL wrote, February 11:—

“One week ago yesterday the church here met for the first time in its new quarters, and we feel once more that we have something of a home. There has been much difficulty in securing a place, and ever since our little break-up in December the services have been in my house. The unwillingness to rent that has been so persistently displayed seems to be for no other reason than that it is a Christian church which wants to do the hiring, though that reason has not been given openly at any time.

“Some time since a bargain was supposed to have been completed, and the church was feeling happy at the prospect of settling down once more, when word came the next day that, on further consideration, it had been decided not to rent, and no reason given for the refusal. All such things have been very annoying, but at the same time they have drawn the members more closely together by an instinct of loyalty and by common interests, and have given them at least one rallying-point about which they are gathering now with a good deal of enthusiasm — the building of a church home. All are agreed that it is the best and most desirable thing to do, and have pledged their aid to the utmost of their ability, and will doubtless begin on it as soon as the snow leaves. We cannot yet afford anything elaborate, but it will be a ‘home,’ and will

insure that permanence which is so necessary to growth.”

SENDAI. — CONFIDENCE RE-ESTABLISHED.

Mr. White writes from Sendai:—

“We have only pleasant things to report regarding both church and school work. The coming of Mr. Miyako as pastor has been most opportune, and the attendance at Sunday-school, at preaching service, at prayer-meeting, and at the various branch Sunday-schools has taken a marked stride forward. Five were baptized at the last communion, and genuine interest is spreading. The change of attitude of people outside toward the school, and of the pupils in the school, has been equally marked. The founders of the school and its chief supporters have been unmoved by the temporary unpopularity into which we fell, and have all along expressed themselves in terms of hearty confidence regarding the future. Their confidence is, to all appearances, being justified. All open criticism has ceased, and we have had many assurances that the tide of public sentiment is turning in our favor. It is found that since the establishment of the government college and the abolition of the middle school, there is no school in the province doing, or capable of doing, equal work to ours. We cannot help feeling, too, that faithful, scholarly work and the exertion of an influence for true manliness have had their part in leading the people to see that their suspicions have been groundless.

“This term too has witnessed a great revival of interest in Bible study among many of the students. The school Bible classes have taken a new lease of vigor. Attention to the morning talks on serious subjects is closer and more general. Miss Meyer has been carrying all this school year a class, with a regular attendance of seventeen, through the ‘Story of the Gospel.’ Mr. Curtis is doing the same this term with fully half of another class which numbers over forty; while Mr. DeForest has the large majority of two other large classes at his home two evenings of each

week. These classes by the foreign teachers are, by the way, all home classes. There has been also a meeting each Saturday evening since September, 1888, for medical and college students from a dormitory near by. My own home has been thrown open to them on that evening, and

they have come in good numbers for a short time spent in amusement, followed by singing, an address, and a prayer. Encouraging results have already come from this last venture, and there are prospects which make it plain that the time is well spent."

Notes from the Wide Field.

BELGIUM.

THE Missionary Church of Belgium (Evangelical Society) reports a rich spiritual growth within the past year. A letter from Pastor Brocher says that this Missionary Church is composed largely of poor miners who have come out from Romanism. There are twenty-two ordained ministers, four evangelists, eight Bible readers, and five colporters, but a large portion of the work is rendered by the workingmen who from the mining and manufacturing districts return home to the villages. There are now twenty-seven churches, with sixty-one preaching stations and eighty-four other localities where the gospel has been preached occasionally, besides two hundred places visited by colporters. Nearly eight thousand religious services have been held during the year, with a regular attendance of from four to five thousand hearers. Of the sixty Sunday-schools eighteen are called "missionary Sunday-schools;" that is, composed exclusively of children of Roman Catholic families. This certainly is a cheering report, and the appeal for financial aid which is made by this Missionary Church of Belgium should have a generous response.

THE FREE CHURCH IN ITALY.

THE eighteenth report of the Evangelization Committee of this church gives the number of churches connected with it as 32, having 1,522 communicants and 222 catechumens. There are 152 ministers and 12 evangelists, besides colporters and other assistants. Several new fields have been occupied within the past year; many interesting cases of conversion are reported. The most marked event in connection with the church during the past year is the death of Gavazzi, whose influence on the side of truth and righteousness was very great.

AFRICA.

THE EAST COAST. — *Central Africa* reports that Bushiri, the commander of the native forces on the East African Coast, who has heretofore shown himself friendly to the English though bitterly hostile to the Germans, has recently proved himself loyal both to the English and French, and that he is actually negotiating peace with Captain Wissmann, the leader of the new German expedition into Central Africa.

MR. ARNOT. — We learn that Mr. F. S. Arnot sailed from England April 2, on his return to Central Africa, taking with him not only a wife but also four Englishmen, who are to be associated with him and Mr. Faulkner in the mission to the Garenganze, of which we have heretofore given many notices. He will go inland by way of Benguela, Bailundu, and Bihé.

THE BASUTOS. — The *Journal des Missions* reports that, on the thirtieth of December last, seventy-five new converts were received to the church at Morija, a station of the French Protestant Mission among the South African Basutos. This large

number was gathered from far and near, some of them belonging at out-stations connected with Morija. An assembly of fifteen hundred natives witnessed their baptism, and thirty-five persons who had until then remained unmoved by the offers of the gospel asked to be placed under special instruction that they might be led to repentance and faith.

THE CONGO. — *L'Afrique Explorée* reports that six Protestant families, the descendants of freed slaves, originally from the Congo but for some years settled in Liberia, have withdrawn from that country under the leadership of Mr. Lehmann, an agent of the Congo Free State, and have been established in the neighborhood of Banana. They are on the plateau of Nemlao, near a station of Bishop Taylor's mission. The new colonists find this plateau well adapted to cultivation of coffee, sorghum, sweet potatoes, etc., and they are kindly received by the neighboring chief, Ne' Tombe. Bishop Taylor's mission being so near, the little children, who already know how to read and write, can continue their education.

NEW OPENING TO THE ZAMBESI. — A discovery which, under the circumstances, we must call extraordinary, has been made of a mouth to the Zambesi River, which has such depth of water and breadth of channel that any ordinary steamer using it can pass directly into the river, and so into the Lake Nyasa district. This channel has recently been discovered by an Englishman, and is called the Chinde River, forty-five miles south of the Quaqua on which Quillimane stands. Hitherto, according to the *Times'* correspondent, goods have been landed at Quillimane, and taken in canoes a three to five days' journey up the Quaqua River, there were unloaded and carried by the natives about eight miles over a swampy depression to the Zambesi River, where again canoes were used to take the goods to the small Zambesi steamers. This, of course, was a very protracted and expensive process, and often attended with great loss. The newly discovered channel is three fathoms deep and five hundred yards wide, with a good anchorage under shelter of land. Commander Cameron speaks of this discovery as of "immense importance," both as opening a navigable channel and one free from the control of the Portuguese, "an open international highway." It certainly will be a great boon to the Scotch missionaries near Lake Nyasa.

LIVINGSTONIA MISSION. — In spite of the political difficulties on Lake Nyasa the Scotch Free Church Mission seems to be in a prosperous condition, and a new station has been opened at Malindu on a high plain at the north of the Lake. Malindu is surrounded by seventeen villages embosomed in gardens of magnificent bananas. Reinforcements for this mission have already started from Great Britain consisting of a teacher-evangelist and a printer-evangelist. The envoys of the Sultan of Zanzibar have not been able to clear out the Arab slave-traders, as it was hoped they might succeed in doing. One of them, Mlozi, refuses to leave.

SOUTH AFRICA. — There was a remarkable gathering on New Year's day at Kuruman, Dr. Moffat's old station in South Africa. Seventy-two wagons came in from the country stations and the church was excessively crowded, while a large overflow meeting was held in the yard of Dr. Moffat's old residence. About seventy men and women were received into church fellowship, while others are propounded for reception at a later date.

INDIA.

ZENANA WORK. — The Zenana Missionary Society of the Church of England reports that in 1888 it had 106 missionaries in the home connection, 139 Bible-women, and 349 native teachers. Under this missionary force 3,118 houses have been visited, in which there are 2,797 pupils. This method of reaching the women of India is proving successful, and those who could not possibly be brought together in any public assembly are glad to welcome a Christian teacher in the home.

"A GREAT MERIT." — A recent number of the *Dnyanodaya*, of Bombay, says that at a *mela* lately held at Walkeswar many men might be seen among the crowd leading cows and persuading the people to give money as a means of merit. Their cry was, "In the feeding of cows there is great merit." And it is said that the large number of coppers which fell into the bowls indicated that the people believed the statement. These are the "works of righteousness" which Hinduism presents as a substitute for virtue.

THE NORTH INDIA CONFERENCE. — This Conference of the Methodist Episcopal Church reports the number of communicants in good standing in 1888 as 7,944. This indicates a remarkable growth since 1864, when the number was 209. The growth during these years has been as follows:—

1864—209; 1869—771; 1874—1,343; 1878—2,526; 1883—4,400; 1888—7,944.

RUHMABAI. — This young woman, whose case has attracted such an extraordinary degree of sympathy in England and India on account of her efforts to secure a release from her husband, to whom she was betrothed when only a child, and from whom she obtained her release on the payment of a large sum of money, has come to England for the purpose of studying medicine. The wife of a well-known member of Parliament bears her expenses the first year, and other English ladies have undertaken her support subsequently.

CHINA.

OPIUM POISONING. — Our own missionaries in China frequently allude to cases of opium poisoning. They are often summoned in haste to treat those who have by this method attempted suicide. Rev. Mr. Dixon, a missionary of the English Baptist Mission at Tai-yuen-fu, reports that during the three years he has been connected with the mission, he has attended some thirty-six cases of attempted suicide by opium. He affirms that nine out of every ten men and women smoke the drug, beginning about twenty years of age, some of them earlier. The excess in this indulgence is such as to impoverish the people, and the poor wretches who are unable to obtain the supply they crave often end their sufferings by borrowing enough to destroy life. In Mr. Dixon's list of cases there are young men and old men, girls and wives, beggars and officials. One of the occasions which frequently leads to this rash step is anger which has been excited by some trivial circumstance. Opium is an awful scourge in China, and brings in its train innumerable evils, of which, perhaps, opium suicide is not the worst.

COREA.

A CHEERING message comes from Corea speaking of the conversion of some young men, so soon after missionary work has been begun in the empire. Rev. H. G. Underwood, in *The Church at Home and Abroad*, reports that on December 23 their chapel was full, about fifty Coreans being present, and eleven young men stood up and professed their faith in Christ before the whole assembly. The congregation manifests deep interest, and the Spirit of God seems to be moving on the hearts of the people.

SAMOA.

IT is a sad thing to report, in the midst of all the obstacles to the further Christianization of these islands, that six European Mormon missionaries with their wives and a native Hawaiian deacon have begun work in Samoa in advocacy of Mormonism. Other reinforcements are said to be on their way from Utah. It is reported that they have no lack of funds, but so far they have made little impression on the natives.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the churches and pastors at home, in their relation to foreign missionary work; that none of them may be left to care only for themselves; that they may apprehend the breadth of the commission that Christ has given his Church; that their prayers for the extension of Christ's Kingdom may be fervent, and that their gifts may be proportionate to the grandeur of the opportunities now opening in divine providence.

DEPARTURES.

April 26. From San Francisco, Rev. William D. Westervelt and wife, recently of Denver, Colorado, to be connected with the work of the American Board in the Sandwich Islands.

ARRIVAL AT STATION.

April 26. At Guadalajara, Western Mexico, Miss Belle M. Haskins.

ARRIVALS IN THE UNITED STATES.

May 2. At Vancouver, Rev. M. L. Stimson and wife, of the Shansi Mission.

May 12. At Boston, Rev. John E. Chandler and wife, and Miss Gertrude A. Chandler, of the Madura Mission.

ORDINATIONS.

April 11. At Montreal, Canada, Mr. Wilberforce Lee, who is under appointment to the West Central African Mission.

April 24. At Montreal, Canada, Mr. John J. Forbes, under appointment to the Micronesian Mission.

DEATH.

April 24. At the Isle of Wight, England, at the home of his daughter, Mrs. Evans, Rev. Amos Abbott, formerly connected with the Marathi Mission of the American Board. Mr. Abbott was born at Wilton, N. H., June 2, 1812; sailed for India May 21, 1834. After a service of thirteen years, he came to the United States in 1847, and remained until 1857, when he rejoined the mission, from which he was released in 1869. He was an earnest and devoted missionary. Rev. Justin E. Abbott and Miss Anstice Abbott, of the Marathi Mission, are his children; also, Mrs. S. C. Dean, now of Nebraska, but for several years connected with the same mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Missionary work in the Marshall Islands. (Page 239.)
 2. Prayer of a native of Ruk. (Page 238.)
 3. A revolution at Bihé. (Page 242.)
 4. Religious awakenings in Central Turkey. (Page 246.)
 5. Items from Marsovan, Broosa, Constantinople, and Cesarea, in Western Turkey. (Pages 244-246.)
 6. A new church in Northern Mexico. (Page 241.)
 7. Among opposers in Japan. (Page 250.)
 8. Woman's work in Japan. (Page 251.)
 9. Revivals in North China. (Page 249.)
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Donations Received in April.

MAINE.

Cumberland county.	
Gray, A. W. Merrill,	2 00
Portland, C. B. Hamilton,	1 00 — 3 00
Hancock county.	
Bucksport, Elm-st. Cong. ch.	50 00
West Brooksville, Cong. ch. and so.	1 50 — 51 50
Kennebec county.	
Richmond, Cong. ch. and so.	20 50
Lincoln and Sagadahoc counties.	

Bath, Winter-st. ch. (of which m. c., 19.03, and In Memoriam, 10),	399 25
Phippsburg, Mrs. Jane M. Campbell, for work in Japan,	5 00
Union, Cong. ch. and so.	10 00 — 414 25
Penobscot county.	
Bangor, 1st Cong. ch., 28; Rev. G. W. Field, D.D., 75c.	28 75
Washington county.	
Calais, 1st Cong. ch. and so.	26 00

York county.	
Eliot, 1st Cong. ch. and so.	12 00
Kittery Point, Cong. ch. and so.	27 00
Wells, B. Maxwell,	20 00—59 00
—, A friend,	10 00
	613 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Alstead, Cong. ch. and so.	5 00
Keene, 2d Cong. ch. and so.	14 61
Rindge, Cong. ch. and so.	4 00
Sullivan, Mrs. P. B. Drake,	5 00—28 61
Grafton county.	
Littleton, Cong. ch. and so.	19 36
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Rev. James E. Odlin,	10 00
Nashua, 1st Cong. ch. and so.	50 00—60 00
Merrimack county Aux. Society.	
Concord, A friend,	5 00
Sanbornton, Cong. ch. and so.	3 00—8 00
Rockingham county.	
Kensington, Cong. ch. and so.	6 00
No. Hampton, Cong. ch. and so.	17 22—23 22
Strafford county.	
Moultonborough, W. H. Mason,	6 00
Sullivan county Aux. Society.	
Langdon, Cong. ch. and so.	5 00
	150 19

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	15 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	27 62
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	8 00
Orange county.	
Tunbridge, Rev. T. S. Hubbard (of which 5.39 for Mr. Clarke's Bohemia school),	15 39
Rutland county.	
Fair Haven, Cong. ch. and so.	9 65
Washington county Aux. Society.	
G. W. Scott, Tr.	
Duxbury, Cong. ch. and so.	5 00
Northfield, Cong. ch. and so.	15 09—20 09
Windham county Aux. Society.	
Brattleboro', Centre Cong. ch., 54.28; do. m. c., 19.23,	73 51
Dummerston, Cong. ch. and so.	7 18
Putney, Cong. ch. and so.	3 50
Westminster West, Cong. ch., add'l,	2 50—86 69
Windsor county.	
Hartford, Cong. ch., J. G. Stimson, for Shansi,	100 00
So. Royalton, Cong. ch. and so	23 60—123 60
	306 04

Legacies.—Bennington, Mrs. Martha E. Hubbard, by Henry E. Weed, Ex'r,	5,000 00
Middlebury, Buel Preston, add'l, by E. C. Severance, Ex'r,	20 00—5,020 00
	5,326 04

MASSACHUSETTS.

Barnstable county.	
Hyannis, Cong. ch., add'l,	25
No. Truro, Cong. ch. and so.	5 00
W. Yarmouth, Cong. ch. and so.	3 00—8 25
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 23
Lenox, Cong. ch. and so.	20 00
Sheffield, Cong. ch. and so.	12 25
Williamstown, South ch.	16 00—57 48
Bristol county.	
Norton, Mrs. E. B. Wheaton, to const. Rev. G. H. HUBBARD,	
H. M.	50 00
Raynham, 1st Cong. ch.	40 00—90 00
Brookfield Association.	
Barre, Cong. ch. and so.	104 29
Essex county.	
Andover, Free ch.	10 00

Essex county, North.	
Amesbury, Main-st. ch.	10 00
Bradford, Ward Hill Sab. sch., for Mr. Marden's work,	10 00—20 00
Essex county, South.	
Beverly, Dane-st. ch. and so. (10.29 m. c.),	288 74
Lynn, Central ch. and so.	15 00
Peabody, Eleanor Randolph,	50 00—353 74
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Colerain, Mrs. P. B. Smith,	2 00
Shelburne Falls, Cong. ch. and so.	12 00—14 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee Falls, Cong. ch. and so.	48 64
E. Longmeadow, Cong. ch. and so.	30 25
Ludlow, Cong. ch. and so.	15 14
Mitteneague, Cong. ch. and so.	6 75
Palmer, 2d Cong. ch. and so.	50 00
So. Hadley Falls, Friends,	5 00
Springfield, 1st Cong. ch., 70; South Cong. ch., 99.72; Memo. ch., 69.67,	239 39—395 17
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch., 50; Mrs. J. C. Bryant, 10,	60 00
Northampton, C.	200 00—260 00
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Ashland, Cong. ch. and so.	20 00
Auburndale, Cong. ch. and so., 410; J. C. M., for native evangelist,	
Madura, 100,	510 00
Bedford, Cong. ch. and so.	35 00
Cambridge, North-ave. ch., 360.26; A friend, 50,	410 26
Cambridgeport, La. Mis. Soc. of Wood Memo. ch.	1 27
Newton Centre, 1st Cong. ch. and so.	172 31
Reading, Cong. ch. and so.	10 00—1,183 84
Middlesex Union.	
Dunstable, Cong. ch. and so.	25 54
Fitchburg, Calv. Cong. ch.	57 97
West Acton, Rev. J. W. Brown,	5 00—88 51
Norfolk county.	
Milton, 1st Cong. ch. and so.	36 00
So. Walpole, "Missionary,"	1 00
Wellesley, Rev. P. D. Cowan, for Memorial Hall, Fochow,	500 00
Wollaston, Rev. Moses H. Swift,	12 00—549 00
Suffolk county.	
Boston, Park-st. ch. (of wh. 1,000 is extra), 2,718; 2d ch. (Dorchester), 189.67; South Evan. ch. (West Roxbury), 47.56; Mount Vernon ch., 20; Highland ch. (Roxbury), 8.75; Eliot ch. (Roxbury), m. c., 6.55; S. D. Smith, 125; Hollis Moore Memo., by Rev. E. K. Alden, Res. Leg., for books for Pasumalal, 8.97; A friend, 5; "Missionary," 1,	3,130 50
Chelsea, 1st Cong. ch., 19; Central Cong. ch., 42.04,	61 04—3,191 54
Worcester county, North.	
Worcester, Cong. ch. and so.	25 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro', Cong. ch. and so.	31 47
—, W. L.	200 00
—, A friend,	5 00
	6,587 29

Legacies.—Boston, Jeremy Drake, by L. D. Packard, Adm'r,	103 00
Buckland, Silas Trowbridge, by Mrs. LUCY S. T. LEAVITT and Mrs. ELECTA P. T. STRATTON, Ex's, to const. do. and do., H. M. Hadley, Eleazer Porter, by J. E. Porter, Ex'r (prev. rec'd, 500),	200 00
Leominster, Leonard Burrage, by M. D. Haws, Ex'r,	500 00
Leominster, Sumner Haynes, by E. Chalmers Haynes, Ex'r, 1,500, less expenses, 35,	2,000 00
Newton, Caleb Wright, by C. C. Burr, adm'r,	1,465 00
	460 72

So. Weymouth, Mrs. Abigail S.
Cobb, by A. E. Vining, Ex'r, in
part, 2,000 00
Ware, William Hyde, by Wm. S.
Hyde, Ex'r, in part, 5,000 00—11,728 72

RHODE ISLAND.

Central Falls, Cong. ch. and so. 34 05
Kingston, Cong. ch. and so. 11 79
Providence, Beneficent Cong. ch.,
202.35; do. Sab. sch., for chapel,
Guadalajara, 25, 227 35—273 19

CONNECTICUT.

Fairfield county.
Redding, Cong. ch. and so. 27 83
Stamford, 1st Cong. ch. and so. 50 51—78 34
Hartford county. W. W. Jacobs, Tr.
Bristol, Cong. ch. and so. 40 02
Glastonbury, 1st Cong. ch. and so. 229 50
Granby, South Cong. ch. 9 25
Hartford, Rev. C. S. Beardslee, 37 00
Manchester, 1st Cong. ch., to const.
Mrs. A. J. SPENCER, H. M. 101 27
No. Granby, 1st Cong. ch. (of wh.
from Wm. Dewey, 10), 18 50—435 54
Litchfield county. G. M. Woodruff, Tr.
Thomaston, Cong. ch. and so. 17 20
Middlesex co. E. C. Hungerford, Tr.
E. Haddam, A friend, 10 00
Old Saybrook, Cong. ch. and so. 41 87—51 87
New Haven co. F. T. Jarman, Ag't.
Birmingham, George W. Shelton,
New Haven, Yale Theological stu-
dents, 42 20
No. Guilford, Cong. ch. and so. 20 00—72 20
New London co. L. A. Hyde and
H. C. Learned, Trs.
New London, 1st Ch. of Christ (of
wh. m. c., 12.96), 110 91
Windham county.
Abington, Cong. ch. and so. 27 00
Chaplin, Cong. ch. and so. 161 79
Hampton, 44.75, acknowledged in
May "Herald" as from Hampden,
should have been from Hampton.
No. Woodstock, Mrs. W. A. Cham-
berlain, 5 00
Putnam, 2d Cong. ch. 15 61
Wauregan, Cong. ch. and so. 15 00
Westford, Cong. ch. and so. 6 70
West Woodstock, Cong. ch. and so. 6 00—237 10
— A friend, 10 00
1,013 16

NEW YORK.

Brooklyn, South Cong. ch. 73 25
Canandaigua, 1st Cong. ch. and so. 10 36
Churchville, Cong. ch., to const. Rev.
J. E. McCONNELL, H. M. 54 21
Clinton, Mrs. George K. Ecalls, 10 00
Fairport, A member of Cong. ch. 1 00
Jamesport, Cong. ch. and so. 5 00
Moscow, Mrs. Lucy Smith, for Har-
pool, 5 00
New York, Madison-sq. Presb. ch.,
100; Pilgrim ch., two friends, 10;
S. T. Gordon, for native evangelist,
100; A friend, 100; Mrs. Caroline
Murray, 20; "W. C. C.," 5; A
friend, 1, 336 00
Oswego, In memory of E. B. 5 00
Oxford, Cong. ch. and so. 20 00
Richford, Cong. ch. and so. 15 00
Saratoga, A lady, 5 00
Syracuse, Plymouth ch. 22 00
Wading River, Cong. ch., extra for
Misses Woodhull, Foochow, 10 00
Wellsville, Cong. ch. and so. 29 09—600 91

Legacies.—Millville, Mrs. E. G.
Linsley, by M. P. Lyman, Ex'r, 510 00
Perry, Simeon R. Barber, by Milton
A. Barber, sole heir (prev. rec'd,
100), 400 00—910 00
1,510 91

PENNSYLVANIA

Philadelphia, Central Cong. ch. (of
wh. 12.25 m. c.) 44 25

NEW JERSEY.

Trenton, A physician, 26 00

SOUTH CAROLINA.

Spartansburg, Mrs. W. B. Hallett, 2 00

ARKANSAS.

Rogers, Miss P. A. Hillis, for Ceylon, 10 00

OHIO.

Akron, Cong. ch. 97 28
Cincinnati, Ladies' Soc. of Walnut
Hills ch., for Atchevely ch. 10 00
Cleveland, Euclid-ave. Cong. ch.,
171.47; Jennings-ave. Cong. ch.,
50; Miles-pk. Presb. ch., for stu-
dent, Ahmednagar, 18, 239 47
Jewell, T. B. Goddard, 100 00
Lyme, Cong. ch. 33 00
Madison, Mrs. E. A. Crocker, 30 00
Oberlin, 1st Cong. ch., 94.75; An aged
friend, 1,000; Oberlin students, for
Rev. C. A. Clark's salary, 150; A
friend, for work in Sonora, 100, 1,344 75
Toledo, 1st Cong. ch. 75 32—1,929 82

Legacies.—Mad River, Frances Jane
Snodgrass, by Henry Neff, Trus-
tee, add'l, 300 00
2,229 82

INDIANA.

Angola, A friend, 10 00
Terre Haute, S. H. Potter, 30 00—40 00

ILLINOIS.

Caseyville, Mary Meckfessel, 5 00
Chicago, Bethany Cong. ch., 11.32;
U. P. ch., m. c., 11.31; Scan. 1st
ch., 1.53; Grace ch., 1.50; A. B.
Mead, to const. S. ELIZABETH
MEAD, H. M., extra, 100, 125 66
Dundee, Cong. ch. 31 78
Earlville, Cong. ch., 26.50; J. A. D.,
25, 51 50
Granville, Cong. ch. 48 11
Lakeview, Cong. ch. 6 81
Naperville, Woman's Miss. Soc.,
16.75, and chapel Sab. sch., 17.50;
for Mr. Woodside and family, 34 25
Polo, Ind. Presb. ch. 18 51
Princeton, Cong. ch. 19 20
Ridge Prairie, St. John ch. 3 00
Rollo, Cong. ch. 13 25
Seward, Cong. ch. 5 53
Sheffield, Cong. ch. 71 39
Winnetka, Cong. ch. and Sab. sch. 31 00—464 99

MISSOURI.

Kansas City, Clyde Cong. ch. 70 00
St. Louis, Pilgrim Cong. ch. 211 52—281 52

MICHIGAN.

Clare, Rev. C. F. Tuttle, 1 05
East Gilead, Cong. ch. 1 64
Farwell, Rev. T. A. Porter, 1 00
Grand Rapids, A friend, 1 00
Grass Lake, Cong. ch. 5 05
Hillsdale, Rev. G. W. Underwood, 5 00
Hudson, Cong. ch. 2 54
Jackson, Cong. ch. 5 00
Lansing, Reform School, 2 00
Memphis, Cong. ch. 3 65
Muskogon, Cong. ch. 54 13
Olivet, Cong. ch. 26 99
Romeo, Mrs. Andrews, 3, and Miss
Dickinson, 5, for teacher, Turkey,
Rochester, Cong. ch. 3 85
St. Clair, Cong. ch. 7 00—127 90

WISCONSIN.

Bristol and Paris, Cong. ch.	24	81
Brownston, Mr. and Mrs. Lathrop, for Africa,	5	00
Evansville, Cong. ch.	25	00
Madison, Cong. ch.	12	42
Sparta, 1st Cong. ch.	28	46
Whitewater, 1st Cong. ch.	102	45—198 14

IOWA.

Almoral, Cong. ch.	7	60
Chester Centre, Cong. ch.	8	82
Des Moines, A friend,	5	00
Earlville, Cong. ch.	9	30
Fayette, Rev. Robert Mumby,	1	00
Hampton, 1st Cong. ch.	71	00
Osage, Cong. ch.	53	60—156 32

Legacies. — Des Moines, Mrs. H. L. Rollins, add'l,	10	26
	166	58

MINNESOTA.

Ada, Cong. ch.	1	63
Cannon Falls, Cong. Sab. sch., for work of Mr. Fowle,	20	00
Glyndon, Cong. ch.	4	10
Minneapolis, Open Door Cong. ch.	2	52
Northfield, T. S. Suleeba, for Dr. Thom's hospital,	15	00
Plainview, Cong. ch.	12	86
Stillwater, Grace ch.	5	71
Northington, Union Cong. ch.	3	14—64 96

KANSAS.

Chapman, Cong. ch.	7	13
Leona, Cong. ch.	7	15—14 28

NEBRASKA.

Clarks, Cong. ch.	8	50
Exeter, 1st Cong. ch.	7	20
Stanton, N. E. Cong. ch.	1	00—16 70

CALIFORNIA.

Alameda, Cong. ch., 80.05; Market-st. Branch, 13.25,	93	30
Clarksville, A friend,	30	00
Oakland, Plymouth-ave. ch.	10	40
Redlands, 1st Cong. ch.	46	60
San Francisco, Olivet. ch., 3.05; Rev. Joseph Rowell, 40; Miss Cummings, 1,	44	05
Woodland, Cong. ch.	10	00—234 35

COLORADO.

Denver, 2d Cong. ch.	13	00
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DAKOTA TERRITORY.

Lake Preston, Cong. ch.	11	29
Pierre, 1st Cong. ch.	7	25—18 54

WASHINGTON TERRITORY.

Steilacoom, Rev. L. W. Brintnall,	3	40
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FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, C. F. D.	20	00
China, Pang-Chuang, Misses Wychoff,	5	00
Micronesia, Ponape, Collected by Rev. E. T. Doane,	53	00
Japan, Kobe, D. C. Jencks,	70	00
Turkey, Adana, Rev. and Mrs. W. W. Mead, 5; Monastir, Well-Doers, for work in Africa ($\frac{1}{2}$ T. 2.75), 10.91; Van, Rev. and Mrs. G. C. Reynolds, 20,	35	91—183 91

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part,	8,504	26
For Mrs. W. E. Fay's work,	88	
For Bible-woman, Japan,	36	00

For girl in Nurses' Training School, Kyoto,	50	00
For work of Miss Pierce, Aintab,	32	00
For Miss Bartlett's Kindergarten, Smyrna,	5	50
For scholar in Girls' School, Bitlis,	25	00
For work of Miss Stone, Samokov,	41	06
For Gan Papuji, Ahmednagar,	25	00
For support of Vercinia Bedrosian, Constantinople,	75	00—8,794 70

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 5,500 00

For Miss J. G. Evans, Tung-cho,	50	00—5,550 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Calais, Cong. Sab. sch., for pupil in Ceylon, 10; Gorham, Cong. Sab. sch. (of wh. 10 from Mrs. Hunt, for support little Mexican girl), 35; Rockland, Cong. Sab. sch., 5; Woodford, Christian workers, for educational work in Madura, 15,	65	00
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NEW HAMPSHIRE. — Exeter, Nathaniel Gordon, for school in No. China, 125; Sanborn-ton, Cong. Sab. sch., 10.30,	135	30
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VERMONT. — Brattleboro, Cong. Sab. sch., for India, 25; Dummerston, Cong. Sab. sch., 8.15; So. Royalton, Cong. Sab. sch., for catechist, Pasumalai, 40; Swanton, Cong. Sab. sch., for student, Japan, 25,	98	15
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MASSACHUSETTS. — Chelsea, the little Gutter-sons, for school work in India, 2; Chesterfield, Y. P. S. C. E., 5; East Douglass, Earnest Workers, 35; Easton, Y. P. S. C. E., for student in Japan, 6.25; Florence, Y. P. S. C. E., for scholarship in Euphrates College, 30; Holyoke, 2d Cong. Sab. sch., 19.85; Williamstown, So. Cong. Sab. sch., 13.21,	111	31
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CONNECTICUT. — Cromwell, Cong. Sab. sch., 119.26; Salisbury, Bible class, for boy in Dr. Davis' school, Japan, 6.30,	125	56
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NEW YORK. — Brooklyn, South Cong. Sab. sch., 50; East Cong. Sab. sch., for Aintab school, 25; Lockport, 1st Cong. Sab. sch., 75; Moravia, Cong. Sab. sch., 6; Phenix, Y. P. S. C. E., soc.; Cong. Sab. sch., for Testaments, 5; Syracuse, Good Will Cong. ch., for village school, Ahmednagar, 41.12,	202	62
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PENNSYLVANIA. — Farmington, Mission Mite Society,	5	00
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OHIO. — Cincinnati, Y. P. S. C. E. of Central ch., for Sivagurer, Ceylon, 30; Cleveland, Chinese Sab. sch., for student at Tung-cho, 30; No. Ridgeville, Cong. ch., for school work in Ruk, 15; Wellington, Cong. Sab. sch., 10,	85	00
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FLORIDA. — Winter Park, Young Ladies' Miss. so., for girl in Kobe,	50	00
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MISSOURI. — Amity, Cong. Sab. sch., for Micronesia, 9.25; St. Louis, People's Tabernacle Cong. Sab. sch., for Mr. Snelling's work, 16.50,	25	75
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ILLINOIS. — Aurora, New Eng. Y. P. S. C. E., 15; Oak Park, 1st Cong. Sab. sch., 67.32; Oswego, Cong. Sab. sch., 2.75; Providence, Cong. Sab. sch., 5.36,	90	43
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MICHIGAN. — Homestead, Cong. Sab. sch., 2.85; Maple Grove, Cong. Sab. sch., 1.10; Memphis, Cong. Sab. sch., 5; Northport, Cong. Sab. sch., 3,	12	04
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IOWA. — Creston, Pilgrim Cong. Sab. sch., 4; Davenport, Ger. Cong. Sab. sch., 5; Eagle Grove, Cong. Sab. sch., 3.15; Edgewood, Mr. and Mrs. N. G. Platt, for scholarship Madura, 30; Grand View, Cong. Sab. sch., 10,	52	15
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MINNESOTA.—Glyndon, Cong. Sab. sch., 3.50; Union Sab. sch., 1.03; Madison, Cong. Sab. sch., 2.87; New Ulm, Y. P. S. C. E., for Girls' School, Aintab, 2.50,
KANSAS.—Blue Rapids, Cong. Sab. sch., 2; Russell, Cong. Sab. sch., 2.35,
NEBRASKA.—Plymouth, Cong. Sab. sch.

9 90
4 35
3 25

CALIFORNIA.—Mills College, Anna S. Gilbert, for boy at Madura, 15; Redlands, 1st Cong. Sab. sch., 4.73,
DAKOTA.—Fort Berthold, Cong. Sab. sch., for school at Madura,
19 73
4 00
1,099 54

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Monson, Sunshine Band, 5; Searsport, Cong. Sab. sch., 1.52,
MASSACHUSETTS.—Cohasset, 2d Cong. Sab. sch., 7.50; Dorchester, Village Cong. Sab. sch., 16; Northboro, Cong. Sab. sch., 6.20; West Warren, Cong. Sab. sch., 10,
NEW YORK.—Clinton, Mrs. George K. Eells, 3; Cortland, Primary Class, 1st ch., 2.25; East Bloomfield, Cong. Sab. sch., 25.09; Syracuse, Edith G. Chesebrough, 50c,
NEW JERSEY.—Bound Brook, Cong. Sab. sch., 8.50; East Orange, Grove-st. Sab. sch., 5,
ILLINOIS.—Greenville, C. S. Peach,
WISCONSIN.—Browntown, Mr. and Mrs. H. Lathrop, 1; Rosandale, Cong. Sab. sch., 2.50,
6 52
39 70
30 84
13 50
10
3 50

IOWA.—Red Oak, Cong. Sab. sch.
KANSAS.—Burlington, Y. P. S. C. E.
CALIFORNIA.—San Bernardino, 1st Cong. Sab. sch.
111 81
28,929 91
17,968 98
46,898 89

Total from September 1, 1888, to April 30, 1889: Donations, \$245,675.77; Legacies, \$57,652.12 = \$303,327.89.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

VERMONT.
Brandon, Mrs. William D. Marsh,
MASSACHUSETTS.
Auburndale, M.
Chelsea, ———,
Norfolk County, B. C.
Framingham, A friend,
Braintree, Miss Sarah H. Thayer,
Wellesley, ———,
NEW YORK.
Johnsville, F. Burroughs,
Madrid, Alex. Murray,
Wainscott, ———,
DELAWARE.
South Park, Y. P. S. C. E. of Cong. ch.

5 00
10 00
2 00
10 00
5 00
5 00
1 00—33 00
2 00
7 00
1 00—10 00
6 83

MINNESOTA.
Austin, Mrs. A. W. Wright,
IOWA.
Waterloo, Rev. M. K. Cross,
ILLINOIS.
Chicago, Three friends,
COLORADO.
Greeley, D. H. Carleton,
Previously received,
2 00
66 03
39,077 41
39,143 44

FOR SUFFERERS IN CHINA.

MAINE.
Portland, Chinese class in 2d Parish ch.
VERMONT.
Bellows Falls, N. W. Dawes,
MASSACHUSETTS.
Auburndale, M.
Class of boys in Cong. Sab. sch.
Easthampton, 1st Cong. ch.
Framingham, A friend,
Holliston, A friend,
Newton, Eliot ch.
Rochester, Miss Leonard's Sab. sch. class,
Worcester, Mrs. G. Henry Whitcomb,
Wellesley, ———,
CONNECTICUT.
W. Winsted, A friend,
Windsor, A friend,

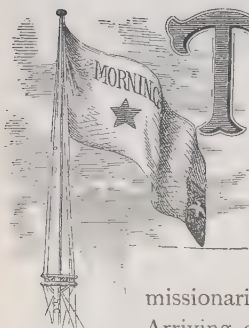
15 00
10 00
5 00
1 30
19 15
5 00
1 00
4 00
5 00
10 00
1 00—51 45
1 00
15 00—16 00

NEW YORK.
New York, Rev. W. W. Rand, 10;
A friend, 2,
Scarborough, Mrs. Fannie E. Rogers,
Syracuse, *,
OHIO.
Batesville, Mrs. A. H. Cowgill,
INDIANA.
Hammond, F. H. Tuthill,
MICHIGAN.
Port Samlac, H.
KANSAS.
Osawotomie, C. S. Adair and wife, 2;
S. L. Adair, 1,
Previously received,
12 00
5 00
5 00—22 00
25 00
10 00
3 00
3 00
155 45
268 22
423 67

FOR YOUNG PEOPLE.

THE MORNING STAR'S REPORT TO HER STOCKHOLDERS FOR 1888-89.

PRESENTED BY REV. F. E. RAND, OF PONAPE.



O MY DEAR OWNERS,—You have heard much from others in regard to what has been accomplished in Micronesia since you sent me to assist your missionaries in bringing those islands to Christ. Some of you, I hear, are becoming impatient because you have not had a word directly from me. Forgive me, and I will tell you something of the delightful trip just finished.

On July 12, 1888, we left Honolulu with two new missionaries, Rev. Mr. Snelling for Ruk, and Miss Little for Kusaie. Arriving at Kusaie August 1, we remained a week and then hastened on to Ponape, three hundred miles, not knowing what might have befallen the laborers there who have passed through so many trials on account of the coming of the Spaniards. I found everything quiet and the work in a more prosperous condition than ever before. After remaining here a few days I went on to Ruk, over three hundred miles, to leave Mr. Snelling, and then back to the east, to carry the missionaries for their annual visitation of the Marshall and Gilbert Islands, returning to Ponape December 26, just too late to witness the Christmas festivities.

Though I missed the Christmas-tree and a wedding ceremony at Ponape, I was glad of the privilege of congratulating the two newly wedded couples,—old friends of mine,—pupils of the training and girl's schools. They were just closing one of the most interesting years of school they ever had. Good reports came to me of what had been accomplished by many of the pupils during the year. The gospel boat, *Rodney Hyde*, which I brought from Maine, and left at Ponape in 1885, was still doing good service, carrying the students to preach at the out-stations in different parts of the island. Taking three of these young men I sailed for Ngatic, an island ninety miles from Ponape, which I had never visited before. I sailed as near the reef as I thought safe, then lowered my boat to send the missionary on shore. The tide was low, and the boat could not get near the landing. Seeing this, many of the natives waded out on the reef to welcome the missionary. Taking him from the boat they carried him safely through the water to the landing, where the king and his people were waiting to receive him. They were very much pleased when they

found I had brought them a teacher from Ponape. They held a meeting in the house of one of the chiefs. During the service the natives did not behave very well. They talked and laughed, but that was because they had never been taught to do differently.

When the missionary returned on board, the king of Ngatic and many of his people came with him. I have had many heathen people on my decks before, but this is the first crowd of well-dressed heathen I ever saw. I enjoyed their visit, but was shocked to hear them ask for gin and tobacco. My captain was delighted with his visit ashore. He says their houses are cleaner and better than any in Micronesia. The missionary too was pleased with the warm reception given the teacher. He thinks we went there just at the right time, when they were

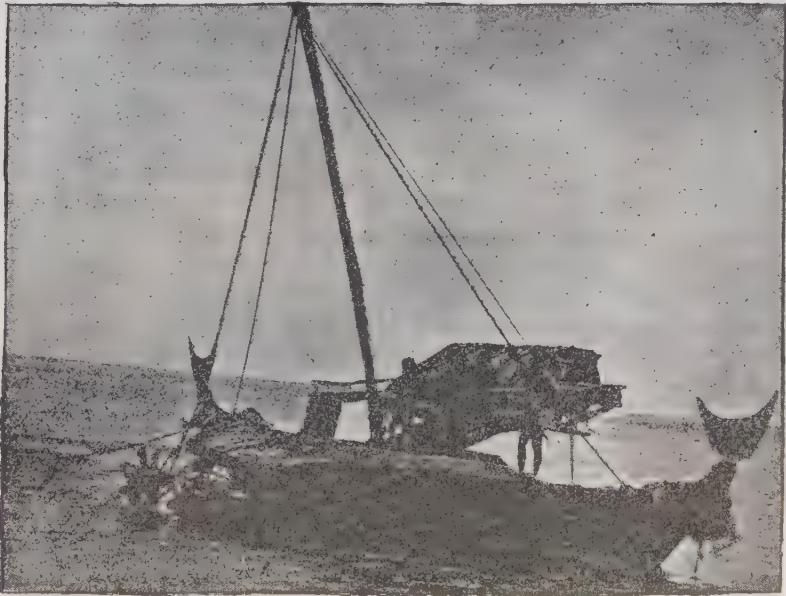


THE CHURCH AT LUKUNOR.

beginning to see the folly of their heathen worship. Their worship is quite different from that of any other island in Micronesia.

The idol they worship is a stone placed on an altar, about fifteen feet high. This altar, which was built fifty or sixty years ago, under the direction of a woman who drifted there from the Gilbert Islands, consists of three platforms of solid masonry. The lower platform is 20 feet square and $5\frac{1}{2}$ feet high; the next one is 8 feet square and $4\frac{1}{2}$ feet high, and the upper one 4 feet square and 3 feet high. The idol on this altar is a stone somewhat the shape of a man's body; it has a small round stone for the head with a piece of coral the shape of a hat on the top. The woman who planned the building of this altar was the priestess for many years. At her death her son became priest. He seemed very glad when he found I had brought them a teacher, "for now," he said, "we shall learn how to read and write."

The next Sabbath I spent at Lukunor, one of the Mortlock Islands. I watched the crowds of natives going into the thatched church, of which a picture is given opposite. This is one of the largest congregations in Micronesia, three hundred remaining at the Sunday-school. There were seventy-five little children in the infant class. You would enjoy spending the day with me while anchored near one of these islands. Everything looks so strange and queer you would almost think you were in another world. One of the pleasantest and strangest sights is a large fleet of canoes of all sizes, from the little paddle canoe, only large enough for one small boy, to the seagoing canoe like the one represented on this page, which will carry with ease thirty or forty people.



A MORTLOCK SAILING CANOE.

You will see by the picture that there are two decks on these canoes. They are made of boards hewn from the breadfruit-tree, and tied together with cocoanut twine. The Mortlockers are skilful navigators, often going five hundred miles without chart and compass.

Opatia and his wife, the Princess Opatinia, from Ponape, still have charge of the Mortlock work. They were very anxious to have their daughter and son-in-law, whom I had brought from Ponape to visit them, stay and help them in the work, but when they were told that they were needed to start the work on Fairuk, an island in the Ruk lagoon, they willingly yielded and smiled through their tears when they bade them good-by. The other married couple whom I brought with me from the school at Ponape were left at Utet, another island in the Ruk lagoon. This is the place where Emelioj, the native teacher, labored and died. Perhaps you remember how much the people there thought of their teacher; how eager they were to learn, and how willingly they built a

church and a house for him to live in. Since his death they have been trying to keep the church and Sabbath-school together, earnestly calling for teachers. But there have been so many places needing teachers that the missionaries urged them to hold on and keep up their meetings the best they could. Not being firmly established in the Christian way when their teacher died, their lamps had almost gone out. They were completely discouraged and had about given up



PUPILS OF THE SCHOOL AT RUK.

trying to get another teacher. I know you will rejoice with me that this strong young couple have been sent to them before it was too late. When you are praying for your missionaries, don't forget to pray for them on Utet.

I was only thirty-five days in going from Ruk to Honolulu. It seemed as if there was a small hurricane behind me most of the time. I hope some of you will see the native girl and boy who came to Honolulu with me, and who have gone on to the States to be educated so they can teach others the way of life. Then you can see for yourselves what kind of people they are to whom you are sending the gospel. The boy is from the island of Yap, fourteen hundred hundred miles west of Ponape. He has been in the training school at Ponape for fourteen months. In a few years he will go back to his people and teach them of Christ. He is now helping one of the missionaries to reduce to writing the language of Yap. They have a primer more than half-completed. I hope it will not be long before your vessel can take teachers to that distant island of the Caroline group:

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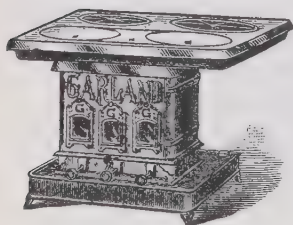
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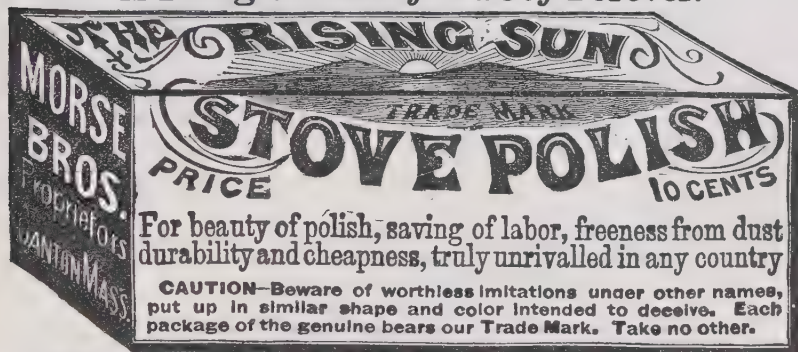
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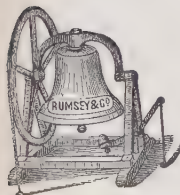
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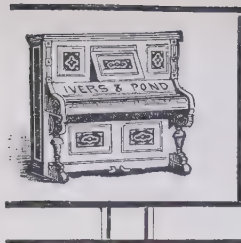
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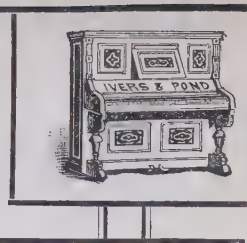
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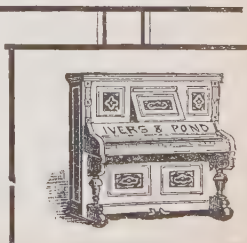


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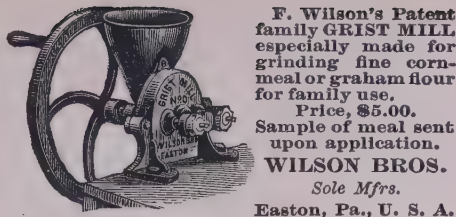
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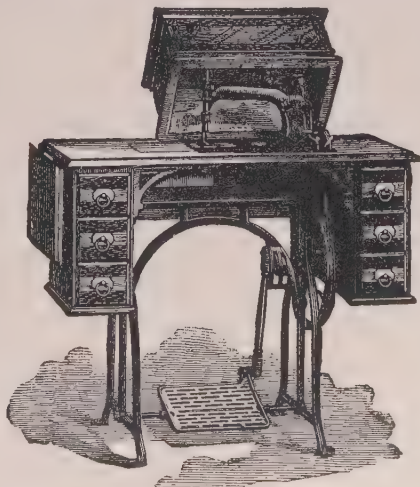
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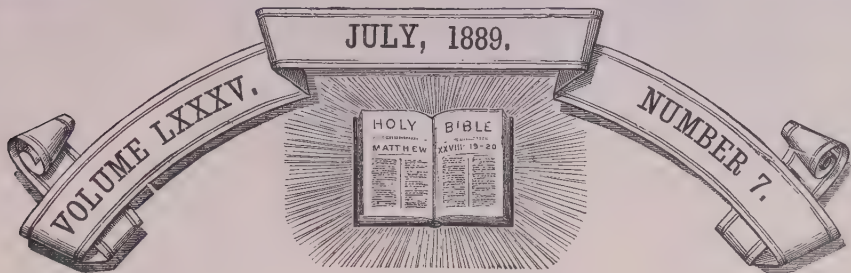
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VOL. LXXXV. — JULY, 1889. — No. VII.

THE receipts for the month of May from donations were about \$2,600 in advance of those for the corresponding month last year; but the legacies still continue behind, having fallen off for the month \$2,175, and for the nine months about \$54,000. This is the fact which emphasizes the immediate earnest call for a marked advance in the contributions from churches and individual donors during the remaining months of our present financial year. Are there not a considerable number of persons who will send forward special additional gifts to meet this falling off from bequests? Might this not be one good method of being "baptized for the dead"? Let those in whose living hands the Lord still permits some of his money to be held for distribution express their gratitude by prompt and liberal gifts. Surely the remarkable blessing of God upon the work since the year came in adds its emphasis also to this special call.

ON the cover of this number will be found a notice from the Committee of Arrangements in New York relating to the next Annual Meeting of the Board, which is to be held in the Broadway Tabernacle, beginning October 15.

A TELEGRAM was received at the rooms of the Board June 7, dated Benguella, West Africa, on the same day, which simply said, "Webster dead." Of course no particulars are given as to this event which brings so much sadness. Dr. A. H. Webster has been connected with the West African Mission less than two years, but had already won the heartiest esteem of all his associates. A letter received from him June 3, dated April 13, reports that he had come to Benguella from Bailundu for medical service in the missionary family there, and he speaks of himself and his wife as quite well. His death will be a sore loss to the mission. Reinforcements for this mission sailed from Boston June 1, consisting of Rev. Wilberforce Lee, who is to be associated with Mr. Currie, both of them coming from the Canada Foreign Missionary Society, which coöperates with the American Board; and Rev. H. A. and Mrs. Gertrude M. Cotton, the latter, who is a fully qualified physician, being the daughter of B. P. Jacobs, of Chicago, well known in Sunday-school circles. The joy of the mission in receiving these reinforcements will be mingled with deep sorrow at the loss they have sustained in the death of Dr. Webster.

WE have received a copy of a circular which has been sent to Congregational ministers in active service in the United States calling for a vote upon the question of consolidating seven missionary periodicals, supported chiefly by Congregationalists, into one, or at most into two. Reasons are stated both for and against such consolidation, and a blank is enclosed for a reply. We would cordially welcome all light on this subject, but we fear we shall not get much light if those who receive this circular are led to credit some of the statements it contains, and make answer in view of them. We will not discuss the argument presented that people "want one periodical, and that every week," for this is the matter to be inquired about, not a point to be assumed. Nor will we deny that an illustrated weekly *of some sort and size* might be issued at one dollar a year. But we sincerely hope that no one will be led to credit the extraordinary statement in regard to existing magazines that "as it now is, all news is at least forty days old, since what appears in the April issues must be sent in by the twentieth of the February previous." This is ludicrously incorrect, at least so far as the *Missionary Herald* is concerned. The facts are these. Our magazine comes from the press and is sent through the mails by the twentieth of each month. This present issue, for instance, which will be distributed June 20, contains letters which arrived at these rooms June 4. Not a line of these seven pages of editorial paragraphs or of the "Notes from the Wide Field" was sent to the printer before the 6th inst., and the pages will be kept open until the 15th for any late news, and they would be open until the 16th if that were not Sunday. Of course a monthly periodical can not give news *as often* as a weekly, but it need not be a Rip Van Winkle. A circular which affirms that "as it now is, all news is at least forty days old," will be seriously discredited by those who know the facts in the case. We deeply regret that such a statement, which would be slanderous if it were not made in ignorance, should have been sent forth to each Congregational minister in the United States.

IN an article in our last number on "Asceticism in Missions," we spoke of *The Indian Churchman* as the organ of the Oxford Mission in Calcutta. Our authority for this was *The Church Missionary Intelligencer*, which now explains that *The Indian Churchman*, though sending out a supplement conducted by the Oxford Mission, is itself independently edited.

FIVE months ago the English Church Missionary Society was anticipating a very heavy deficit, and it was feared that some of the assaults which had been made upon the work of the society had undermined the confidence of its friends in its administration. But the society is now rejoicing at the close of its year over the largest income it has ever received—not less than \$60,000 above the average of the past seven years, making its receipts over \$1,250,000. Not only have the expenditures of the year been covered, but a surplus has been carried to the contingent fund. The London and the English Baptist Missionary Societies also reported at their annual meetings in May that in place of the deficits which the state of their treasuries had led them to anticipate, their incomes toward the close of the year suddenly increased, so that they were larger than ever before. Would that a similar record might be made by our own Board on September first.

ONE of the saddest obstacles in the way of the success of missions in foreign lands is the character of many of those who come from Christian nations and who are supposed by the natives to represent the Christian faith. A gentleman was conversing with a native at one of our mission stations (we will not name it here), who showed a keen mind and deep thoughtfulness, and the conversation led up to the sharp question, "Why, with such convictions, are you not a Christian?" And the reply was, naming one and another foreigner well known in mercantile circles, "Would you have me like him, or him, or him? I do not care to class myself with such." It is this class of men who thus misrepresent Christianity in foreign lands, who so often say on returning home that missions are accomplishing little. Unquestionably missions would accomplish a good deal more if these men would either stay at home or else behave themselves.

A JAPANESE writer in one of the native newspapers refers in a striking way to the character of the foreigners who come to reside in Japan. He evidently has in mind not missionaries or teachers, but rather those who come for pleasure or for business. As he states the case, the majority of foreigners who may be expected to reside in Japan will consist of "(1) those that cannot earn a livelihood at home; (2) those that have been disowned by their parents or relatives in consequence of improper behavior; (3) those that are so void of all feeling that they do not scruple to leave their homes; (4) those that have committed crimes and been thus compelled to leave their country; and (5) those that are so avaricious as to endanger even their lives for the sake of gain. We may therefore expect that the newcomers will for the most part be men deficient in knowledge and education, in morals, or in means; and that those that are drawn to Japan by the beauty of the country, or by the sincerity, gracefulness, or honorable spirit of its inhabitants, will form a very small minority." This is a sharp statement but true, though with many honorable exceptions. It would be well if all Japanese recognized as clearly as does this writer that the probability is that those who come among them, except those who do so for the definite purpose of conferring a blessing, will not be of a class which will materially aid in the moral and social progress of their people.

THE news from the English Church missions in Eastern Equatorial Africa is reassuring. *The Gleaner* for June reports that none of their stations are abandoned, seven men, one of them with his wife and two children, being at their posts. We do not understand how this can be said of the old station of Mr. Mackay at the capital of Uganda. Five missionaries were seized and detained by the Arab chief Bushiri near Bagamoyo, but through the kindness of French priests three of them were released and the others were ultimately let go. The telegraphic reports from Zanzibar assert that Lieutenant Wissmann, in command of the German troops, has defeated the forces of Bushiri and has started on his march inland.

THE treaty which has been ratified between Japan and Mexico is important chiefly because it is on new lines and in accordance with justice and international comity. Practically it is of little concern, inasmuch as it is said that there is but one Mexican citizen now in Japan who can avail himself of the privileges granted by this treaty, and there are probably as few Japanese in Mexico.

THE statements recently made before the American Unitarian Association by the single missionary which that body has sent to Japan have been received by those who read them either with amusement or amazement, according to their knowledge of the facts in the case. One not informed about Japan would certainly be astonished at being told that the higher classes of that empire had been so mightily moved toward the Unitarian faith by one missionary who had resided within the empire for about a year, and had no command of the language. If this missionary's success in so short a time had been what he supposed it to be, it is surprising that he did not stay at his post longer, instead of coming home at the end of the year to tell what he had accomplished. It would be a pity to have such a gigantic work resting on the shoulders of one man so soon interrupted even for a vacation. But those who are acquainted with the facts in the case are forced to smile at the statements that were made, including the gross blunder as to the statistics of Protestant missions on which quite a portion of the address was founded. The letter of Dr. Gordon, of Kyōto, on another page, which happened to arrive in Boston about the time Mr. Knapp was making his address, will show how far he was from the truth in his assertions as to the position and character of the classes reached by evangelical missions.

WE find a paragraph in *The Japan Weekly Mail* of April 20, concerning the work of Mr. L. D. Wishard, Secretary of the college branch of the Y. M. C. A., to whom our letters from Japan have frequently referred in connection with the recent revivals at Kyōto and Kōbe. The *Mail* says: "The attitude of the students in government institutions toward Christianity has changed wonderfully during the past few years, and the appearance of so experienced an adviser as Mr. Wishard will enable those who are favorable to Christianity to form themselves into efficient societies and turn their efforts to the best account." It should be remembered that the *Mail*, while cordially recognizing the work that is done by evangelical missions in Japan, does not accept the theories which admit supernaturalism in religion.

It is probably true that the poor, as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who, at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed twenty-five hundred dollars additional, and others of the party followed his example till the sum of eleven thousand dollars was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of eleven thousand dollars from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any one of them.

A CONTRIBUTOR to a recent number of *The Sunday-school Times*, in what is on the whole an excellent article on Sunday-school libraries, gives a "Select List of One Hundred Books," which are recommended for a Sunday-school library. However excellent this list might be to aid a committee in selecting books for a town library, it is to our thinking wholly unsatisfactory as a guide to young people for their Sabbath reading. The principal point we would here make against the list is its extreme poverty in what should be a strong department in a Sunday-school library, namely, the missionary department. In biography, for instance, while including the lives of Franklin, Washington, Grant, Peter the Great, Marie Antoinette, and several others, it names only two volumes relating to missionaries, and these are summaries merely. Such biographies as those of Morrison, Carey, Patteson, Hannington, Geddie, and a score of others equally attractive and spiritually stimulating, are not included. There are but two or three other volumes mentioned bearing upon missions except indirectly; whereas in this field are found some of the best books for Sabbath reading, in which Christian heroism and devotion are portrayed in a form most attractive both to young and old. We plead for the introduction of more missionary books into Sunday-school libraries.

IN letters from Bitlis reference is made to threatened famine through the scarcity of rain. More recent letters from other parts of Eastern Turkey give a similar account. It is reported that in the province of Diarbekir there is only grain enough for seed, and not enough for seed and food too. There is the greatest need of rain, and everybody is praying for it. The different communities gather in their own cemeteries to pray each according to its own rites. In some places the Christian sects meet together. In Chermook the Protestant preacher was invited to address the assembled crowd, and although the Armenian and Catholic bishops were present, he was the only speaker. The Turkish governor of the same district "put on old clothes and old shoes, and for a short time took the place of a shepherd in the care of his flock, to show the Lord how humble he was, and how much he wanted rain." A recent letter, in speaking of a village out-station in Central Turkey, says: "On Friday, April 5, the preacher went with his people outside the town and had a meeting there to pray for rain. While the meeting was going on some two hundred of the Turks came and listened. That evening and the next morning the thing was reported in the city, and the Mohammedans came out in still greater numbers to hear what the preacher would say. The Turkish men, to the number of about two hundred, came and sat down among the Christian men; and the women, about one hundred and fifty in number, came and sat among the Christian women. The preacher, after reading the eighteenth chapter of I Kings, preached to the people, and the Christians sang, and at the close the Turks all knelt while he prayed. They were much pleased with what the preacher said. The next day (Sunday, April 7) the preacher went to the Armenian church, taking all his flock with him, and the Armenians received him gladly and he preached to them also, and the people asked him to come again." Thus the positive faith and earnest devotion of evangelical preachers in Turkey are attracting the notice and approval of the people of all creeds.

TELEGRAMS from Constantinople to the Associated Press have reported Koordish massacres in the district of Moosh. These reports were doubtless exaggerated, but we learn from recent letters that Mousa Bey, the Koordish chief who savagely attacked Messrs. Knapp and Raynolds six years ago, but was never punished, is causing great consternation among the Armenians by his outrages. His first victim was the chief man of an Armenian village, who had dared to sign a petition against him. He was hunted down, murdered with torture, and his body thrown into the fire. This was the beginning of a series of outrages upon the Moosh plain, the plundering of villages, and the murder of the defenceless people. A father was compelled to pour water over the hands of this inhuman wretch to wash off the blood of his two sons, whom he had just slain, the Bey playfully remarking, "Now let us hereafter be friends." It is hardly possible that the Turkish government can shut its eyes to these outrages, although Mousa Bey was appointed mudir of his district after the American legation had demanded his punishment for the murderous assault upon our brethren.

SINCE the above sentences were written, a despatch from Constantinople to London states that Mousa Bey has been captured, and, by order of the Sultan, will be brought under military escort to the capital for trial. We sincerely hope that this report is true. We are glad also to notice that the matter of cruelties in Armenia was brought to the attention of the British Parliament on May 28 by Mr. Bryce, Mr. Gladstone also speaking upon the subject. It was affirmed that the Turkish authorities had failed to carry out the reforms promised in 1878 and the British government was urged to use every effort with the Turkish authorities to induce it to fulfil its promises.

A STATEMENT made by the Church Missionary Society of England in regard to the offers of service received during the past year is interesting and suggestive. The number of inquirers regarding missionary service was over 350, but many of these did not pursue their inquiries, "or were at once advised not to go forward, at all events for the present." The number of applicants whose cases were considered by the committee was 129, of whom 58 were accepted; 12 of these were clergymen, and 7 were physicians, and 26 were women. It seems, therefore, that only about one sixth of the number who had conferred with the officials in regard to missionary service were ultimately accepted. The Church Missionary Society is accustomed to appoint many with a view to training for missionary service, and 13 of the 58 accepted candidates are not at present qualified to go out.

THE Mansion-House Committee, at London, of the China Famine Relief Fund, after having raised and forwarded the sum of \$150,000, met and dissolved on May 20, a telegram having been received showing that the urgent need for aid on a large scale had ceased. Word had been received from Chefoo that official relief was plenty. In one or two districts the work of relief would be carried on for a brief period longer, but it may be said that the most distressing features of the famine in China are at an end. It seems not to have been true, as reported, that the government manifested indifference to the sufferings of the people.

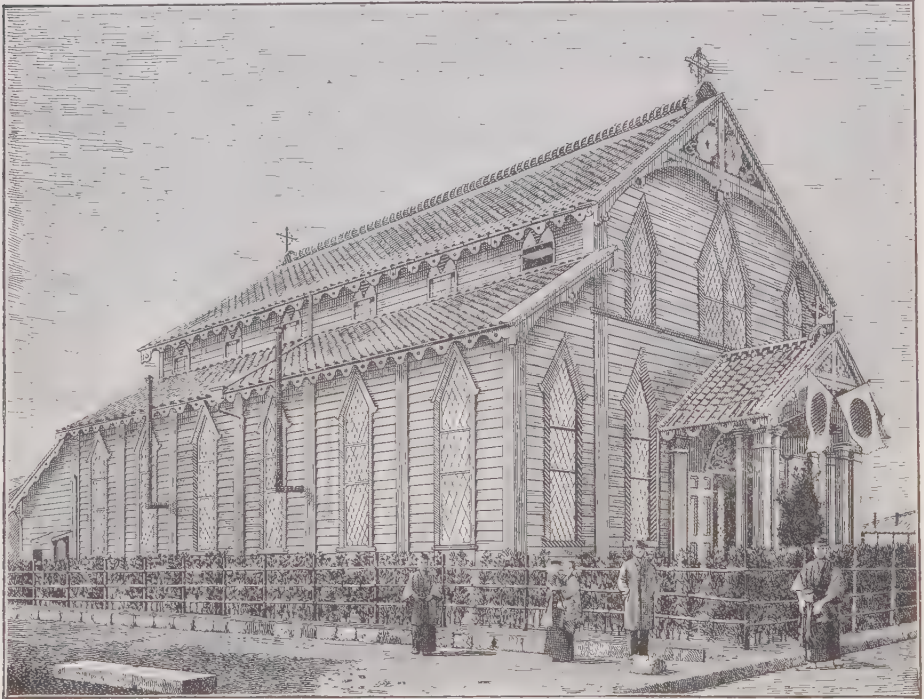
A COMMITTEE of the Presbytery of Buffalo has made a vigorous, and as it seems to us unanswerable, response to certain accusations against the Indians of New York, made by the State Superintendent of Education. It was affirmed that the Indians on the Reservations had deteriorated until barbarism was the rule rather than the exception; that the English language was not spoken or known by the women and by only part of the men; that the Indians were opposed to schools, superstitions were rampant, and impure religious rites were practised. The report of the Buffalo Presbytery traverses squarely these statements, and brings abundant testimony that while there has been in many points deterioration the charges, both in their letter and spirit, are untrue. The noble and permanent work of Mr. and Mrs. Asher Wright, so long missionaries of the American Board, is warmly commended, and it is clearly shown that whatever deterioration there has been is the result of the employment by the state officials of teachers in the public schools not in sympathy with the religious character of the schools as they were when under mission direction. The State has given secular, apart from religious, instruction, a perilous thing to do anywhere, but specially perilous among tribes just emerging from paganism. We are rejoiced to learn that the results of careful investigation show that the Indians in the Alleghany and other Reservations are not to be condemned as they have been by some of the New York officials. There are plenty of white men who are ready to defame and exterminate the Indian, the real reason being not that he is guilty of so many crimes, but that he has so many fair acres. It is like the case of Naboth who was stoned not because of blasphemy, but for the sake of his vineyard.

A PROMINENT native gentleman of India, the Nawab Mehdi Hassan, chief justice of Hyderabad, has lately visited England, and in some letters written to the Indian journals he has given his impressions in regard to English society. He was specially impressed by what he saw of the home-life and of the influence of woman therein, and says: "It is this home-life that is one of the chief sources of England's supremacy. Their children grow up in the society of educated mothers and become intelligent and thoughtful while they are yet children. In our country, where the women for the most part have no education, this is impossible, and they grow up into men and women quite ignorant of the simplest things—things that are known in England by the children of the very poorest people. It is impossible to express to you my sense of the great influence of the English women upon English life. They refine and elevate it beyond all measure; you never know where their influence will not reach. I am a firm believer in the complete freedom of women, although I recognize that complete equality with men is not possible; but Indian people know nothing of this great influence of women upon English thought and action—the greater because it is a silent influence, working by suasion, not by force."

"We do not believe in Hinduism; we have no religion; now we are looking for a religion." So said a young Hindu student not long since. It is true all around the world that man must have some religion. To destroy the old faiths is not enough; a better faith must be supplied. The Western world has undermined India's confidence in Hinduism, and the Western world should give to India the gospel of Christ.

THE CHURCH AT KOBE, JAPAN.

THE first church in Japan connected with the American Board was organized in Kōbe, April 19, 1874, with eleven members. On the twenty-second of December last this church dedicated its new house of worship, of which a picture is given herewith. This is at present the largest church building in Japan, though it is not expected that it will continue to be so very long. The building is fifty-four by sixty feet inside, with galleries on the sides and one on the end. Seats are used in the body of the house, but the galleries have mats only for seats. The number of these mats is ninety, each three by six feet, and their seating



THE NEW CHURCH AT KOBE.

capacity is reckoned as five persons to each mat. This gives the galleries a seating capacity of four hundred and fifty, while the whole house can comfortably seat one thousand persons, and with a little crowding twelve hundred can be accommodated. Evidently the Japanese do not take up as much room as the Americans.

The entire cost of the land and the building has been 5,849 yen (the yen is worth about eighty cents), and the church was dedicated without debt. Beyond the avails of the sale of the old building, the Japanese contributed all that was needed except 785 yen given by English and American missionaries, merchants, and others. The present membership of the church is over four hundred, of

whom three fifths are women, an unusual circumstance in the Japanese churches, for in most of them the men are in the majority. During the year 1888, thirty-nine were received by baptism, and since the present year began a large number have been welcomed to church fellowship. At a recent session of its Sunday-school 510 persons were present. This church is now aiding its pastor, who is pursuing further studies in America, and at the same time it supports an evangelist, after assisting him to gain a theological education, to work within the bounds of the church. It also pays two fifths of the salaries of two evangelists engaged in out-station work. Rev. Mr. Atkinson, from whose communication we gather most of these facts, reports that at the dedication of the church many representatives of the Prefectural Legislature were present and were interested in the services, especially in the singing, most of these men, probably, having never attended a Christian service before. Such is the remarkable record of a church organized only fifteen years ago, in the midst of a people then ignorant of the gospel, though in every sense opposed to it. To-day it is a beacon light in a conspicuous place. An interesting communication from the pastor of this church, Rev. Mr. Harada, now in this country, will be found in *Life and Light* for June.

WHAT ONE HUNDRED DOLLARS WILL DO IN CHINA.

SOME time since a statement appeared in *The New York Evangelist* in regard to the use made by one missionary in China of the sum of one hundred dollars, entrusted to his care. This item fell under the eye of a Christian gentleman, who wrote to the treasurer of the American Board to inquire what use could be made of that sum of money by any missionary of our Board in China. This inquiry having been forwarded to Rev. H. P. Beach, of Tung-cho, he has sent a list of objects which could be covered by one hundred dollars, and that sum was forwarded by the gentleman referred to. We venture to publish the list here, as it will indicate the economy with which evangelistic work can be carried on in China. Mr. Beach prudently says: "I would not engage to do as much for another one hundred dollars." And it must be remembered that funds must be employed for other purposes than those here named, where the economy would not be so apparent. But the list is a surprising one. The statement is that the sum of one hundred dollars will cover the following ten items:—

1. It will give an earnest young man instruction through the seminary year in the Tung-cho Theological Institution, an institution which one who is not a missionary of the American Board has called "one of the most thorough evangelical and vigorous theological schools to be found on missionary ground."

2. It will give seven little idolaters or ex-idolaters, who can neither read nor write, one year with a Christian teacher, at the end of which time they will be able to recite from cover to cover a little Christian classic, a small catechism, and a book of Scripture extracts, or a part of the Gospels, besides being able to write a little, and recite a little of the native books.

N. B. At the end of the year not one of the seven will be an idolater.

3. It will also rent for one year (and *provide fuel* for the same) a building in which a Christian school may be opened and Christian services be held during a part of the year.

4. It will also support five inquirers for two of the winter months, when they, being able to leave their homes, may under the supervision of the missionary make more intelligent progress in the gospel than during the year's stay in their homes.

5. It will, besides the above, support a native preacher for four months while he daily preaches in the chapel and elsewhere. He will during this time, in all probability, be listened to by more than ten thousand persons.

6. It will purchase five hundred volumes, tracts, and portions of Scripture, which may be sold at a low figure by the missionary as he journeys.

7. It will support five poor patients at the hospital for a month, where they will not only receive medical attendance, but religious instruction as well.

8. It will pay the running expenses of a Sunday-school for women and girls for a year. This school is in the west suburb, and has an average attendance of some twenty.

9. It will pay the expenses of eight stereopticon exhibitions of Scripture pictures, a select audience of one hundred being invited by ticket each night.

10. It will purchase for free distribution one thousand illustrated sheet tracts.

TEN YEARS IN THE MARATHI MISSION.

THE annual report of the Marathi Mission for 1888, which has just been received, gives a brief review of what has been accomplished in the mission within the last ten years, as shown by the statistics. The record is as surprising as it is gratifying. It will be seen from the table given below that, on an average, one church has been organized each year, the fact being that five of these churches were organized last year. The growth in church membership within the decade has been seventy-six per cent. The growth of the educational work is certainly remarkable; the number of schools increasing two and a half times and the pupils nearly four times. With this growth in numbers the growth in contributions has kept pace. Ten years ago the native Christians contributed, on an average, each $1\frac{18}{100}$ rupees. Last year the gifts amounted to $2\frac{20}{100}$ each. This is a record which abundantly answers, as far as this mission is concerned, the cavils which have been made against missionary work in India. And it should ever be remembered that there is a vast influence exerted by Christian missions upon the paganism of India which no statistical tables can indicate.

MARATHI MISSION.	In 1878.	In 1888.	Gain Per Cent.	MARATHI MISSION.	In 1878.	In 1888.	Gain Per Cent.
No. of Churches	23	33	43	No. of Schools	48	125	160
No. of Communicants .	1,127	1,988	76	Pupils	827	3,151	281
No. Baptized	2,005	3,278	63	No. of Sunday-schools	10	103	930
Native Contributions .	Rs. 1,335	Rs. 4,383	228	Pupils	725	4,005	452

FROM THE CHURCH IN SHOLAPUR, INDIA.

ON the ninth of January last the church at Sholapur in the Marathi Mission, in a town about two hundred and eighty miles southeast of Bombay, celebrated the twenty-fifth anniversary of its organization. It has now a membership of ninety. On this anniversary the church, wholly of its own motion, drew up several minutes to be placed on its records, recognizing its debt of gratitude to God for his abundant mercies in the establishment and the prosperity of the church; thanking God for the services of the missionaries who have labored among them, Messrs. Hazen, Atkinson, and Park, who are no longer with them, and of Messrs. Harding and Gates, who are still spared to them. Among the minutes adopted was the following: —

“Our debt of gratitude to the American Board can never be repaid, but we hereby send the following letter to the senior Secretary of the A. B. C. F. M. as an expression of our appreciation of what has been done for us: —

“*Beloved and Honored Father in Jesus Christ: —*

“(1) You have sent missionaries to this land from America and have spent money for the spread of the truth, that we and our countrymen might embrace it and become fellow-heirs of eternal life. We cannot express our obligations for this, much less can we repay the debt of gratitude we owe. But we will do what we can, namely, we will beseech our merciful Lord to give you in return his blessing, and thus discharge our debt.

“(2) The Lord has greatly blessed the labors of his servants sent forth by you to this field during these twenty-five years. Our native Christian community in this district numbers at present more than five hundred. You will rejoice to hear this, and you will doubtless join with us in praising the Lord for it.

“(3) At present the only missionaries here are Mr. and Mrs. Harding and Mr. and Mrs. Gates. But the field is large and the harvest is great and the reaping time has come. Therefore we beseech you to send hither many laborers into this field; and we earnestly pray the Lord of the harvest to give you strength and zeal to do this.

“On behalf of the Church,

(Signed)

BHUJANG LUXUMAN.
P. B. KESKAR.”

“SHOLAPUR, January 9, 1889.”

THE MISSION IN BULGARIA.

BY REV. J. K. GREENE, D.D., OF CONSTANTINOPLE.

[At the annual meeting of the European Turkey Mission, held at Samokov, April 16-23, Rev. Dr. Elias Riggs was able to be present, much to the gratification of his associates, and Dr. Greene was in attendance as representing the Western Turkey Mission. The following communication from Dr. Greene will be of special interest as giving the impressions of one connected with another mission as to what has been accomplished in Bulgaria through the agency of the American Board.]

I. THE Bulgarian Mission, begun in 1859, was planted in the very nick of time. Through the translation and extensive circulation of the Bulgarian

Bible, the establishment of the Collegiate and Theological Institute, and the Girls' Boarding School in Samokov, and a wide proclamation of Evangelical truth, a good beginning was made before the late war (1877-78). The influence of Russia, dominant in Bulgaria for some years after the war, is so opposed to the propagation of the gospel; the ignorant and superstitious peasants had such a fear of the name Protestant; the national sentiment so largely dominates the religious sentiment among the Bulgarians, as among other Oriental Christians; and some of the educated and leading men have been brought so much under the influence of French and German infidelity, that, as in Servia to-day, I fear an Evangelical mission could hardly have been established in Bulgaria after the war. Now, however, the Evangelical Bulgarians, by reason of their patriotism, labors, and sufferings in the war, and since, have secured the goodwill and recognition of the government; the name Protestant has largely lost its terrors; the Bulgarian clergy dare not meet the Protestant preachers in discussion; nearly all the strategical points are occupied either by missionaries or native preachers, and the work in general has got a happy start.

2. The Evangelical work has already developed able native leaders. Such men as Mr. Tsanoff, teacher in the Collegiate and Theological Institute in Samokov; Mr. Tonjoroff, pastor at Philippopolis; Mr. Boyajieff, pastor at Sofia; Mr. Sichanoff, pastor at Bansko, are an honor to the Protestant name, and commend themselves to both missionaries and natives as able and eloquent preachers, as wise counselors, and as trustworthy Christian men. These men received their education principally in our own schools, and, to say nothing of Christian character, will compare favorably in intellectual capacity and culture with Bulgarians who have pursued full courses of study in America or Europe. While they are not a whit behind their fellows, in certain important respects they are much better fitted to do good to their countrymen than the men educated abroad. The men above mentioned have been tried for years, and are now in the prime of life, and, thank God, there are other and younger men who give promise of being worthy followers.

3. The Bulgarian Evangelical Society, which is both a home missionary society and a conference of Christian brethren, presents an interesting and hopeful feature of the work. This society is entirely under native management, and by a trial of several years has earned a good report. Receiving aid from the Board and from the Bible Society to the amount of nearly one third of its total expenditure, it provides for preaching at Sofia, sustains a bookstore in the city and a colporter for the district of Sofia, and publishes a monthly periodical called *The Family Friends*. Its annual meetings are held from place to place, with an attendance, now for two years, of from four to five hundred, the friends who come from abroad being largely entertained by the people of the place where the society meets. The meetings are for the transaction of business, for devotion, and for the discussion of topics pertinent to the churches and the Evangelical work. The program of the recent meeting included addresses by pastors and missionaries on the Moral Education of Children, Science and the Bible, and the Use of Intoxicating Drinks. The proceedings of that meeting

were reported for the daily press, and attracted not a little attention. The church of Sofia, which is aided by the society, has a very faithful pastor, and an average Sabbath congregation of some two hundred.

4. The success of the Bulgarian Mission has fully justified the expenditure of the Board. The first fifteen years were spent in acquiring the language, translating and publishing the Bulgarian Bible and many other religious and educational books and tracts, establishing the Collegiate and Theological Institute and Girls' Boarding School at Samokov, and by means of tours, books, schools, and preaching, scattering the gospel seed wherever opportunity offered. Then followed the Herzegovina Rebellion of 1875, the Bulgarian Rebellion and massacres of 1876, and the Russian War of 1877-78. The success of the mission may, therefore, fairly be judged by the growth of the work in the ten years from 1877 to 1887. At both the beginning and end of this period the missionary stations were *four*, including Constantinople for literary work, and during the ten years the male missionaries increased from 9 to 10. The places occupied by native preachers alone increased from 12 to 29, and the total places of public worship from 13 to 34; churches from 3 to 8 (now 9); native pastors from 3 to 6; preachers from 4 to 11; Bible-women from 0 to 10; average Sabbath attendance from 525 to 1,607; average Sabbath-school attendance from 402 to 1,251; church members from 147 to 650, of whom 113 were added in 1887; day-schools from 0 to 8; pupils in the same from 0 to 434; girls' boarding schools from 1 to 2; pupils in the same from 27 to 76; pupils in the Collegiate and Theological Institute from 27 to 53 (now 73); school-teachers from 10 to 20; contributions of Evangelical Bulgarians for preaching, education, and general benevolence from \$352 to \$3,508. This averages about five and a half dollars for every church member, and two and a quarter dollars for every Protestant—man, woman, and child. The above sum does *not* include the gifts to the Bulgarian Evangelical Society, nor the larger part of the money given by Protestant Bulgarians for the erection of sixteen houses of worship. These figures clearly indicate a healthy growth, and prove that work for the Bulgarians pays.

5. Bulgaria has made good use of its liberty. Its peasants are still generally poor, ignorant, and superstitious; its priests are, for the most part, uneducated, and many of them are both morally and spiritually unfit to lead the people; differences and antagonisms exist among the Bulgarian leaders, and the whole country is menaced by the selfish designs of its emancipator Russia. In spite of all this, however, the progress of the past ten years has been remarkable. The union of the principality of Bulgaria and the province of Eastern Roumelia was accomplished without bloodshed and without the favor of a single foreign power, and the Bulgarians now hold both sides of the Balkans. Since they were providentially delivered from the incubus of Russian influence, the Bulgarians themselves have established a stable government. Railroads and wagon roads have been constructed without serious burden to the people. Kindergartens, common schools, and high schools have been opened. The finances have been well administered, and an army of thirty thousand men has been admirably disciplined and equipped. Sofia, the capital, with thirty-six thousand

inhabitants, has become a handsome new city, with parliament house, palace, public garden, gymnasium, and very substantial and extensive barracks, and other cities and towns have greatly improved. For the Bulgarians, emerging from a thralldom of five hundred years, to have accomplished so much in self-government and civilization in ten years is worthy of great praise. The chief danger that threatens Bulgaria arises from the fact that irreligion and infidelity are increasing among the leading classes. To us Americans is providentially given the opportunity to supply moral and spiritual instruction to not a few of the people, and to raise up religious leaders. God grant that the dear old Board may be able to supply godly and able men and the means to accomplish this work !

“LIVING LIKE THE NATIVES.”

BY REV. E. O. STEVENS, OF PROME, BURMA.

[THE following article we take from *The Baptist Missionary Magazine* for June, since it is a treatment, by a competent hand, of a subject which just now is under discussion on both sides of the Atlantic. The notion that missionaries of Christ can best gain influence over the people to whom they carry the gospel by a conformity to their habits is certainly plausible, but it is a matter to be decided by experience and not by *a priori* reasoning. The testimony of Mr. Stevens, although it refers particularly to the condition of affairs in Burma, is of much greater value than any theorizing upon the subject. Some of the special objections which Mr. Stevens names might not appear in other mission fields, yet each mission will find peculiar difficulties of its own.]

I. IN THE MATTER OF DRESS.—I would object (*a*) on the ground of *decency*. The dress of the Khyen (Chin) man consists of one little strip of homespun cotton cloth, no wider than a fig-leaf, with the addition of a bandanna for the adornment of his head, when he goes to town to sell his load of bamboo withes. The Salongs of the Mergui Archipelago are equally destitute of a disposition to wear clothes. The Karen man's dress consists of one sleeveless shirt, or tunic. The proper dress of the Burman woman is so scant that it is impossible for her to walk nicely. In short, the costumes of the different tribes are in many particulars decidedly indecent.

(*b*) On the ground of *propriety*. The men in all parts of the country wear their hair long. The missionary, who might propose to himself to dress like a native, is at once confronted with St. Paul's question, "Doth not nature itself teach you that if a man hath long hair it is a shame unto him?" It is a universally accepted notion among the Transgangetic peoples that, as it respects things in themselves indifferent, every one ought to adhere to the customs of his fathers. The British soldiers who get themselves tattooed in Burman style, and the European young men of business who wear waistcloths instead of pantaloons, as they lounge about reading the papers over their morning cups of coffee, do not appear dignified, to say the least. There certainly is a lack of any proof that such men succeed in conciliating the natives by adopting the native costume a part of each day. After the death of his first wife, it is said that Dr. Judson became so depressed at his apparent want of success in his mission work that he donned the garb of the Buddhist priesthood. But his shaven head and yellow robes brought on him so much ridicule from the heathen of Moulmein that he soon resumed his former attire and never tried that experiment again.

(*c*) On the ground of *extravagance*. The Burmese and Talaings do not consider themselves dressed up unless they have silk garments to wear. A widespread

tendency is observable to invest money in silks, satins, and jewelry, among those who do not possess a competence. They observe that the missionaries' children are allowed to put on neither gold nor silver bangles and bracelets; that their sons are not adorned with rings set with diamonds and other kinds of precious stones; that their daughters do not glitter in gold necklaces or amber ear-ornaments; and they are very much astonished at the contrast presented between them and their own little ones, young men, and maidens. Some of them notice with approval that the foreign teacher and his wife prefer having a good many changes of raiment, which will admit of being frequently washed, to possessing a few costly fabrics, which in a hot climate it is difficult to keep sweet and clean. The famous missionary pony-carriage looks very unpretending alongside of the handsome equipages owned by some of the natives living in the city of Rangoon.

II. IN THE MATTER OF FOOD. — (a) On the score of *health*. The Buddhists look upon the taking of animal life as a breaking of the divine command, "Thou shalt not kill." The butchering of an ox is regarded as a crime almost as heinous as the murdering of a human being. Fishermen are considered as engaging in an occupation which is simply infamous. So it comes about that the eating of that which died of itself is a national habit of Burman tribes. It is customary to have every meal seasoned with a kind of fish paste, which is high, not to say putrid. The result is a great variety of skin diseases, and a state of blood so vitiated that, if there be an inherited taint, it is easily and rapidly developed into scrofula or leprosy.

(b) On the score of *strength*. Rice is the staff of life instead of bread, and unripe fruit is eaten in large quantities. The milking of the cow is viewed as the robbing of her calf. Pity for the calves was carried to such an extent before the innovating foreigners arrived that milk was little used in a country abounding in cattle. When the mother's milk is insufficient, she stops her infant's cries by stuffing its mouth with boiled rice, which she has first chewed to a pulp. Hence the inhabitants of Burma, as a rule, do not possess that vigor of constitution and size of limb characteristic of Europeans and Americans.

(c) On the score of *cleanliness*. Smoking and chewing are universal from the highest to the lowest, among men, women, and children. Cheroots and tobacco pipes, betel-boxes and spittoons may be seen everywhere, from the palace of the king to the hovel of the humblest peasant. Not only does the mouth become foul, but the clothes and the floors of the zayats and other sacred edifices become badly stained. Furthermore, the meat is never properly blooded, often not blooded at all. The Burmese occasionally overcome their scruples in so far as to be willing to kill their fowls for food; but the Christian who feels the binding force of the Noachian covenant cannot eat the flesh when offered without certain twinges of conscience.

III. IN THE MATTER OF DWELLING-HOUSES. — (a) On the ground of *thrift*. In Burma proper no layman, unless he were a governor or privy councilor or prince of the blood royal, would dare to erect a house with a tile-roof. Even in Mandalay, Burman gentlemen and sprigs of nobility live in houses roofed with thatch or bamboo shingles. Hence the sweeping away by fire of a whole village or the greater part of a town, from time immemorial, has been of frequent occurrence.

(b) On the score of *longevity*. It is quite true that some of the Burmese and Karens attain to an extreme old age. But the prevalent disregard of sanitary measures causes a great amount of mortality, especially among children. The yearly visitations of cholera and smallpox bring down to a low point the average of human life.

If, however, it be contended that the foreign teacher of religion ought not needlessly to offend the prejudices of the people for whose salvation he is laboring, to this no one should object. Your missionaries do conform in many ways to the customs of the natives, and cherish a genuine regard for the generous impulses of true patriotism.

The national hymns of the Karen and Burman Christians have been composed for them by their "white teachers from the west." None among the natives manifest a stronger opposition to the uncalled-for introduction of foreign words than some of the missionaries from America. My father and I did not consider it a humiliation to be asked to take off our shoes before venturing into the presence of the late king, the Prince of Mendoon. Dr. Mason could decline snake curry, lizard pottage, or roast monkey, without showing signs of disgust, which might hurt the feelings of his generous host on the Karen hills of Tavoy or Toungoo. Dr. Malcom at one time had a great deal to say about the importance of adopting the native style of living; but when, on a boat-trip to jungle villages, Dr. Wade gave him an opportunity to try it, he found it much easier to preach than to practise. I have known of several of my missionary brethren who, on the plea of adapting themselves to the ways of the people, have injured themselves for life, by careless exposure to the fierce rays of a tropical sun, or to the miasma of the jungles at the most unfavorable seasons of the year.

Hence when Christians in this country think of their brethren and sisters who have gone abroad on some mission, let them pray earnestly that they may be delivered not only from the machinations of wicked men, but also from the misrepresentations of unreasonable good men; "for all men have not faith."

Letters from the Missions.

Foochow Mission.

SHAO-WU.

MR. WALKER sends an interesting report of a conference of helpers, teachers, and various other Christians of the Shao-wu district which was held in the village of Saki-Kiao, six miles east of Shao-wu. The sessions continued for five days, and were occupied with discussions on various important topics, such as, "Public Worship," "Self-harm" (wine, tobacco, opium, and foot-binding), "Family Government," "Secret Prayer," etc. On Sunday there was a memorial service relating to Dr. Chin and others who had died during the year. The church members at Dr. Chin's late home, Yang-Chin-Keng, seem to feel that the death of this leading man throws a heavier responsibility upon them and they are more earnest than ever before. Of the conference Mr. Walker says:—

"Our helpers did the larger share of the talking, while Dr. Whitney and I took the lead on a few topics, and participated in the after discussions on others. Our Chinese brothers and fellow-laborers in the work were earnest, sound, and progressive in all they had to say. The only

topic on which they seemed at all old fogyish was that of female education. But since the day that Eve did such harm by tampering with the tree of knowledge to this day unregenerate humanity has always evinced a cowardly fear and jealousy of knowledge or power in the hands of woman, and regenerate humanity is not quickly rid of the same. And then, too, her sudden release from bondage, like that of the release of any other enslaved person, has its drawbacks. But our Christians are a long way ahead of their heathen neighbors, and still are progressing.

"This year a Christian school, not a mission school, has been started at Yang-Chin-Keng. It is being taught by an old teacher, who was converted several years since through Dr. Chin's instrumentality. When this teacher was received to the church his examination was not altogether satisfactory, and we received him mainly on the strength of our confidence in the judgment of Dr. Chin and preacher Er-lin, and so far we have never seen any reason to regret that we did so."

During the conference three persons were admitted to the Shao-wu church and

a little later three more to the church at Yang-Chin-Keng.

REVIVAL AT FOOCHOW CITY.

Mr. Peet, under date of April 1, sends the following cheering tidings:—

“We are rejoicing in a refreshing visitation of God’s Spirit. Yesterday Mr. Hartwell received into the church in the city thirteen on profession of faith. Eight of these came from our day-schools, and one has been employed in the Min magistrate’s *yamen*. He comes from a class of people from which we least hope to obtain converts. But the gospel is the ‘power of God unto salvation to every one that believeth.’ A member of the Girls’ Boarding School was also to have confessed Christ before men, but owing to remonstrance on the part of her family it was deemed expedient for her to wait until the next communion. It is hoped that her future mother-in-law, who now seems earnestly interested in the truth, will unite with the church at the same time.

“This religious awakening is the result of more earnest effort on the part of the native helper, who at the beginning of the new year started what is called the ‘*ung king zi-do hui*’ or ‘Diligent in Prayer Society.’ This society now numbers over fifty members. Every one who signs his name to the roll understands that he is to be present at every meeting, if possible, and that he is to try to be a Christian. Meetings have been held every evening since the new year came in, and the interest is by no means dying out yet. Not for years has there been so much interest manifested in the truth.

“The church in Foochow suburbs is beginning to feel the impulse of this religious awakening, and we hope and pray that these few new conversions may be the earnest of many more to follow. The signs of the times are all hopeful, but where are the workers? There is immediate need for twelve recruits right here in Foochow and its suburbs. ‘Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.’”

North China Mission.

PANG-CHUANG. — NATIVE EVANGELISTIC WORK.

MR. SMITH writes from Pang-Chuang, March 20:—

“The attendance at the dispensary this year has been large, and there has been more readiness to learn than ever before. We have sold a great many little books, and though the aggregate amount is insignificant in dollars, it represents a great deal of diffused instruction. We try to make the patients learn the Lord’s Prayer and get an idea about the rudiments of Christianity. The results of this distribution of seeds do not at once appear, and some of them never come to our knowledge; but there are enough to show that no such work on so large a scale can fail to be most useful, even among a people whose religious faculties do not appear to have been exercised for some ages back.

“The ladies have been holding a succession of women’s station classes, the third of which is just beginning, and by this means a large number of women and girls, who learn but little and with infinite difficulty at home, are ‘stuffed with doctrine’ while here, and sent home to digest it and give it forth in new forms at home.

“About the time of Dr. Porter’s return to the United States, we made a vigorous effort to get our church here in Pang-Chuang to start a regular subscription; the amounts to be paid whether the persons attaching their names attended the meetings or not. This is a difficult thing to set in motion, but it was begun and has been kept up through the year, and although many subscriptions did not come up to the theoretical amount, the result was the collection of a sum larger by far than we ever had before, and by the Chinese New Year this amounted to nearly twenty dollars (Mexican). The next question was what to do with this money, in order that it might seem to the people who gave it to be well used, and a thing of importance. We decided to suggest to the church to send out such of the members as could be spared and were willing to go, to visit the

regions from which the most of the dispensary patients have come, who have been specially interested in what they learned during their stay here.

"It is always hard for the Chinese to escape from the routine of their grinding occupations, and we did not expect that more than half of those whom we selected as the most suitable persons would find it possible to get away. We invited eight persons to be gone two weeks or four, as was convenient, the church from the contributions to pay their expenses only, at a fixed rate of about four dollars (Mexican) per month. To our surprise all those whom we invited were ready to go, and others applied, and four couples are now absent on this errand. They took a small supply of books and calendars, and departed with much good advice. Two of them are cooks in our mission families, but having studied for a few years at Tung-cho they were anxious to go, and we let them do so, though they will receive only their expenses. Of the other seven, one pays his own expenses. When these evangelists return, we plan to call a large meeting of all the members that can come, to hear their report, and thus stimulate the resumption of the subscriptions, which had begun to lag. This will pave the way for a repetition of the experiment in the autumn, perhaps on a larger scale."

Shansi Mission.

FEN-CHOW-FU.

UNDER orders from a physician Mr. Stimson, of Fen-chow-fu, has been obliged to come, with his family, to the United States for medical treatment. Mr. Thompson, writing February 26, says:—

"We had a very interesting time last Sunday. The rite of baptism was administered to six persons, two women and four little children. One of the women is the wife of the Mr. Hsü who was baptized last year. When examined she said the reason she opposed the breaking of the idols at that time was that she was frightened at the angry words of her neighbors; but now, she says,

she also believes in the Lord Jesus. The other woman is of a very poor family. She first heard of Christ at a service held by Mr. Stimson on Christmas day. Mrs. Stimson and the wife of the Christian servant afterwards instructed her in Christian doctrine. She passed a creditable examination, and brought her three children for baptism.

"There are two other applicants for baptism now on trial, one being the husband of the woman mentioned above. He was present when his wife and children were baptized, and publicly approved the act. We thank God for these evidences of the Holy Spirit's work."

TAI-KU. — FAITH IN IDOLS WANING.

Mr. Price, of Tai-ku, writes:—

"The people say that their god of wealth has escaped to foreign lands. This is only one step and the next will be taken when they admit and believe that their prayers to and service of this god are of no avail. If God spares me to a long service in China I confidently expect to see the destruction of these temples and idols of the god of wealth.

"An old man who has been in our service about a year reported a conversation which he and others had which illustrates the practical way in which they are led to deal with their idols. He said they had talked the matter over among themselves and had come to the conclusion that their idols were powerless, for he said: 'We have been in this house nearly a year, and during all that time we have not burned incense nor offered worship, and we have all been well and prosperous;' and he added with emphasis, '*Our idols are no good.*' Of course we know that turning from false gods is only one step, that the people may break off from idolatry only to have no belief, and we must be careful to bring the gospel message from the true God as fast as we destroy faith in the false gods. Our work must be constructive as well as destructive, otherwise it will be a failure.

"Our chapel has been crowded the last two Sundays, and I have seldom preached to a more interesting audience

than the one I had last Sunday. The lives we are living among the people are beginning to tell for good. The people are convinced, they say, that we are very different from their people.

"It is a very great pleasure to report a school in successful operation here in Tai-ku. We have a dozen pupils and all of them pay about one half the cost of their food. We believe we have a fine company of boys; and Mrs. Clapp seems to be, and says she is, perfectly happy now that she has the work of teaching them."

Japan Mission.

REVIVAL AND CHURCH ORGANIZATION AT TOTTORI.

THE district called Sanindō, including Tottori, Shimane, and two or three other provinces, forms a portion of the field of the Okayama station. The city of Tottori, which is on the northern side of the island, has a population of about 30,000. The place has been visited several times by Messrs. DeForest and Cary, Miss Talcott, and others. A number of persons have been baptized, but no church had been organized until the twenty-eighth of March last. Mr. Rowland, of Okayama, writes:—

"We reached Tottori the day before, and almost the first words we heard were that a revival had come and the Lord was plenteously bestowing his mercy. To make a long story short, they were having a Pentecostal time. Two factions in the band of Christians, that had been a great hindrance to the work as well as to the happiness of all the parties, had been, to all human appearance, perfectly brought together in love, so that they were not only living together in peace, but were working together in faith.

"One feature of their work impressed me as especially suggestive and adapted to produce good results, though it might be unwise in some places. In the morning only a Sabbath-school is held. In the afternoon the people give up a preaching service, but after a little 'mission'

meeting at the church all go out, one by one or two by two, from house to house for individual work and to secure a large attendance at the evening service, Sunday afternoon being thus given to personal work. Almost every Christian brings some one with him to church in the evening, and the little room, holding about 300, is almost always filled to its utmost capacity. Daily morning prayer-meetings were also being held at 5.30 A.M. Prayer and personal work had thus apparently been the means of bringing the revival. Every person with whom we talked seemed full of gratitude and love for the mercy they were receiving from the hand of the Lord. And not only was it true that the Christians were revived and united, but others had for the first time given themselves to the Lord by faith. So that when the fifty-four men and thirty women were organized into a church, seventeen souls were united with them in the same service by profession of their faith and by baptism. It was a delightful privilege to be present at the organization of a church that begins its life under such favorable circumstances.

"It might be thought that a church of 101 members (besides eighteen baptized children) ought to be self-supporting. Most churches in Japan would be. The Okayama church was self-supporting with only thirty members. But this at Tottori is composed almost entirely of young men and young women, many (some twenty or upwards) of the latter being pupils in the Girls' School. Even though so many are young people, they are eager to become self-supporting, and call themselves not a 'mission church,' but a 'self-supporting church;' and moreover they are beginning, or really have begun, missionary work in the adjoining provinces of Hōki on the west and Tajima on the east. As this is the first church to be organized in these two *kens* and no other mission is working there, except the Episcopalians a little, we expect that the Sanindō will enter quite largely into our interests in the future. And when the new treaty is fully ratified and we can

travel freely, there will be no limitation to our work except our ability to do it.

"The organization finished, Mr. Pettee with two members of the council went to Kurayoshi in Hōki, where they found the condition of the work as hopeful as at Tottori. It is newer of course. There are as yet only eight baptized believers, eight young men. Pastor Kōki of the Takahashi church, Mr. Aoki, an English theological student from the Doshisha who worked in Tottori last summer, and myself remained three days in Tottori. We all spoke on Friday and Sunday nights to large audiences."

THE ATTITUDE OF THE JAPANESE.

Dr. Gordon, of Kyōto, has been absent from his work in the Doshisha for a time, and specially engaged in evangelistic work, going as far as Yokohama. In a letter dated Yokohama, May 9, he gives some of the impressions he has received as he has been passing among the churches.

"The first impression produced is in regard to the general readiness of the Japanese to hear. There has been almost no attempt to secure large meetings, yet nearly everywhere we have found persons interested, and deeply interested, in the Christian message. Nowhere have we met opposition, and we heard of opposition during the past year as occurring in only one narrow locality. It is true we go under favorable circumstances. The friendliness of the United States government and people for Japan is warmly reciprocated here, and the recent appropriation of \$15,000 for the families of Japanese killed accidentally or carelessly by shells from a United States man-of-war, and the generally accepted rumor that the United States government has broken the solid phalanx of Western nations which has hitherto refused justice to Japan in the matter of treaty revision, have combined to increase this friendly feeling.

"It is also unquestionable that those most ready to hear are among the middle and upper classes. In one inland town

when on a short notice a meeting was held, about forty persons were present. Of these about one fourth were women and children, one fourth students from the higher common school, and of the remainder I noted the prosecuting attorney (whose wife and daughter are already earnest Christians), the district judge, a Christian physician, a county official, the Christian head of the school just mentioned, etc. And so wherever one goes school-teachers, students, government officials, physicians, and other intelligent men are sure to be found among the hearers. In one province seven of the members of the prefectural assembly are Christians, and they are already using their positions as a means of combating evil, with the same Christian zeal which inspired Wilberforce and Buxton to fight against slavery in the British Parliament.

"I spent one delightful evening in the home of a Christian manufacturer, who has no stronger desire than that of seeing his 250 employees brought into the service of Christ.

"Prominent educators in Japan are greatly puzzled over the problems of moral education. By the new constitution religion is now free. Religion, as such, cannot therefore be put into the course of instruction in the schools. But shall moral teaching be omitted? If not, how shall it be secured? This is why 'a basis of ethics' is now so great a desideratum here. The success of Christian schools, and especially of our Doshisha, in raising up men of high moral purpose has arrested their attention. They are not disinclined to learn from us. But the difficulty is to do in government schools what we are doing, and more and more aiming to do, in private schools. In an earnest conversation on the subject of moral education, a man high in authority in one of the first schools of Japan said to me: 'You at the Doshisha have Christianity for a basis, and so all is plain before you; we are not so fortunate.'

"In many respects Japan is one of the

most inviting mission fields in the world. In many respects it is the most difficult. It is no place for one who loves intellectual ease, or who is afraid of criticism, or who has no reason to give for any article of faith that is in him."

FROM KIUSHIU.

Mr. O. H. Gulick reports continued progress in the district around Kumamoto. There have been a large number of baptisms: twelve at Fukuoka, five at Miike, and eleven at Kumamoto. Mr. Gulick writes:—

"So they come, by threes and fives, and eights and twelves, as doves to their windows, seeking rest. The gain in the numbers of our Kiushiu church members in 1888 was 130, or 53 per cent.

"Yesterday and to-day there has been held here an informal association meeting of the Christian workers and many of the leading men of the Kumi-ai churches of western Kiushiu, some coming from thirty miles to the north and some from one hundred miles south. It would have done any thorough Congregationalist Puritan heart good, and would have strengthened their faith in Japanese Christians, to have heard the strictly orthodox positions of the leaders in debates upon wine-drinking, tobacco-smoking, and theatre-going. The observance of the Sabbath is to be discussed this evening. This part of Japan is moving."

Micronesian Mission.

THE GILBERT ISLANDS.

As promised last month, we here give Mr. Walkup's report of the Gilbert Island work. The Training School for the Gilbert Islanders at Kusaie had a prosperous year, the pupils having had a good supply of food from the plantation which they cultivated. A class of ten had been prepared as far as possible for going out as teachers. It was a great disappointment that no one came by the *Star* on her last voyage, to maintain the school during the necessary absence of Mr. Walkup. The tour of the *Star* through

the Gilbert Island group began November 2, and on November 6 they arrived at Pleasant Island. Mr. Walkup says:—

"The teacher had a 'Joshua and Caleb' report of the island, and now asked help to take possession. This, his first year, had been a hard one: first drought, then sickness, bullets flying around sometimes, but he had gained a band of ten disciples. About a month before our arrival a German man-of-war had annexed the island, taking away some nine hundred guns and imposing prohibition laws upon the natives. Now calls come for teachers from several places on the island, while also the white traders seem favorably disposed. I left two other couples, making now three families as teachers on this dark heathen island.

"We reached Ocean Island, or Banaba, on the 8th, and found its appearance quite changed, as was Pleasant Island, on account of rains. The tank I left last year was full of fresh, sweet water, a luxury on that island. The work had been progressing and I organized a church of sixty-two members. The people seemed more tame, and quite a number had clothes, which were obtained of the teacher, as no other vessel has visited them.

"At Tapiteuea, Rev. Kaaia's work seems at a stand. He has had only a three months' school to report, and that not kept by himself, but by a native. He has divided his church, giving Rev. Poaluhi charge of a part. Over a third of the membership, about 280, had been disciplined, a work that ought to have been done two or three years ago.

"Rev. Poaluhi seems to have started his work well with the exception, so common to Hawaiians, of no schools. One of the scholars remained with him, and I hope they will have a school the present year. Isaac, the teacher from Banaba, wishing a change, he goes to the south end of Tapiteuea. Rev. Kapu and his son-in-law have both married native women and live on the island as traders.

"At Nonouti, Ten Tibue, the oldest

teacher, had fallen asleep in December, and the other two teachers had been going from village to village trying to keep the work moving, but had failed to interest the people in schools. The report was that many of our church members had been rebaptized as Roman Catholics by the French priests who landed since our last visit. It is said that these priests distributed clothing to any who would join them, and would have the image of the Virgin Mary and of the bleeding heart of Jesus tied upon them, and that they withheld medicine until after baptism. The drought has been severe, so that food has been scarce and contributions light and few books sold. If cord (made from the fibre of the coconut) had been taken in exchange more would have been received as contributions and from book sales.

"At Apemama the king is still at his dancing, employing the time of nearly all his people either as dancers or servants. Hence there have been no schools and no books sold, and only a few attend worship. When I asked the king about leaving a teacher for Kuria and Aranuka, islands belonging to him, he shrewdly answered that the present teachers were sufficient.

"At Maiana, Rev. Lono had dropped his 'trading school,' and was therefore at peace with the white traders, who were helping him to induce the natives to establish Sabbath laws and to secure order. He could not give any statistics of the church, as no church meeting had been held, the only index of their strength being in contributions and sales of books, which were fairly good for Maiana. I left one of our boys to work a station at the north end of the island."

Of Marakai, Mr. Walkup reports that the traders were specially hostile to the Hawaiian missionary because he has been engaged in trading. At Apaiang the work is somewhat revived, but there has been only one primary school of twenty scholars. The king and people were urgent for a new teacher. At Tarawa the people complained bitterly of the

action of the German man-of-war in interfering with their affairs, carrying away their chiefs and imposing fines. Yet twenty persons from different villages were admitted to the church, and all were anxious for teachers. Two teachers were left, one to go to the northern and the other to the southern end of the island. At Butaritari there has been retrogression, but the old king had recently died and more was hoped for from his successor. Makin is still regarded as the brightest spot in the group, although it has suffered sadly from the infidelity of the teacher.

Northern Mexico Mission.

HERMOSILLO.

MR. CRAWFORD writes from Hermosillo, May 6:—

"At our communion service yesterday evening we received nine to membership, one by letter and eight upon confession of faith. Among them were two young girls, the rest being heads of families. One in particular promises fairly to be a good worker and preacher. He speaks English and has had a varied experience, was a first-class smuggler for years, but seems thoroughly converted, and has abandoned smuggling entirely, and is now living a humble life and at manual labor. I want to put him into Bible work for a time, and let him grow and practise his gifts of teaching. In case I should be absent I would feel sure about leaving him to direct the services.

"One man has come all the way, sixty leagues (Mex.), from Altar to attend the communion and be baptized. He brought his son with him. He came, of course, at his own charges, and is poor, and now he is hunting for work to take himself and son home again. He is zealous, and has held private worship in his house since last fall, and he has what may be called a church in his house. We had a good attendance at the communion last evening, and the Spirit's presence was felt."

East Central African Mission.

MR. BATES and family having arrived at Mongwe, an inspection has been made of the Tonga district to select a place for his residence. Mr. Richards writes, March 8:—

"We walked some eighty-five miles in the heat of the hottest part of the year, made some thirty miles by water, and are none the worse for our journey, which shows that temperance and care are notable factors in the problem of living in this country. We found three situations that were favorable to missionary operations, but the one we shall probably choose is on the inland side of the bay, on a river about three miles from the bay, and some six or eight miles south of Maxixi; Kikuki will be on the bay, the same side, and some five miles above Maxixi, thus giving one the waterways to work, and the other the landed territory, and still be near to each other.

"The resident magistrate for this locality died recently of dysentery while on a trip similar to the one Mr. Bates and I have just completed. His case was a sad one. He had married a native woman to get possession of her property, had also married her in church and by the regular priestly rites, had also taken four other wives according to native law, and had concubines more numerous than could easily be reckoned up; and at his death three native wives were bending over him, native witch-doctors were divining before his eyes to discover which of his wives had caused his death; and in the midst of the scene his physical nature failed him, and he passed beyond into the eternal existence. He was very anxious to see me, and had expressed a desire to be removed to our house on the following morning."

West Central African Mission.

THE NEW KING OF BIHE.

DR. AND MRS. WEBSTER had come to Benguela temporarily and Miss Bell, who has suffered somewhat from fever while on the coast, has gone inland to Bailundu.

Mr. Woodside and his children have also been ill at Bailundu, but at last reports were in fair health. On another page will be found a telegram announcing the death of Dr. Webster.

A letter from Mr. Fay, of Bihé, in our last number reported the expulsion of the king who assumed the throne some two years ago. In a letter dated February 22, Mr. Fay reports a visit to the new king:—

"When I arrived he was just starting off on a hunt, hoping to kill a deer, an act connected in some way with the ceremonies of entering into the king's place, or rather, with starting the fire in the king's place. When I saw him he was seated with all his children at his feet and beside him one or two *mirimbas*, several native drums and native flutes, making noise enough to charm the heart of any king. Of course the inevitable crowd was on every side, women and children and half-grown boys. They say here that they never tire of looking at cattle, white men, or *kings*; so where you see a white man or an *osoma* or cattle, you may look for a crowd. When I was seated on a native stool the *osoma* saluted me, and I made my speech, which he seemed to understand very well in spite of the noise made by the crowd.

"To the native idea he is a king indeed. He can't be less than six feet high, broad-shouldered and stout. He has a pleasant, intelligent face, with the marks of rather a strong character. I was pleased with what I saw and heard of him, but I cannot shut my eyes to the fact that if he does as old Ciponge did, and demands of us what he knows we cannot give, his reign may be far from pleasant for us."

Mr. Fay gives also a detailed account of the boys or young men who are attached to the station, many of whom he regards as true Christians. They are from eight to twenty years of age, some of them very bright and helpful. In his last letter he announces the addition of two specially hopeful characters to this list. They have attended school and

evening prayers regularly, and seem attentive to the truth. These young people are a great encouragement to those who are laboring for them.

PROGRESS AT THE NEW STATION

Mr. Currie finds much to cheer him in the opening of this new station, Chisamba. The people are coming to listen, but of course largely out of curiosity at present, yet some of them seem impressed. A number of young lads are coming to the school, and are much disappointed that Mr. Currie finds himself unable to maintain the school uninterruptedly. The medical work is growing to such proportions that Mr. Currie feels that a thoroughly trained doctor is needed. Six huts have been put up by the natives, within a month, to accommodate the sick. Mr. Currie writes:—

“Five small houses, and a larger one for my own use, now appear on the site of our new station. The latter, however, cannot yet be finished for want of materials which are at the coast. We have also begun work on our schoolhouse, and expect to have it ready, as a temporary house, for the reinforcements you are to send to this place. A garden is ready to sow when the dry season sets in, another will be ready to plant when next wet season commences. A field has been cut out of the bush for my own use; and another for my boys to cultivate. A young orchard has been planted with fruits of various kinds; and already two pineapples have made their appearance and bid fair to develop into good-sized fruit. We have therefore in six months brought our surroundings into fairly good shape. This is not very slow work for Africa, is it?

“Our relationship with the people has all along been of a most pleasant nature, considering their natural fears of a strange white man. Not even my boys have had any unpleasantness with them.

“A quiet revolution is going on in the country, so that we cannot tell who will be its rulers in a couple of months, or what will be their disposition toward us. Al-

ready the lately deposed king of Bihé, after expelling the chief of a district, has settled about a day's journey from our station. The chief appointed to succeed Kopoko is likely to be displaced by another before he has fully assumed office. The chief of Chisamba, fearing that some persons are trying to destroy himself and people by witchcraft, is talking of leaving his village to build at some distance from here. I hope he will not do so, as his removal would take from us a friend, and remove a number of lads over whom I am anxious to get an influence for good. God reigns, however. We do not worry.”

MAKING GODS AND PRIESTS.

“Lately the people have been busy making gods and ordaining priests. Every village here, or group of villages, has its idol—at least in the sense that the Church of Rome has—and its priest, to conduct the services. This idol, or symbolical presence of Suku, is called Kandundu. A village across the stream was without a Kandundu, so the women brewed beer and made a feast; the men built a little ark for Kandundu and a *tepoia* by which to carry the ark. For several nights they danced, drank beer, and made merry to their hearts' content; then formed a procession and went to the woods to seek a Kandundu. Having found one, they returned with loud shoutings and firing of guns, and placed him in the hut they had previously built for his worship.

“Some say this Kandundu is a real but mysterious person; others that he is a kind of frog; others attach no importance to the form. They say, ‘We do not worship Kandundu; we worship Suku; but we cannot see Suku. We want something we can see. Suku enters into Kandundu. We can see the latter, and so can worship Suku.’ I cannot say how far such views agree with popular opinion. It is hard to get people to converse on the subject, and those who do, differ from each other in what they have to tell.

“Another village was without a priest to Kandundu. They had one some time ago, but he misbehaved himself, and they

carried him to the coast and sold him. A slave was chosen to take his place and was sent to the spirit-doctor to be purified and afterward installed into office. He now has charge of the village Kandundu and the hut devoted to his service. From within this hut, on special occasions, he gives forth oracles to the people."

Mission to Austria.

TABOR AND ITS NEEDS.

MR. CLARK writes hopefully of his own health, although overburdened with work. He pleads most earnestly for the means for completing the chapel at Tabor, which he regards as most important for the advancement of evangelical work in Bohemia. He says that, if the friends of missions only knew how pressing this case is, the money would be forthcoming at once. Writing April 24, he says:—

"You will be glad to hear the latest news from old Tabor. I preached there a week ago Sunday (14th), and received four more to the church there. One of the number is the bride-elect of our helper, Jos. Balcar. She is from a Swiss family, but has been with her parents ten years in Bohemia. She was confirmed in 1884 in the State Reformed Church, Vienna, but says she had little idea of living Christianity until she began to attend the meetings in Tabor.

"Tabor has now two out-stations of its own. One of them, Pisek, is almost as important as Tabor itself. Day before yesterday, Easter Monday, I preached there twice, and received two to the church. Brother Reif and wife from Budweis were there to have their child baptized. Mr. Reif is colporter of the British and Foreign Bible Societies. Over fifty people attended our meeting in Pisek. Mr. Kostomlalsky, of Pisek, removes soon to East Bohemia, to become pastor of the church there."

but are too long to give here. A general review of what has been accomplished by the mission, from the pen of Dr. Greene, of Constantinople, may be found on another page. A few items only will be given here. Dr. Baird reports from Monastir that the work in Radovich is still in a very encouraging condition, and there is no room for the crowds that want to attend the preaching services. From the report of the Samokov station, we take the following extract:—

"The Macedonian field was never more open to the teachings of the gospel. In a village where there has been much bitter opposition (Grumen), a young priest, a stranger to me, invited me to his home and at once said, 'I am half yours.' Though his motives were not spiritual, yet they indicate the great change which has been going on. Twenty-five years ago, few in all Macedonia had heard of Protestants; now very many both know and have been inspired with confidence in the Protestants.

"Colportage is the chief agency in bringing about this change, though occasional tours by the pastor of the Bansko church and by missionaries have had a decided influence in the work.

"In places where there have been Protestant homes to furnish an abode, the Bible-women have been doing much good. Their labors are the more pervasive because so quiet and unobtrusive. In the case of the humblest one in the Razloge district, of whom I expected the least, the repeated testimony from fathers and mothers was, 'She is doing good work.' The influence of Miss Stone, in directing, encouraging, and inciting these laborers by word and example, has much increased their efficiency. The readiness to listen to her on our recent tour was a pledge that Bible-women would be influential in many places, if only suitable homes could be found for them."

COLPORTAGE.

The report of the Philippopolis station speaks of the importance of the colportage department of their work in which three men are employed, one of them

European Turkey Mission.

MACEDONIA.

THE annual reports from the various stations of this mission are full of interest,

working chiefly in Philippopolis and especially among the soldiers. The report says:—

“Our sales are much smaller the past few years than formerly, but considering the times, and compared with the sales of other publications, we have great reason for encouragement. It is a cause for thankfulness that the highest officers in the army respond kindly to our entreaty that our colporter may be allowed to sell the Scriptures and other carefully selected books to the soldiers; even to enter among them in their barracks. We have found the doors of the hospitals open toward us in our efforts to do good there. The twenty-five prisons in Bulgaria have all been supplied with the Bible and the large New Testament in Bulgarian, and with four or five of the larger and best books we have published. The Scriptures were donated by the American Bible Society through its agent, our beloved brother, the late Dr. Bliss.”

Eastern Turkey Mission.

INFLUENCE OF THE EDUCATIONAL WORK.

MR. COLE, from Bitlis, reports that in March last the famine prospect seemed to grow darker and darker. The poor villagers were making desperate efforts to maintain life, and the absorption of the thought of the people in procuring food for their bodies has seriously affected their interest in spiritual things. Mr. Barton, of Harpoot, makes the following statements in regard to the influence of the college and the schools:—

“The schools here in Harpoot are doing a magnificent work for this land. The college has a strong and widespread influence for higher education throughout the mission. I think too it has a good spiritual influence over the most of the students who attend. Education is proving the battering-ram to knock away the wall that surrounds the old Armenian church. Many of the leading men in the old church have studied in our schools. The older and more pugnacious generation is passing away, and thus the breaches

in the wall that for so many generations has surrounded the old church are widening rapidly. The result of this gradual but none the less irresistible tendency cannot all be gathered up and presented in tangible form. We can note this movement only as the flow of the glacier is observed, by planting a row of stakes in a line. Had such a row of stakes been set a few years ago, it would have stood straight upon the boundary line between Old Churchism and Protestantism. On one side all would have been Protestant, and on the other side all would have belonged to the national church. Now this former straight line would show many deflections, and these deflections are most strongly marked in the schools. Let me point out the position of a few of these stakes to-day.

“In the most prominent Armenian school of this field, the head teacher is an ex-tutor of the college, an admirable Christian young man. He frequently occupies most acceptably this city pulpit and has received calls to other churches. He is about completing a two years' engagement with them, and they are seeking to retain him for a longer time.

“In one of the Armenian girls' schools of this city the teacher is a former pupil of the college.

“A large girls' school at Huseinik, a village of eight hundred houses close to this city, which is under the control entirely of the old church, is taught by a college pupil. She was told not to read from the Bible or to pray at the opening and closing of school. She replied that she knew no other way, and should continue to do so as long as she taught. She continues and is much liked by all.

“In another large village, Mezere, the government centre of the province, the Armenians extended a call to our experienced and most successful teacher there, offering him a large advance upon the salary he was receiving. They desired to secure him for their school. He declined, and at the last report many of their best scholars were attending his school.

“On the plain in some villages the

Armenians and Protestants have united in calling a teacher. In every case the teacher is a Protestant from the schools here, and these union schools are held in the chapel or Protestant schoolroom, subject to all our school rules. I visited recently one of these mixed schools. It was Saturday and the teacher was drilling the school in hymns and passages of Scripture that were to be used the next day at the regular church service. Three fourths of these scholars were Armenian. The teacher was taking special care to have them take a part, although they were not told to be present at the chapel the next day. But do you imagine there were any absentees? No indeed, and many of them had brought their parents to hear them say their verses of Scripture in front of the pulpit.

"Yesterday the Armenian bishop called upon us, and in the conversation he spoke of the one common aim of all our schools, and asked if we could supply one of their city schools with a female teacher from the college. When it is remembered that all schools to which we send a teacher are evangelical in all respects, their lasting influence upon the minds of the young who study there cannot well be overestimated.

"But I will not prolong this catalogue of stakes. There are instances where the deflections from a straight line are upstream, and so show a retrograde movement upon the part of the Protestants; but I am happy to say these are very few compared with the other class."

LEAVENING THE OLD CHURCH.

At a later date, April 4, Mr. Barton gives the following incident which may serve to illustrate the statements in his previous letter in regard to the educational work:—

"During this winter theological students from the seminary have been supplying the little community at Yertmenik, a good-sized village eight miles from Harpoot. The declared Protestant body is not very large, but a considerable number of the old church people attend the chapel

when there is preaching. This winter the students who have gone there have received urgent invitations to go to the old church and preach. They have usually gone, at which times the priest would absent himself, giving the preacher the whole time. The audience has always been limited only by the capacity of the building. Last Sabbath one of our energetic young men found himself in Yertmenik. He there learned that the priest and his people had had a falling out, and that for some time he had refused to perform the duties of his office, not going to the church at all. The people were much disturbed at this state of things. The practical preacher searched out the priest and after nearly an hour's talk with him persuaded him to go to the church. They went together. The priest and people were reconciled. The priest then led in the ritualistic service of the old church, and the theological student followed with a stirring gospel sermon to a most attentive and packed audience. The people of this village are attempting to persuade this young man to become their preacher, Protestants and old church people uniting in the call. The power of the priest is passing away before the strength of the gospel as presented by faithful preachers.

"About ten days ago, under the direction of the Armenian bishop, the school and chapel at Garmuri, a village fourteen miles from Harpoot, were closed by the government, the seal of the same being impressed upon the doors. Two days ago these sealed doors were opened by an order from the *vali* (governor). This is another victory for the Protestants, as the bishop has always been supposed to have great influence with the local government."

PERSECUTION AT MOSUL.

Mr. Ainslie spent the winter at Mosul, and he reports the opening of an evening school which is attended by young men not only of the Protestant congregations, but from the Jacobites and Chaldeans. It is hoped that among these young men some may be found who may be put upon

a course of preparation for teachers and preachers. Mr. Ainslie writes:—

“Even now God is opening the villages to us and calling for workers. About eight hours (twenty-five miles) from here is the village of Elkosh, the reputed home of the prophet Nahum. This village is one of the strongholds of the Papal Chaldeans, a large monastery of theirs being situated near by. This winter our Presbyterian brethren of Oroomiah sent a man there, not to work in the village, but from that as a centre to tour among the Yezidees, or devil-worshippers. He had been at work about a month in this way when the priests of the village began to be alarmed. There were strong signs of discontent among their people, many saying that they wished to hear what this Protestant preacher had to say. It would never do to leave this man to work in peace. When he returned to the village one Saturday, intending to start out again on Monday, they perfected their plans. I do not know what gospel they preached to their people that Sabbath morning. It could not have been the gospel of love

and peace, the gospel of Jesus Christ; for they soon gathered at the house where this young man was stopping and ordered him to leave the village. He replied that he did not wish to travel on the Sabbath, and asked to be allowed to remain in peace that day, telling them that he intended to leave the next day.

“But they would not listen to him, and soon came from harsh words to harsher deeds. They put a rope about his neck and dragged him out of the village, beating him and snatching from his bosom the little money he had with him. The ringleaders in all this were the four priests of the village, and they were followed by some four hundred of their flock. Driven out in this manner, the preacher fled to a near village and soon came to Mosul seeking our help. We are doing what we can to obtain redress, but the government is corrupt and the Papists have a very strong influence at court. Still we hope that God is opening Elkosh to the gospel. And if Elkosh opens its doors, we may consider the whole region open to us.”

Notes from the Wide Field.

AFRICA.

KHAME, THE CHIEF OF BAMANGWATO.—This African chieftain, whose name frequently appears in the accounts from South Africa, is a man about whom our readers will like to know more than they probably now do. The Bamangwato is a Bechuana tribe living north of Shoshong and northwest of the Transvaal. Its chief, Khamé, is a thorough Christian, and Mr. Watkins, of the Wesleyan Missionary Society, who visited Mangwato some three years ago, speaks of him as superior to any native chief he ever met, and he was specially impressed at seeing Sekhome, the only son of Khamé, conduct a New Testament class in the school. Lieutenant Haynes, of the Royal Engineers, speaks of Khamé as “probably the best example of what a black man can become by means of a good disposition and of Christianity.” We find in the English *Nonconformist* a summary of an article in *Murray's Magazine*, by Mrs. Knight Bruce, which gives an admirable account of this Christian chieftain:—

“Khamé is a radical reformer, who yet develops both himself and his people on the natural lines of the race; he has made himself into a character that can be spoken of as a ‘perfect English gentleman,’ but without losing for a moment his self-respect as an African; he has kept his position as a disciple, not a mimic of white civilization, and he has shown how such a man can raise his nation. He has done it all, as he would tell us, because he is a Christian convert. Probably Khamé was born about 1830, one of the many sons of the many wives of Sekhome, the then chief, but his

legal heir. Two glimpses into a wider world came to him as a boy: he went for a hunting season with Gordon Cumming, and he heard from a traveling native of the new religion Dr. Moffat was teaching in the South. The next to reach that then far interior town was a Lutheran missionary from Germany, and Khamé was soon afterwards baptized. Since then the station at Shoshong has been in the charge of the London Missionary Society, and from their missionaries Khamé has received further instruction. Khamé showed that he could fight for defence, and he won the verdict from the warrior chief Moselikatse that 'Khamé is a man; there is no other man among the Bamangwato.' He refused to marry more than one wife, and has passed through dangers from attempts at assassination. He has put down strong drink, his reforms have been sweeping, and again we read: 'In foreign affairs there is the same straight decided dealing, and a policy ruled by the Sermon on the Mount.' His Christianity, though so thorough, is in no way what the world is ready to condemn as morbid. He has remained the same keen hunter he was when a boy; his stud of horses is one even an Englishman might envy; his daily life is as simple and unaffected as possible. To his children he has been a most careful and loving father; his home remains completely African in its surroundings, but is full of refinement and courtesy. And again she says: 'To those who believe in the power of Christianity to raise all native races alike, whether they were called Teutons in the past or Bantu in the present, Khamé's life is but one of many that even here turn the walk by faith into the walk of sight.'"

TRADE OF THE CONGO. — The official report of the trade of the Congo Free State for 1888 shows that the exports from the river were all valued at \$1,478,469; of this amount, \$522,000 were the products of the Free State, the remainder having been from the adjacent regions, but passing through the river ports. Of the articles of export, ivory was the principal one, the entire yield having been valued at \$406,982; next in value was palm nuts, then palm oil, caoutchouc, coffee, fibre, wax, skins, etc.

UGANDA. — It is reported that Kiwewa has been killed and that the king chosen by the Arabs, Kalewa, has been established on the throne. Mwanga, it seems, has escaped from Magu, and is said to be with the Roman Catholic missionaries at Ukumbi.

CENTRAL SOUDAN. — A young English layman, Mr. Graham Wilmot Brooke, has been for some years seeking to establish a mission among the Moslem tribes of the Soudan. He had hoped to go up by way of the Nile, then explore the region southward from Algeria, then to the sources of the Senegal River. Last year he visited the Congo, hoping that he might go up the Mobangi River, and so reach the regions at the north. From Stanley Pool he went 800 miles in a canoe, passing by districts densely populated, where many of the tribes were the fiercest cannibals. On one occasion, as he was going up the river three large canoes came down, filled with men powdered with red chalk, their heads covered with feathers, and their teeth filed to a point like wolves' teeth. These savages were on a hunting expedition, after men to eat. They had eaten all their prisoners and were looking for more. These tribes were so violently hostile that Mr. Brooke gave up the plan of seeking to pass through them to the Soudan. Returning down the Congo, he reached the river Niger in October last, and was convinced that his best route to the region he was seeking was by this river, on which the Church Missionary Society has such an extensive work. Accordingly, he has made arrangements with this society, not to be its missionary, but, as an independent missionary, to be associated with its Upper Niger Mission. He is to establish himself at Kipo Hill, there to study the Hausa language, of which there is already a grammar and dictionary. Commencing work in Sokoto, he hopes to move forward into the Soudan proper, where he will give himself to work among the Mohammedans.

LOVEDALE MISSION. — The Missionary Institution at Lovedale reports that in 1888 it had 430 students, of whom about one third were church members, besides eighty who were candidates. Each pupil, in addition to the time spent in study, has to spend at least two hours in manual labor during the day. The institution certainly is accomplishing a great deal for Africa, and in the future the results of its labors will be even more apparent than in the past.

A NEW MISSION TO THE BALOLOS. — The "East London Institute" for home and foreign missions, under the care of Mr. and Mrs. H. Grattan Guinness, at Harley House, Bow, has borne a most honorable part in the advancement of Christian missions. It established the "Livingstone Mission" on the Congo, which was subsequently transferred to the American Baptist Missionary Union.

Just now it is undertaking a new mission to the Balolo, a race said to number at least ten millions of people. They occupy the region in the Congo Free State just under the equator and south of the great northern bend of the Congo River. The first band of missionaries consists of the leader, Mr. John Kittrick and wife, and five unmarried men and one unmarried woman. A farewell meeting was held in Exeter Hall on the twenty-sixth of March. Efforts are being made with prospect of success to secure the support of each of these missionaries by a local band of friends. Mr. Kittrick, the leader, was formerly connected with the Livingstone Inland Mission. Several of these missionaries are artisans and are well prepared for the handicrafts which it will be necessary for some of their number to practise in the establishment of the mission in Africa.

ARABIA.

THE KEITH-FALCONER MISSION. — We have before referred to the most interesting company of captives taken from slave-ships on the Red Sea, and committed by the government to this mission for education. These children now number fifty-one. It was at first supposed that they were Abyssinians, and hence nominally Christians, but it now appears that they are Gallas and that none of them had ever heard the name of Christ. These boys and girls are developing rapidly, and show an earnestness and spirit which promise well. Teachers have been sent from the United Presbyterian Mission in Egypt, who will help in the education of these youth, and it is hoped that they will return to their native land to preach the gospel.

EGYPT.

MISS WHATELY'S MISSION. — We should have noticed earlier the death of this devoted missionary, which occurred on the ninth of March last at Cairo, in Egypt, but we have waited for some fuller account of her life than any we had at hand. She was a remarkable woman and accomplished a noble work. The daughter of Archbishop Whately, she inherited uncommon gifts and received a complete education. Living in the archiepiscopal palace at Dublin, she gave herself in her earlier years to work among the ignorant and distressed. Visiting Egypt as a tourist, she was impressed with the need of Christian work, and though it was far from common in that day for unmarried women to go out as missionaries, she returned to Cairo in 1860 and opened a school for Moslem girls. Till the death of her father she returned to England occasionally, but on his decease in 1863 she fixed her home in Cairo for the remainder of her life. Here she opened schools both for girls and boys, having been led to establish the latter through the utterance of a lad who envied his sister's power of reading, and said, "I wish I were a girl." So valuable was the work accomplished by these schools, and the dispensary which Miss Whately opened in connection therewith, that the Khedive gave an excellent site for her establishment. She received much pecuniary aid from England and employed her own private fortune in developing

a work which has called forth the enthusiastic approval of all classes, both Christian and Mohammedan. We are glad to know that her sister, Miss Jane Whately, is to take up and carry on the work so happily begun.

INDIA.

THE TELUGU MISSION.—The remarkable work carried on by the American Baptist Missionary Union among the Telugus is still a cause for surprise and gratitude. It is reported that since the beginning of 1889 there have been over 1,000 baptisms in the Ongole district and 471 in the Vinukonda district. Dr. Clough, of Ongole, reports the baptism by himself of 420 during the month of February. He sends the following striking account of a visit at Ravalporum, a village thirty miles from Ongole. When he reached the village, on account of peculiar circumstances, he pitched his tent at a spot where, unknown to himself at the time, a fakir some twenty-five years before had prophesied that a teacher from God would at some time pitch his tent, who would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of *ghee* (clarified butter), and give them over to the teachers whom God would send them. So when Dr. Clough pitched his tent on the designated spot, the people brought the pots of *ghee* and asked him what he was going to do with them. He took them, and stuffing old rags into each of the pots, lighted them, making a grand blaze throughout the night. This attracted the people and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.

POLYNESIA.

SOCIETY ISLANDS.—These islands have passed under the dominion of France, though the people are in some cases refusing to submit to the inevitable. The *Chronicle* of the London Society reports that it has become evident to their directors that none but French Protestant missionaries can carry on work in the islands of Huahine and Raiatea. The Paris Missionary Society has been asked to take the responsibility of the missionary work begun in both the Society Islands and the Loyalty Islands. In this connection we may give the testimony of Rev. William E. Richards in regard to what he himself has recently received on Raiatea, which is in striking contrast with the state of things before missionary work was begun there. He says:—

“A few weeks ago I stood on the sacrificial altar of Opoa, a district of Raiatea. Eighty years ago human sacrifices were offered on that very altar to the cruel god Oro, to appease his wrath. His altars here are broken down, the sacred stones are overgrown with lichens and mosses, and now numerous land-crabs wax fat among the stones and bright little lizards dart in and out among the crevices. Last Sunday our beautiful island church on Raiatea was full to overflowing. More than a thousand people sang heartily their hymns to Christ, and after the service five hundred, out of a membership of seven hundred, joined together in taking the sacrament. After the evening service, our king, Tamatoa VI, joined us in presenting our firstborn to Christ in Christian baptism.”

NEW HEBRIDES.

A RECENT report from these islands states that the French priest who settled near Meli has taken his departure. Mr. Mackenzie gives a striking account of the efforts to introduce the gospel at this island of Meli. It is only two years since visits were regularly paid to the people, but they were much averse to the coming of the missionaries. They drove them out and said to them, “If you come back, we will kill you.”

But when they went back the people said to each other, "They are just like pigs: we drive them away, and when we turn our backs, they return." Again and again Mr. Mackenzie visited them; on one Sabbath he found few of them at home, but after waiting some time a native came running toward him, brandishing his club. He was drunk, however, and after a time he quieted down and the service was held. The next Sabbath a native interrupted the service by calling for an axe to split up the missionary's boat. Then he approached with a musket saying, "I am coming to shoot the missionary." Mr. Mackenzie continued preaching, but kept his eye on the man, who soon interrupted him. Mr. Mackenzie then went up to him, put his arm around his neck, told him he could not shoot him if he would. The man hung his head and said, "I do not want to shoot you; it was the older people who told me to do it." Later on he admitted that there had been an attempt made to take the missionary's life, but a little after this he brought some gifts to the missionary. The next Sunday a native struck a blow with his fist on the back of the missionary's head, and called for a tomahawk, but friendly natives interfered. The brave missionary keeps on with his work, visiting the islands occasionally, and believes that before long he will gain an entrance to the hearts of the people.

CHINA.

THE HELPLESSNESS OF HEATHENISM. — Mr. Ross, of Chinag Chiu, sends to the *Chronicle* of the London Society an account of the fearful epidemic of cholera which had been raging in that city, so that for weeks hundreds of people were dying daily. With no sanitary protection, and the air filled with poisonous disease, the condition of affairs was truly terrible. The customary ceremonies for the dead were dispensed with; at times no coffins were used, and the general populace was panic-stricken. In the midst of all this commotion and fear most of the native Christians were calm, and the city church has not lost a member. A native pastor at Chang Chow reports that when the epidemic reached that city the mandarin ordered several hundred soldiers to fire off guns for the purpose of scattering the "epidemic ghosts." As this was of no avail, a proclamation was issued ordering that the people eat no meat for seven days, and "live on vegetable diet, and beg health of the spirits." All sorts of enchantments were tried; carved images of the gods were borne in a procession with beating of gongs and drums. "Red cloth, flags, swords, and guns innumerable were every day in use. The banging and rattling were terrible, and those who had no gong made use of their brass washbasins, and some used brass looking-glasses." The wailing all over the city was oppressive. Here as at Chiang Chiu, only a few of the Christians were carried off by the disease. The church was constant in prayer, and was remarkably kept in safety and in peace.

 Miscellany.

BIBLIOGRAPHICAL.

The Missionary Year-Book for 1889-90. Containing Historical and Statistical Accounts of the Principal Protestant Missionary Societies in America, Great Britain, and the Continent of Europe; also, numerous Maps and Diagrams. Fleming H. Revell, New York, 12 Bible House; also, Chicago, Madison Street.

This volume is a great improvement upon the "Handbook of Foreign Missions," which was issued a year ago in

anticipation of the Conference of Protestant missions held in London. That volume, as we stated at the time, was disappointing, inasmuch as it was incomplete and contained no summaries. Dr. J. T. Gracey, of Buffalo, proposed to enlarge the "Handbook," making it much more complete in the information given as to the missionary societies and their

various fields of labor, especially those of the United States, and to issue it as a Year-Book. This, therefore, may be regarded as the first volume of what we hope will be an annual publication. It seeks to give a record of all missionary societies—at least of all except those so small as to render the securing of information impracticable. We notice, however, that no record is given in this volume of the missionary work of the Evangelical Association. Dr. Gracey has added several maps and diagrams, which add much to the interest and value of this volume. The friends of missions will find it a most convenient handbook. Its summaries of foreign missionary work, including that of Woman's Societies of the United States, are taken with ample acknowledgment from the American Board Almanac issued in January last, and we believe are the most recent and reliable of any to be found. It should also be said that there is an ample index to the volume. We trust it will appear that the interest in missionary work is such that there will be a call for the regular publication of this Handbook.

Two Decades of Woman's Work, 1868-1888. By Mrs. S. J. Humphrey. Chicago.

This neat pamphlet of sixty-four pages contains two papers by Mrs. Humphrey, the one presented at the tenth annual meeting of the Woman's Board of Missions of the Interior, in 1878, and the other at the twentieth annual meeting at Terre Haute, in 1888. After a brief sketch of the early organizations of women, these papers give a succinct history of the work of the Woman's Board of the Interior during these twenty eventful years, telling especially of the *personnel* of the Board at home and the missionaries who have gone abroad. The story is well told, and the record most inspiring.

A Church and her Martyrs. By Rev. Daniel Van Pelt. Pp. 336. Price, \$1.15.

We have here a brief popular history of the church of Holland and of the martyrdoms for which it has been famous. There is no more inspiring chapter in church

history than that which treats of this church of Holland. The story is here told in an interesting way.

The Divine Legation of Paul the Apostle. An Essay by Edward Bean Underhill, LL.D., Honorary Secretary of the Baptist Missionary Society. London: Hodder & Stoughton. 1889. Pp. 156.

This is the most recent production of Dr. E. B. Underhill, who is the author of several other works, chiefly in the line of missionary literature. It is a timely testimony to the unimpeachable inspiration and authority of the great apostle. His supernatural call and preparation, the revelations made to him immediately by our Lord and by the Holy Spirit, his divine guidance as preacher, missionary, and author, the principles by which he was governed, and his methods are set forth without parade of learning or affectation in style, but with clearness and logical conclusiveness. It is a much more satisfactory work than Warburton's *Divine Legation of Moses*. Toward the close occurs the following well-founded opinion:—

“Were Paul now living he would repudiate and destroy the pages of panegyric often poured forth upon him, and by which the person of his Lord is frequently obscured. The servant is too much credited and praised for truths and teachings not his own, but which were ‘received’ by him from the Lord Jesus. They are spoken of (may we not even say stigmatized?) as ‘Pauline Theology,’ whereas they are the ‘theology,’ if such a word is applicable at all, of heaven, and the Author of it is the Son of God.”

The Path to Wealth; or, Light from my Forge. By a Blacksmith. With an introduction by Rev. J. H. Vincent, D.D., Bishop of the M. E. Church. Richmond, Va.: B. F. Johnson & Co. Pp. 440.

This book seeks to discuss the principles which God has established in relation to the giving and getting of money, the author believing that the way of prosperity in money matters is by a rendering unto God what is due to him. We owe something to God, and we cannot thrive under his government until we pay to him our debt.

Songs of Praise. With Tunes. Compiled and edited by Lewis Ward Mudge. A. S. Barnes & Co.

A volume containing 503 hymns, with 325 tunes, is specially adapted for chapel use. This is in the valuable series of hymnbooks prepared by Doctors Hitchcock and Eddy, of which *Carmina Sacrorum* was the first to appear.

The Gospel of St. Matthew in Formosan (Sin kang Dialect). With corresponding versions in Dutch and English. Edited from Gravius's edition of 1661, by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission. London: Trubner & Co.

This is an elegantly printed volume, and is a singular reminder of the missionary enterprise on Formosa commenced 250 years ago by the Reformed Church of Holland. The translation made by Gravius in 1661 apparently availed nothing at the time, on account of the destruction of the mission through the Chinese invasion, which drove the Hollanders away. The version is now issued, with the Dutch in parallel column, and the English at the bottom of the page. In connection with this publication the Reformed Church of Holland is invited to enter anew upon missionary work in Formosa.

BOOKS RECEIVED.

Jeremiah: his Life and Times. By Rev. T. K. Cheyne, M.A., D.D. New York: A. D. F. Randolph & Co., 38 West 23d Street. Pp. 205. Price, \$1.

Daniel: his Life and Times. By H. Deane, B.D. New York: A. D. F. Randolph & Co. Pp. 203. Price, \$1.

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.—Bangor, Central ch. Sab. sch.	40 00
Rev. G. W. Field, D.D.	5 00—45 00
MASSACHUSETTS.—Fitchburg, Calvinistic ch.	55 00
Mansfield, Sab. sch.	11 62
Framingham, Plymouth ch. S. S.	20 75
Foxboro, Cong. ch.	25 00
Williamstown, Cong. ch. S. S.	10 00
Boston, H. Bogigian,	25 00
Shawmut ch.	100 00—247 37
NEW YORK.—Brooklyn, Rochester-ave. ch. S. S.	18 25
Brooklyn, Mrs. Julia B. Smith,	10 00—28 25
PENNSYLVANIA.—Philadelphia, Central Cong. ch. S. S. (all for "Hopkins' Chair"),	50 00
	370 62
Previously acknowledged,	68,556 57
	68,927 19

ARTHUR W. TUFTS, *Treasurer.*

Boston, March 19, 1889.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With hearty thanks for the many revivals which have blessed our missions during the present year, especially in China and Japan, let there be earnest prayer that the special influences of the Spirit may be continued; that the native preachers and teachers may be more fully endued with the power from on high; that the recent converts may be wisely instructed, and may be kept in the hour of temptation and persecution; and that this wave of revival influence may reach all mission lands.

DEPARTURES.

June 1. From Boston, Rev. Wilberforce Lee and Rev. H. A. Cotton and wife, to join the West Central African Mission.

June 1. From New York, Miss Gertrude R. Hance, returning to the Zulu Mission; also, Miss Martha H. Pixley, daughter of Rev. S. C. Pixley, of the Zulu Mission, and Miss Mary E. McCormack, to join the same mission.

June 15. From Boston, Miss Mary A. C. Ely, returning to Van, Eastern Turkey.

ARRIVALS IN THE UNITED STATES.

May 23. At New York, Rev. James E. Tracy and wife, of the Madura Mission.

May 26. At Boston, Mrs. Fannie M. Newell, of the Western Turkey Mission.

May 28. At San Francisco, Rev. W. P. Sprague and wife, of the North China Mission.

May 10. At San Francisco, Miss Ella J. Newton, of the Foochow Mission.

ARRIVALS AT STATIONS.

April 26. At Guadalajara, Western Mexico, Miss Belle M. Haskins.

April 29 (?). At Tientsin, North China, Rev. James H. Roberts and wife, Rev. H. W. Fraser and wife, and Miss Mary S. Morrill.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. What one hundred dollars will do in China. (Page 273.)
2. Ten years in the Marathi Mission. (Page 274.)
3. Items from West Africa. (Page 287.)
4. Report from the Gilbert Islands. (Page 285.)
5. Revival at Foochow. (Page 280.)
6. Native evangelists in North China. (Page 281.)
7. The Mission in European Turkey. (Pages 275 and 289.)
8. Revival at Tottori, Japan. (Page 283.)
9. The attitude of the Japanese. (Page 284.)
10. Christian work among lepers. (Pages 303-307.)

Donations Received in May.

MAINE.

Cumberland county.	
Brunswick, Jeremiah Pearson,	10 00
Gorham, 1st Cong. ch. (of wh. 1 for Japan), with other dona., to const. Rev. G. W. REYNOLDS, Miss SARAH WARREN, and Mrs. J. A. WATERMAN, H. M.	49 31—59 31
Lincoln and Sagadahoc counties.	
Bremen, Rev. J. J. Bulfinch, 2; Mrs. John S. Fiske, 1,	3 00
W. Woolwich, Cong. ch. and so.	8 32—11 32
Penobscot county.	
Brewer, 1st Cong. ch. and so.	8 50
Hampden, Cong. ch. and so.	6 00—14 50
Union Conf. of Ch's.	
Bridgton, 1st Cong. ch. and so.	13 40
Waterford, Cash, 10; A friend, 1,	11 00—24 40
York county.	
York, 2d Cong. ch. and so.	5 25
	114 78

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Keene, 1st Cong. ch. and so.	53 98
Roxbury, Brigham Nims,	10 00
Troy, Cong. ch. and so.	8 37—72 35
Grafton county.	
Danbury, W. H. Traver,	3 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hillsboro Bridge, Cong. ch. and so.	28 00
Manchester, Franklin-st. ch., 190;	
1st Cong. ch. and so., 94.37,	284 37
Pelham, Cong. ch. and so.	61 61—373 98
Merrimac county Aux. Society.	
Concord, 1st Cong. ch. and so.	30 00
Webster, 1st Cong. ch. and so.	23 00—53 00
Rockingham county.	
Brentwood, Cong. ch. and so.	3 85
East Derry, Rev. H. M. Penniman,	5 00
Epping, Cong. ch. and so.	47 94—56 79
	559 12
Legacies. — Greenville, Dea. Franklin Merriam, by Mary A. Merriam, Ex'x,	100 00
	659 12
VERMONT.	
Addison county.	
Shoreham, Cong. ch. and so.	20 50
Bennington county.	
Manchester, A friend,	25 00
Caledonia co. Conf. of Ch's, T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	30 00
E. Hardwick, Cong. ch. and so.	51 00
McIndoe's Falls, Cong. ch. and so.	9 00—90 00

Franklin co. Aux. Society, C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	18 00
Orange county.	
Wells River, Cong. ch. and so.	27 04
Williamstown, A friend,	5 00—32 04
Orleans county.	
Newport, Cong. ch. and so.	16 25
Windham county.	
Brattleboro, Central ch. m. c.	20 17
Jamaica, Cong. ch. and so.	12 30
Windham, Cong. ch. and so. (of wh. 21. for Dr. Thom's hospital),	73 70—106 17
Windsor county.	
Springfield, Miss M. T. Arms, for Mrs. Coffing for vacation use,	10 00
	317 96

MASSACHUSETTS.

Barnstable county.	
Falmouth, Cong. ch. and so,	122 00
Wellfleet, 1st Cong. ch. and so.	18 32—140 32
Berkshire county.	
Hinsdale, Cong. ch. and so.	19 40
Stockbridge, A lady friend,	5 00—24 40
Bristol county.	
Fall River, N. R. Earl, for support of a student,	10 00
Brookfield Association.	
No. Brookfield, 1st Cong. ch. m. c.	16 23
Essex county.	
Andover, Chapel ch. and cong., 110; Theol. students, for chapel in Koordistan, 25,	135 00
Essex county, North.	
Byfield, Cong. ch. and so.	25 32
Ipswich, 1st Cong. ch. and so.	50 00
Newburyport, 1st Cong. ch. and so., 24.96; Ann P. Bassett, 15; Elizabeth Titcomb, 1,	40 96
West Newbury, 1st Cong. ch. and so.	17 06—133 34
Essex county, South.	
Beverly, Dane-st. ch. and so.	19 39
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Conway, Cong. ch. and so.	6 00
New Salem, Rev. A. R. Plumer, to const. CATHERINE M. PLUMER, H. M.	100 00—106 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
So. Hadley Falls, Cong. ch. and so.	10 00
Springfield, Hope ch., 226.63; Memorial ch., 169.79; Olivet ch., 44.48,	440 90
West Springfield, Park-st. ch.	40 38
Westfield, 1st Cong. ch. (of wh. 25 from Mrs. N. T. Leonard for East Turkey),	181 02—672 30

Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	25 59
Northampton, A. L. Williston,	300 00
So. Hadley, 1st Cong. ch. and so.	23 00—348 59
Middlesex county.	
Bedford, A lady,	2 00
Lowell, 1st Cong. ch. and so., 69;	
Pawtucket ch., 27.61,	96 61
Maplewood, Cong. ch. and so.	12 82
Newton, "A."	15 50
Newton Highlands, Cong. ch. and so.	221 21
Reading, Cong. ch. and so.	10 00
Stoneham, Cong. ch. and so.	50 00
Waltham, Trin. Cong. ch.	24 32
Winchester, Cong. ch. and so.	52 59—485 05
Middlesex Union.	
Littleton Cong. ch. and so., 5; A friend, 100,	105 00
Lunenburg, A. M. Hadley, for Pope Testaments,	1 00
So. Acton, Mrs. Tuttle, for Kindergarten, care of Miss Shattuck,	50 00—156 00
Norfolk county.	
Franklin, 1st Cong. ch. and so., with other dona., to const. B. M. Rockwood, H. M.	44 71
Hyde Park, 1st Cong. ch. and so.	25 11
Sharon, Cong. ch. and so.	33 51
So. Walpole, "Missionary,"	1 00
Weymouth, 1st Cong. ch. and so.	54 13—158 46
Old Colony Auxiliary.	
Acushnet, Cong. ch. and so.	64 00
Plymouth County.	
Campello, So. Cong. ch., to const. E. B. ESTES, H. M.	100 00
Hanson, Cong. ch. and so.	5 06
Marshfield, 2d Cong. ch. and so.	4 86
Middleboro, 1st Cong. ch. and so.	18 67
No. Middleboro, Cong. ch. and so.	50 82
Whitman, Cong. ch. and so.	87 00—266 41
Suffolk County.	
Boston, Old South ch., 156.30; Village ch. (Dorchester), 118.09; Eliot ch., m. c., 4.18; Thank-offering from friends, 200; G. A. W., 100; Friends (Roxbury), 30; John P. Nichols, 10,	618 57
Chelsea, Central Cong. ch.	25 30—643 87
Worcester county, North.	
Athol, F. C. Parmenter,	10 00
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 2d Cong. ch., to const. T. T. BRISTOL, H. M.	119 30

Legacies.—Cambridge, Seth C. Chandler, by S. C. Chandler, Jr., Ex'r,	500 00
Lancaster, Sophia Stearns, by W. W. Wyman, Ex'r,	100 00
Wilbraham, Angelina Woodward, by Ira G. Potter, Ex'r,	100 00—700 00
	4,208 66

RHODE ISLAND.

Bristol, A friend,	10 00
Chepachet, Cong. ch. and so.	11 59
Providence, Friends, for chapel in Guadalajara,	33 00—54 59

CONNECTICUT.

Fairfield county.	
No. Greenwich, Cong. ch. and so.	7 00
Hartford county, W. W. Jacobs, Tr.	
Hartford, Asylum Hill Cong. ch., for Prof. Morita, Japan, 25; W. G. Carleton, 1,	26 00
Litchfield county. G. M. Woodruff, Tr.	
New Preston, Friends, for Mr. Chandler,	4 00
Thomaston, Cong. ch. and so.	34 50
Winchester, Cong. ch. and so.	1 80—40 30
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	47 87
Hampton, A friend,	5 00
Middletown, 1st Cong. ch. and so.	103 34—156 21

New Haven co. F. T. Jarman, Ag't.	
Guilford, 1st Cong. ch., to const. Miss K. B. DUDLEY, H. M.	100 00
Middlebury, Cong. ch. and so.	10 96
New Haven, Mrs. J. A. Dickerman,	100 00
Northfield, Cong. ch. and so.	20 00
Seymour, Cong. ch. and so.	11 35—242 31
New London co. L. A. Hyde and H. C. Learned, Trs.	
Goshen, Mrs. Moses Lyman,	10 00
New London, 1st ch. of Christ, m. c., 1.02; do., for evangelists in Madura, 5,	6 02
Norwich, E. S. Gilman, for chapel at Guadalajara,	20 00—36 02
Tolland co. E. C. Chapman, Tr.	
Somersville, Cong. ch. and so.	20 52

Legacies.—Mrs. Emily Jewell, by C. A. Jewell, Ex'r,	500 00
	1,028 36

NEW YORK.

Brooklyn, Clinton-ave ch., in part, 813.68; Central Cong. Sab. sch., for Bible readers, Madura, 36; A friend, 100; H. S. W., 10,	959 68
Flushing, Cong. ch. and so.	61 92
Honeoye, Cong. ch. and so.	38 72
Moravia, 1st Cong. ch. and so.	10 00
Morristown, 1st Cong. ch. and so.	8 00
New Lebanon, A friend,	5 00
New York, Pilgrim ch. (of wh. from two friends, 10), 130.10; Broadway Tabernacle, Y. L. F. Mis. Soc., for catechists, Madura, 75; George D. Mackay, 100; A friend, for special objects, 75,	380 10
Ogdensburg, 1st Cong. ch.	26 65
Phelps, Mrs. W. H. Jackson,	1 00
West Groton, Cong. ch. and so.	12 00—1,493 07
Legacies.—Owego, Lucius H. Allen, by H. A. Allen, Ex'r, less state tax and legal expenses,	429 50
	1,922 57

PENNSYLVANIA.

Allegheny City, Mrs. Adaline Boyden,	20 00
Marshfield, Miss M. L. Humaston,	6 00
Scranton, Plymouth ch.	34 86
	60 86

NEW JERSEY.

Iona, by J. H. Leonard,	1 25
Newark, Belleville-ave. ch. (of wh. 50 from J. H. D., to const. Rev. WALLACE NUTTING, H. M.),	117 90
Orange, Orange Valley ch., 27.60; M. W. Conant, 1,	28 60—147 75

VIRGINIA.

Herndon, Cong. ch.	4 12
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DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 61.61; Howard University, m. c., 12,	73 61
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FLORIDA.

Inter Lachen, 1st Cong. ch.	9 75
Picolata, L. S. Hopkins,	4 00—13 75

ALABAMA.

Talladega, Girls' Mission Band, for Africa,	5 00
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OHIO.

Berlin Heights, Cong. ch.	7 10
Elyria, J. B. Garland,	5 00
Gomer, Mis. Soc., Welsh Cong. ch.	29 65
Lodi, 1st Cong. ch.	13 69
Mansfield, F. E. Tracy, 50; Mrs. L. J. Tracy, thank-offering, 20,	70 00
Marietta, Douglas Putnam, for Banksco ch. and pastor,	250 00
New London, —,	1 20

Oberlin, Students, towards salary of	
Rev. C. A. Clark, Japan, 236.53;	
Rev. George Thompson, 5,	241 53
Painesville, 8 Tithes,	6 50
Ravenna, A friend,	2 00
Sandusky, 1st Cong. ch.	28 80
Wellington, Edward West,	20 00
Windham, Cong. ch.	24 46
Youngstown, Swedish ch., 9.42; A	
friend, 1,	10 42—710 35

INDIANA.

Fort Wayne, Plymouth Cong. ch.	12 00
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ILLINOIS.

Buda, Cong. ch.	81 20
Chicago, 1st Cong. ch., 96.79; U. P.	
Cong. ch., m. c., 9.64; Rev. G. S.	
F. Savage, D.D., to const. Mrs.	
SAVAGE, H. M., <i>extra</i> , 100; J. H.	
Pearson, <i>extra</i> , 100; J. H. Thomp-	
son, <i>extra</i> , 50,	356 43
Dover, Cong. ch.	11 20
Freeport, Cong. ch.	23 67
La Prairie Centre, Friends,	30 00
Lawn Ridge, Cong. ch. and Sab. sch.	12 50
Marseilles, Cong. ch.	30 55
Millburn, Cong. ch.	11 00
Moline, 1st Cong. ch.	100 00
Oak Park, 1st Cong. ch.	248 14
Ontario, Cong. ch.	20 77
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dent in Pasumalai Sem., 21.35; Nantucket,	
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ville Mis. Band, for educational work, 107,	215 64

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 27,364 76

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THE Bible has much to say about leprosy, and some of its most touching stories are connected with those who were suffering from this loathsome disease. Lepers seem to have been specially cared for by our Saviour, and many of his miracles were wrought for their healing. The laws given by Moses requiring the separation of the lepers from the congregation were eminently wise, and such separation is enforced in all nations where there is proper care taken for the health of the people. But because lepers are necessarily separated from society they ought not to be neglected, and it is pleasant to record that the Christian



THE OLD LEPER ASYLUM, JERUSALEM.

religion, which calls for love and sympathy for the poor and suffering, has not overlooked the claims of this pitiable class.

In the Middle Ages leper-houses were founded in almost all large towns, and it is said that there were at one time no less than ninety-five of these houses in England. The disease disappeared from most of Europe in the seventeenth century, but it still prevails in many parts of the world ; in Norway, Russia, Africa, Palestine, Persia, India, China, and Japan. There are said to be 130,000 lepers in India. In proportion to its population the number in the Sandwich Islands is very great, where there are 1,250, out of a total population of about 80,000.

Among the most noted leper asylums is the one at Jerusalem under the care of the Moravian church. We are able through the kindness of the secretary of the Moravian church to give pictures both of the old and the new "Leper Home" at Jerusalem. In 1865 the Baroness Keffenbrinck Ascheraden, in view of the pitiable condition of the lepers in Palestine, resolved to found an asylum for them, and two years later the building represented in the first cut was opened. Many patients were here treated with the double object of relieving their sufferings and leading them to the Saviour who could heal their souls. In 1887 the new and much larger building represented in the second cut was opened, over whose doors stands the inscription, "Jesus Hilfe" (Jesus Help). More than twenty patients were moved from the old to the new home, forming a very strange procession. This home is supported by Christians in England, Germany, and Switzerland, and the lepers are cared for by Mr. and Mrs. Müller who have given themselves heart and soul to this self-denying work. An appeal for volunteer nurses made in 1887 was responded to by twelve members of the Moravian church in England and Germany, but only three of them were needed. The Moravian church has been distinguished for its labors in behalf of lepers, having had for many years a hospital at Robben Island, in South Africa.

Special mention may be made of the Leper Home at Almora, in northern India, which is under the spiritual care of missionaries connected with the London Missionary Society. It was originally established by Captain Ramsey, afterward Sir Henry Ramsey, but was transferred to the London Mission in 1851. During the last ten years 260 persons have been admitted to this asylum, and 158 have died, while others have left for various reasons, so that at last report there were 102 inmates. One half of the number received have been so far brought under Christian influences that they have been admitted to baptism. This is a remarkable record when it is remembered that one common result of the disease is to produce dulness and stupidity. Rev. Mr. Kennedy, who was for a time connected with this asylum, says that there is no part of his missionary work to which he looks back with more interest, though at his first sight of the lepers he was so shocked that, being ill at the time, he was ready to faint. These poor creatures were regarded by the Hindus as cursed of God, not on account of their own wickedness in the present life, but because of sins committed in a previous existence. They were, however, allowed to move about and to beg as they pleased. It is said that years ago, under native rulers, lepers were buried alive and that their own kindred were required to heap the earth upon them. But this atrocious practice, like suttee and hook-swinging and many customs which used to be common in India, has been suppressed by the British government. There seems to be plenty of Christian people who are ready to engage in the work in behalf of these lepers, for though they are loathsome objects, with fingers and hands falling off and faces distorted, yet many of them are so grateful for the care bestowed upon them, and so happy in their faith in Christ, whom they have found since they became lepers, that those who labor among them feel amply rewarded for their efforts. Mr. Kennedy says he never addressed more attentive congregations than those he found in the Leper Asylum.

There is a leper asylum in Calcutta under the care of the English Church Missionary Society, which reports that within twenty years no less than fifty lepers have been admitted into the church. Some very touching stories are told about the conversion of these lepers. In 1886 a young woman who went by the name of "Poor Emily" was brought to the asylum. She had been made blind by the terrible disease. She had a very imperfect knowledge of the Bible, but she daily grew in grace and bore her sufferings with a patience which called



THE NEW MORAVIAN LEPER HOME, JERUSALEM.

forth the admiration of Hindus as well as Christians. As she drew near to death, the passage was read to her, "I know that my Redeemer liveth . . . whom I shall see for myself and mine eyes shall behold and not another." Blind Emily repeated these words "*Mine eyes* shall behold Him." All passages referring to deliverance from bodily ills, like the one "who shall change our vile body," were very precious to her, and at the last, when almost powerless to support herself during the prayer which was to be offered, she would not lie down, but fell upon her face, desiring in her last act to show her love and reverence for Him who had healed her spirit. The Church Missionary Society has another leper asylum at Tarran Tarran, in the Punjab, where the same Christian work is carried on, and with apparently much success.

But we must speak specially of Christian work among the lepers of the Sandwich Islands where there are 1,250 separated from their fellows on

the island of Molokai. Leprosy at these islands is not of a virulent form and is comparatively painless. It is said that the natives do not fear it, and can hardly be persuaded to take reasonable precautions against it. The government at the islands has had great difficulty in securing a public sentiment which will support them in separating the lepers from their friends and carrying them to Molokai. While all admit that such separation is wise and necessary, it is hard indeed to tear those who are afflicted with the disease from their kindred and friends. Some pitiful stories are told of the partings which have recently taken place when those who were discovered to have the leprosy were removed to Molokai. Frequently their relatives wish to go with them and live with them at the island.

A recent writer in *The Nineteenth Century*, Mr. Edward Clifford, has given an account of a visit to Father Damien and the lepers of Molokai. Though he found many who were emaciated and disfigured, he affirms that they do not lead the unhappy life which it would be supposed they must lead. Their houses are comfortable and neat, and every possible provision is made for their support. Food, dwellings, and water, all are supplied. The Father Damien, a Roman Catholic priest, of whom Mr. Clifford writes, died on the fifteenth of April last. He has been for sixteen years a resident on Molokai, and for three years he has himself suffered from leprosy. His people were much attached to him, as he was very kind to them, and did whatever he could for their comfort. Mr. Clifford reports that Father Damien took his meals in a separate room as a guard against contagion, while others have affirmed that he neglected some ordinary precautions of personal cleanliness which if observed might have prevented his taking the disease. There are many others besides Father Damien who have shown great devotion in the care of these poor people. About one half the number of lepers at Molokai are Roman Catholics and the other half Protestants, and the churches of both faiths are well filled. Mr. Clifford, whose special object was to see Father Damien, says: "I heard good accounts of the Protestant native minister who had come to Molokai in charge of his leprous wife." He says also in another connection of work among the Hawaiians: "The noble band of missionaries from Boston who began working there sixty years ago have changed their lives from barbarism to civilization and Christianity." The Rev. Mr. Emerson, Secretary of the Hawaiian Evangelical Association, speaks of several Protestant missionaries and of Dr. Swift, the resident physician, as having rendered long and faithful service in caring for these lepers at Molokai. In the sadness which clouds the life of these poor sufferers, it is delightful to think that the gospel of Christ is brought to them by noble men and women who have the spirit of their Master and are ready to minister as Jesus did to the suffering and the lost. Many of these patients have been delivered from the leprosy of sin while in this home of the lepers, and are like an old blind man who is now in the hospital at Molokai who says he is thankful for the disease because it has saved him from so much evil.

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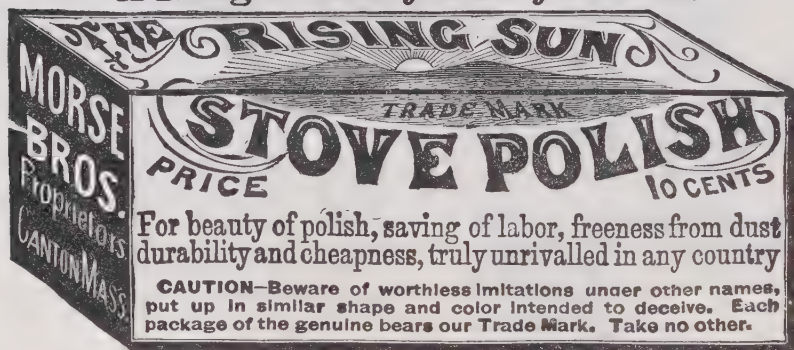
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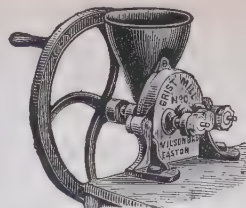
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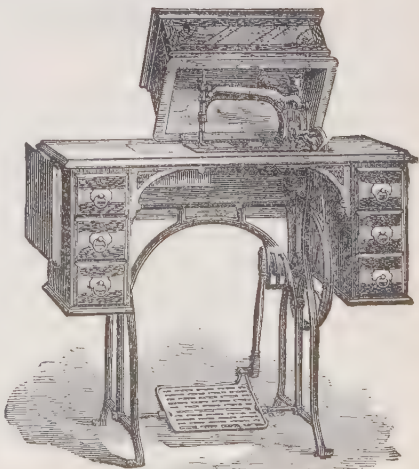
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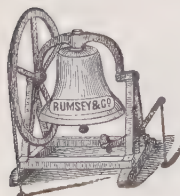
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OF THE

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OCTOBER 15-18, 1889.

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The Annual Sermon will be preached by Rev. Lewellyn Pratt, D.D., of Norwich, Connecticut, Tuesday evening.

In accordance with the recent vote of the Board, entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and corporate members and their wives.

Persons accepting this invitation are particularly requested to send their names to Caleb B. Knevals, Esq., Chairman of the Committee on Entertainment, No. 48 East 23d Street, New York City, before September 15. As soon as possible after that date cards of introduction will be forwarded to those applying. Each applicant will please state to which of the classes invited he belongs.

Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

Due detailed notice will be given through the press of hotel and boarding-house rates, and also of arrangements for reduced rates on the railroads. The Committee will render all possible aid to those who desire to secure board.

For any further needful information communications may be addressed to to either of the undersigned, with addressed and stamped envelope enclosed.

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THE MISSIONARY HERALD

AUGUST, 1889.

VOLUME LXXXV.



NUMBER 8.

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THE
MISSIONARY HERALD.

VOL. LXXXV. — AUGUST, 1889. — No. VIII.

FOR the first ten months of the financial year the receipts from donations were about \$4,100 less than those of the corresponding months of the preceding year. From legacies for the same period the falling off was a little over \$40,000, so that the total falling off was over \$44,000. During the last two months of the year, therefore, extra generous donations from churches and individuals are earnestly called for. If any churches have not taken that second annual offering, which has been more than once recommended by the Board as properly due to the broad foreign missionary work, now is a favorable opportunity to call for it. Many individuals, it is also hoped, will send special personal offerings. Let the year close, if possible, with receipts largely in advance of those of the preceding year. In blessings upon the work abroad, and in the offers of consecrated young men and women at home, it has been one of "the years of the right hand of the Most High." Why should not the same be true as related to the prayers and consecrated gifts of the churches? Let us purpose that so shall it be.

A FULL mail from West Central Africa reached the Missionary Rooms July 8, bringing letters from the interior stations, from which no communications were received last month. The question of securing carriers for the interior is becoming most serious, and Mr. Sanders had gone from Benguela to see King Kwikwi on the matter. On another page will be found some account of the sickness and death of Dr. Webster. Our department of Letters from the Missions was filled before these communications were received, and they must be put over until next month. Mr. E. W. Searle, of England, has been secured to act as business agent of the mission at Benguela, and he and his wife arrived at their post not long after the death of Dr. Webster.

THE United States minister in China reports to our government that there are in China 1,022 American citizens resident within the empire, of whom 506 are entered as missionaries, though the 400 resident in Shanghai are not classified as to their occupation. The extension of the Tientsin and Tonshan railroad to Tung-cho has recently received the imperial sanction, and it is expected that notwithstanding all opposition to its construction work will be immediately begun. The journey from Tientsin to Peking can then be accomplished by rail in three hours, instead of as many days, as now.

THE *Morning Star* will not be able to leave Honolulu much before the twenty-fifth of July, having been detained on account of the difficulty of securing a competent engineer. She is to take down on her voyage Mrs. Logan, who, having made arrangements for her children in this country, has heroically determined to return to the work on Ruk, which she and her lamented husband carried on so faithfully and efficiently; and Mrs. Snelling, who was detained in this country last year on account of ill-health, will join her husband at Ruk. Mr. Walkup, who came on the *Star* this year, finding no one was ready to take his place on Kusaie, has resolved to return at once. But instead of going to Kusaie, the *Star* will leave him at the southern Gilbert Islands so that he can carry out a plan which he has long had of spending some months touring within the Gilbert group, using the native canoes in passing from one island to another. This is a new method of working among those islands and one from which much is hoped, though it will call for great courage and self-denial on the part of Mr. Walkup. The *Star* will also carry down as new recruits Rev. and Mrs. John J. Forbes, who will be located on Ponape, Mr. Forbes to labor at once in the Caroline Islands' Training School, in the absence of Mr. Rand. By the time the August missionary concert is held in our churches, the *Star* will be well on her way to Micronesia. Let the vessel and her precious cargo be remembered in prayer at that meeting.

THE death of Rev. William Arms, which occurred at Duquoin, Illinois, June 21, recalls the exploration of Patagonia which was made by Mr. Arms and Rev. Titus Coan in the year 1833-34. Mr. Arms was born at Wilmington, Vt., May 18, 1802. After graduating at Amherst College (1830) and Andover Theological Seminary (1833), he was ordained, and with Mr. Coan proceeded at once on the voyage of exploration. Finding no encouragement toward the establishment of a mission in Patagonia, the explorers returned to the United States, and Mr. Coan went to the Sandwich Islands, while Mr. Arms went under the Board, first to Sumatra and afterwards to Borneo and Singapore. He returned to this country in 1838 and was released from his connection with the Board, but always retained a deep interest in its work.

FOR many reasons there is great occasion for thanksgiving at the result of the Berlin Conference in reference to Samoan affairs. We have here another conspicuous illustration of the feasibility of settling international disputes by such conferences. Germany, while under considerable temptation to insist upon her previous claim of sovereignty in Samoa, has wisely abandoned her pretensions. The details of the treaty are, of course, not given to the public, but it is admitted on all sides that King Malietoa, who was so unjustly deposed, is to be reinstated, and that the Samoans are to be left free to manage their own affairs. The three powers, Great Britain, Germany, and the United States, however, unite in making and maintaining some regulations in regard to the importation of firearms and intoxicating liquors. It is to be hoped that this settlement will serve to check the aggressive spirit which Germany has shown in recent years in the action of her representatives among the islands of the Pacific.

JUST after our last number came from the press, reports were received from Japan of meetings held both by the Congregational and Presbyterian churches in reference to the "Plan of Union." The Kumi-ai (Congregational) churches met at Kōbe during the last week of May and gave to the matter the most serious attention for several days. The missionaries took no part in the discussions, which were conducted in good spirit though with much warmth. Various amendments were suggested to the already amended "Plan of Union." It was clear that union in some form is desired by a large majority of the Kumi-ai churches, and every effort was made to meet the views of those who were not in favor of the scheme. The result of the deliberations was that the revised plan is to be submitted to a joint convention of from fifteen to twenty-five of the representatives from the Kumi-ai and Itchi churches, which will meet in August or September. There are different opinions as to the probable outcome of the matter, but whether the union is ultimately consummated or not, it is clear that the decision is not to be affected by missionaries or missionary boards, but is in the hands of the Japanese themselves, who will do what they think best for their own churches. It behooves us all to unite with them in earnest prayer that they may be filled with the spirit of love and of wisdom, and may do that which shall be for the peace and upbuilding of the kingdom of God within their empire. It will be a sore disappointment to many both in and outside of Japan if some feasible plan of union shall not be discovered and adopted.

THE Presbyterian Board of Foreign Missions presented its report for the year at the late meeting of the General Assembly in New York. Abroad the work has been prosperous. The receipts at home were about \$50,000 less than last year, the larger portion of the falling off having been in donations. The legacy account, which threatened to show a large deficit, was suddenly relieved by the coming into the treasury of a single legacy amounting to \$78,000, only a few days before the Assembly met. The Committee of the Assembly called for a round million of dollars for the coming year for foreign work, urging that all proper means be used to secure offerings from Sunday-schools, and assigning a special month, December, for such offerings. The first Sabbath of November of this year was recommended as a day for special supplication for missions. Another significant recommendation was that the Board of Foreign Missions formulate some plan by which the churches should be induced to indicate, year by year, a certain sum to which they should severally stand pledged for the work of foreign missions. The hope is that by this method many non-contributing churches would be led to give to the cause, and also that uncertainties, inevitable where no such pledges are made, would be avoided. That the Assembly was in earnest in this recommendation appears from its action in desiring that one of the present secretaries should be assigned to the work of securing such pledges and their fulfilment. This is a novel movement and one which will be watched with much interest and hope. It may be that by this method the churches of Christ can be moved to action more befitting the grandeur of the foreign missionary work, and may supply adequately the means for entering the multitudinous doors now open.

OUR readers are more or less familiar with the plan of "simultaneous meetings" in the interests of foreign missions, first inaugurated by the Church Missionary Society in England, and subsequently adopted by the Presbyterian Synod of New Jersey. We are glad to say that arrangements are now making to secure such a "missionary week" throughout the State of Massachusetts, to begin with the twenty-ninth of September next. The plan is to hold during that week in every community, and as far as practicable in every church, one or more special missionary meetings, in which various denominations shall unite, to consider our Lord's great command "to go into all the world and preach the gospel to every creature." The object is not to collect money or to give information so much as it is to lead to a better apprehension of the duty and blessedness of coöperating with Christ in the redemption of the world. The Methodists have taken the lead in starting this movement in Massachusetts, and they ask and we trust will receive the cordial aid of all evangelical churches and pastors. Further details of the plan will be given in our next number. The meetings will not be under the charge of any society, and the responsibility of making arrangements must rest not upon the officials of missionary boards, but chiefly upon the pastors of the several churches. We hope that the constituency of the American Board will be ready to further this scheme in all possible ways. What a blessing would come to our churches and to the world if such a "missionary week" should be faithfully observed!

WE omitted last month to call attention to an interesting article by Rev. E. A. Lawrence, in *The Independent*, relating to recent utterances of Wilfried Spinner, the missionary sent to Japan by the German *Protestanten Verein*. This body is extremely radical and rationalistic in its theology, but it has within a few years undertaken missionary work in Japan. Yet in his review of the situation Herr Spinner writes in the most commendatory way of the condition of Protestant missions within the empire. What he has seen of their work has convinced him that his previous impressions were incorrect. It means a great deal when a man in his position and with his views says: "I had a time at my study-table at home when I thought that a fundamental change of the methods of missions was desirable. But now I do not hesitate to confess that I do not know how missions in Japan, in particular Protestant missions, could labor more wisely or more in accordance with their aim."

A CHINESE merchant from the interior on coming to Shanghai purchased a copy of the New Testament and went away to his home. Three months later he returned, saying that he was under the impression that the book was not complete, and that there must be another part to it. So he was shown the Old Testament, and purchasing that, he again went home. It seems that he had taken his New Testament to his neighbors and the school-master, who on reading it said, "This is a good book; Confucius must have had something to do with it." And so they unstitched the book, and those who could read took each a leaf and copied it, making by this method twelve or fifteen complete copies. In this way the New Testament was introduced into the heathen schools of that district of China.

IN reference to a paragraph recently printed by us showing the number of suicides by opium in China, Dr. Osborne, formerly of the Shansi Mission, sends us a still more remarkable record. In seven months he was called to attend twenty-eight cases of opium-suicide. Of these, five were dead before they were reached, and twenty were saved. And this was not the greatest number attended in the same length of time. Dr. Osborne says he had been called to attend to as many as three such cases in one day. The foreign doctors are sometimes summoned to care for children of nursing mothers who have been overcome by the narcotic which their mothers have taken. And yet there are some people who question whether the evil that has been wrought by the introduction of opium into China is so very great!

WE learn that Cardinal Lavigerie has issued a call for a conference of those who are interested in the suppression of slavery and the slave-trade in Africa. The British and Foreign Anti-slavery Society has resolved to send a deputation to this conference. Among the topics to be discussed are "The Support of Missions," "Introduction of Legitimate Commerce," "The Prohibition of the Importation of Arms and Spirituous Liquors." It is hoped that by means of this conference public opinion throughout Europe will be roused so that the governments will unite in such pacific plans as will lead to the suppression of the trade.

AT the late meeting of the Southern Presbyterian General Assembly it was decided to remove the office of its Foreign Missionary Board from Baltimore to Nashville, Tenn., and to transfer its missions among the North American Indians from the care of the Foreign to that of the Home Missionary Board. The Assembly took action looking toward the establishment of a mission within the Congo Free State, hoping soon to send thither both white and colored missionaries.

THE far-reaching character of the medical work done in China will be seen by a fact stated by Dr. Peck, of Pang Chuang, that on a recent day when fourteen men were sitting in his waiting-room of the Dispensary, listening to preaching while waiting their turn, there were found to be representatives from *eleven* different provinces. Nothing arrests the attention or wins the regard of the Chinese like this medical work, and they come from all quarters for treatment. As a means of making this medical work effective, the scheme undertaken by the native brethren at Pao-ting-fu is noteworthy and most commendable. The Sabbath offerings of the church are devoted to meeting the expense of sending ten or twelve of the brethren, two by two, to tell the gospel story in all the region round about. They carry with them a list of the patients who have been treated at the Dispensary, and, according to Dr. Peck, a part of their business is to look up these patients in all the villages to which they go, and seek to confirm any Christian purpose that they may find in their hearts. These brethren who go out have only their expenses paid; they have no salary, and they lose their time for the temporal support of themselves or their families. There is therefore no danger of fostering any mercenary motive in them. The results of this movement will be watched with great interest.

MESSRS. FUNK AND WAGNALLS, publishers, of New York, announce that they have in preparation a new encyclopedia of missions which they promise shall be a complete book of reference in regard to the missions of the various branches of the Christian Church. The encyclopedia proposes to give the history, geography, ethnology, biography, and statistics of missions from the beginning of the Christian era to the present time, accompanied with maps and diagrams. The scheme is a vast one, and will require the best labor of many hands. Newcomb's *Cyclopedia* was valuable at the time of its publication, but it is now altogether out of date. The new work is in good hands, and aid is being sought from many quarters to secure accuracy and completeness. If the purpose is successfully carried out a boon will be conferred on the Christian Church of this generation.

THE Annual Report of the American Bible Society shows that the Society is doing a large work in foreign lands. Within the year no less than 434,681 Bibles, Testaments, and portions have been printed or purchased abroad, at the Society's expense. Aside from these, 75,101 copies were sent from the Bible House in New York to foreign lands, making the total foreign circulation of the year 509,782 Bibles, Testaments, or portions. The total disbursements on account of work in foreign lands amounted to \$161,521.97. This Society surely is taking a noble part in the work of carrying the gospel to the nations of the earth. Among the new translations or revisions of the year we may mention Mr. Doane's version of 1 and 2 Samuel and 1 and 2 Kings, in Ponapean. Rev. Hiram Bingham has already translated two thirds of the entire Bible into the Gilbert Island language. An edition of the New Testament in Chinese (Easy Wenli), prepared by Dr. Blodget and Bishop Burdon, is to be printed tentatively with the coöperation of the American Bible Society. A new Spanish version of the Old Testament under the care of Mr. Pratt, aided by a committee representing all the missionary societies laboring in Mexico, is well under way.

It is said that one of the special obstacles in the way of inducing Chinese opium-smokers to reform is the impression they all have that to discontinue the use of the drug would be fatal to them. When urged to throw away his pipe a man will reply, "I dare not; if I attempt to give up my opium I shall die." Fortunately there are coming to be in many districts of China living illustrations of the fact that men need not die who abjure the use of opium.

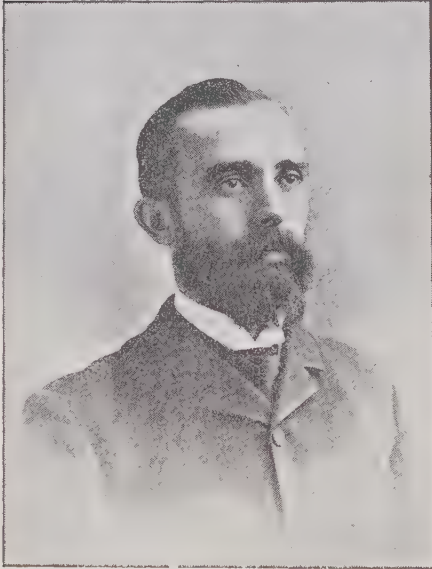
TELEGRAMS from Zanzibar concerning Mr. Stanley have been of the most perplexing character. One dated June 12 reported him on December 2 as at the southeastern end of Victoria Nyanza. How he could be there at that date, and why he should be there at all, are points calling for explanation before this telegram can be credited. Much more credible is a later despatch from Zanzibar, June 17, saying that letters, dated Ujiji, March 10, had been received, reporting the success of Mr. Stanley's mission. Mr. Stanley and Tippu Tib had met, where it is not stated, and the latter was expecting to start for Zanzibar so as to arrive there in November. Mr. Stanley and Emin Pasha were intending to force their way through Masai-land to the east coast, at Mombasa. This last report seems reasonable, and we trust will prove correct.

IT is reported that the capital required for the proposed Congo railway, to run from tide-water to Stanley Pool, has already been subscribed, and that a prominent railroad magnate of the United States has taken \$50,000 of the stock, being willing to contribute this amount to African civilization, even should there be no financial profits in the enterprise.

IN May last an extraordinary service was witnessed in the great Buddhist temple at Ikegami, Japan. It seems that nearly twenty years ago the United States ship *Oneida* was sunk on the Japanese coast, and recently in the raising of the vessel the remains of many officers and sailors who were drowned were recovered. The Japanese conceived the idea, out of respect to the memories of the men thus lost, of holding a memorial service after the Buddhistic rites. They therefore made elaborate arrangements, and the ceremony is said to have been as imposing as any religious service ever witnessed by foreigners in Japan. Seventy-six priests in full canonicals took part, and there was a large attendance of natives as well as foreigners. The admiral of the American flagship, with his contingent from the United States man-of-war, was present; an address in English was given by a Japanese, Mr. Amenomori, who, it seems, was neither a Buddhist nor a Christian, but an agnostic. *The Japan Mail* says that the best parallel to this singular arrangement would be the burial of Japanese sailors, wrecked on our coast, by Americans, who should go to a Catholic church and there celebrate high mass, with a funeral oration delivered by Robert G. Ingersoll. From the address of Mr. Amenomori, in which he frankly acknowledged that he was not a Buddhist, but declared that he would seek to speak from a Buddhist's point of view, we learn that the service which was held was called a *segaki*, or, "a feast for hungry spirits." The origin of the ceremony, he said, is derived from an incident in the life of Ananda, a contemporary and disciple of Gautama. This man, being alone at one time, was told by a hungry spirit in a horrible form that he should die within three days and be numbered among the hungry spirits. Ananda asked how he could escape such a horrible condition, and the spirit replied, "If thou givest freely one measure of food and drink to each one of the hungry spirits, which are as numerous as the myriads of sands of the Ganges, and to each one of the millions of Brahmins, and if thou doest homage to Buddha, the priests, and the law, on my behalf, thou wilt escape from the impending pain and I also shall be born in heaven." The impossibility of accomplishing this task overwhelmed Ananda and he went to his master, Gautama, to see what could be done. He was told that there was a way to feed this multitude. "I shall teach thee a sutra. If thou offerest some drink and food and repeatest this sutra there shall be given to each spirit and Brahmin seven measures sevenfold of the drink and food." By this simple method he succeeded in pacifying the hungry spirits and thus obtained his own release. Such is the story. And with such a fable as this the modern Japanese Buddhists sought to provide for the dead American sailors who were drowned near their shores. The kindly spirit which led to the act is certainly to be recognized. That they could believe that in this way the souls of the departed were to be relieved is certainly astonishing.

DR. A. H. WEBSTER, OF WEST CENTRAL AFRICA.

THE announcement was made in our last issue of the tidings received by telegraph, from Benguella, of the death of this beloved physician. Letters reached the Missionary Rooms, July 8, giving a few particulars of his sickness and death.



It seems that on Sunday, April 28, Dr. Webster was taken sick, and on the next day the Portuguese physician at Benguella pronounced the disease to be bilious fever. He anticipated that in a few days there would be perfect recovery. The fever, however, continued with occasional alleviations, and on Saturday morning, May 4, Dr. Webster seemed better, but in the afternoon, though suffering much, he was able to direct as to what should be done in his case. Neither he nor those about him had then any apprehensions that the end was near, but to the surprise and grief of all he passed away during the evening. At the time of his death, Mr. Sanders had gone from Benguella to

the interior for the purpose of securing carriers, and so Mrs. Webster and Mrs. Sanders were alone with the doctor. Every attention, however, was rendered by Mr. Lünning, of the Dutch House, but it was an added trial that no male member of the mission was present.

Dr. Webster was born in Canton, Penn., September 21, 1858, and united with the Methodist Episcopal Church, Burlington, Penn., in 1872. He studied medicine in Chicago, Ill., graduating from both the Homœopathic College and the Rush Medical College. He was married to Miss Marion Murchie, February 8, 1887, and sailed with his wife for Africa March 26, 1887. Two short years of missionary service were all that were given him. He died at Benguella, May 4, 1889. In one of his letters, offering himself as a missionary, Dr. Webster said: "If the Lord will only make my duty plain and clear to go to Africa, my heart will answer with a glad bound, 'Lord, here am I, send me.' With Christ's grace, I trust to be able to make the coming years such in labors and fruits that some triumphs shall be added to his cross, some glory to his name." After he reached Africa his letters abounded in utterances showing his deep devotion to his work. On reaching Bailundu, August 3, 1887, he wrote: "Here we are, where our hearts have so long desired to be, and our prayer is, Lord use us for thy glory." A few months later, in speaking of their surroundings, he wrote: "As to ourselves, we could ask for nothing better. We think the climate is per-

fectly delightful. We are not discouraged nor cast down, but feel all joy and peace, and glad that it is our privilege to spend and be spent for the cause which we love better than we love our lives." On two or three occasions, during his stay in Africa, Dr. Webster had been sick, once quite seriously, but he could write: "To be thrown more upon His care, or rather to be separated from the loving ministration of friends, is only to feel greater security, and heaven comes nearer to earth."

In April last, Dr. and Mrs. Webster came from Bailundu, which was their station, to Benguella, where his medical services were needed, so that he was absent from his home when death came.

On account of the absence of Mr. Sanders from his station, and the fact that other members of the mission were in the interior, no word has been received from any of them concerning the sorrowful event which has deprived them of their dearly loved physician. Mrs. Sanders writes from Benguella, concerning Dr. Webster: "He was greatly loved both by natives and missionaries. I am sure no other man in the mission had won the love of all as he had." Under this deeply mysterious Providence which has taken this devoted and faithful laborer from the service in which he was so much needed, we can only bow before the sovereign will of God and commend to his keeping the lonely widow and his bereaved associates, and also the natives of Central Africa, for whom he gave his life.

A BUDDHIST AND A CHRISTIAN EVANGELIST IN OKAYAMA.

BY REV. JAMES H. PETTEE, OF OKAYAMA.

COLONEL H. S. OLCOTT and Secretary L. D. Wishard have both visited Okayama during the past ten days—the American Buddhist and the American Young Men's Christian Association College evangelist. Ten thousand tickets were sold at three *sen* (cents) apiece for the meetings of Colonel Olcott, and seven thousand tickets given away for the meetings of Mr. Wishard. The former spoke twice in the largest temple in the city to an audience of four thousand; the latter four times, in our largest theatre, to from fourteen hundred to seventeen hundred people, besides five addresses in the church and one at the Girls' School.

The carriage of the governor was placed at the disposal of the former, the city decorated in honor of his coming, and all the *élite* of the town, official and Buddhistic, waited upon him. Eight missionaries and a small but earnest band of Japanese Christians welcomed Mr. Wishard, invited their friends to hear him, and bade him godspeed as he left. A large number of students attended both series of meetings, and caused some disturbance by expressions of disapproval, especially at the first meeting of Colonel Olcott. At the second Wishard meeting, a Buddhist priest in a dark corner of the gallery began to be noisy, when two of our quick-witted Young Men's Christian Association students secured a lamp and hung it near him so as to reveal all his actions. He squirmed and tried to change his seat, but could not on account of the crowd, and so accepted the inevitable and settled down to quietness.

The results may be summed up thus : —

The American *Dai Butsu* created the greater sensation and by far the greater disappointment. Priests of two leading sects long at enmity had united for the occasion, Pilate and Herod like, but one side privately sold thousands of spurious tickets as a speculation, and the war is on once more, priestly stock being at a lower figure than ever. The spectacular exhibition which included a long line of eating-stands, lottery shows, and monkey performances, leading to the temple, probably made some impression on the ignorant in favor of Buddhism. This will be followed up by hundreds of priests, who by misquoting Olcott will deceive many, but the lectures themselves, as a whole, fell perfectly flat on the educated part of his audience. Priests themselves are the most disappointed class in the city.

Mr. Wishard's first address, on "What the Students of the West think of Christianity," pleased his audience least of any in the course, partly because it followed the Olcott meetings so soon, but mainly because these students, unlike Americans, care less for opinions than they do for arguments. As one young man expressed it, "It makes little difference to me whether the rest of the world believes in Christianity or not. If I am convinced of its reasonableness I accept it, whatever others do." The address on "Jesus and Socrates" was the most popular of the course and created a profound impression.

Interest in the meetings steadily increased, and at the last of the series, which was held in the church, nearly the whole audience rose either as Christians or those who proposed to diligently investigate the religion of Christ. There was no excitement except among the pupils at the Girls' School, most of whom were deeply affected. But Christians have been stirred to new activity and inquirers are plentiful. Free-thinking students characterize the two men thus : "Mr. Olcott is an adventurer, Mr. Wishard is sincere and very much in earnest ; Mr. Olcott said very little about Buddhism and very much about himself, while Mr. Wishard said little about himself and very much about Christianity."

The one fact that the former cost the city at least three hundred dollars, while the latter paid his own bills or they were paid for him from America, was a powerful sermon on the text "Freely ye have received." Church members specially admire Mr. Wishard's knowledge of the Bible and depth of Christian feeling. A local newspaper even admitted that the meetings were very impressive.

We feel that Christianity has received a strong, healthy impetus in the city, and that Mr. Wishard's coming was providentially timely and is sure to produce large results. In behalf of this city and province we thank the Young Men's Christian Association of America for sending him and his wife to us if only for four days. He has visited, or will visit, some fifteen leading cities of Japan, and plans to hold a summer school for Bible study the first of July at Kyōto.

Colonel Olcott returns to India the last of this month. He will have spoken some eighty times on Agriculture, Temperance, Buddhism, and Free Religion. His objections to Christianity are of the most superficial sort, namely : the creation of the material universe, Old Testament miracles, and the doctrine of original sin. He never once alluded to Jesus Christ in public while in Okayama.

The wide interest shown in these popular addresses gives an opportunity of saying, what I have long felt, that an occasional visit from the leaders of Christian movements in the West would be one of the greatest possible aids to missionary work in Japan. The time has come in this land for that kind of service. Missionary boards might properly unite in support of such a special worker for a year at a time among this wideawake people. Send us some one or more of your leading evangelists, and large returns would be received for the outlay.

A NOTABLE CONVERSION IN INDIA.

OUR readers will remember the case of Anandibai Joshee, the Hindu lady of high caste who came from India to this country for the study of medicine, taking the degree of M.D. at Philadelphia, and afterward returning to Poona, India, where she died quite suddenly. While in the United States she was accompanied by her husband, and both of them made many addresses indicating their continued adherence to the Brahman faith and no little hostility to Christianity. Recently the husband, Mr. Gopal Joshee, who is spoken of as a highly educated Brahman, has announced his conversion to Christ, and has given good evidence of the genuineness of the transformation. In some correspondence with Rev. Mr. Harding, of Sholapur, Mr. Joshee gave his reasons for selecting the Rev. James Taylor, of the Society for the Propagation of the Gospel mission at Ahmednagar, as the person to baptize him. In this letter he said: "It is immaterial who baptizes me. But I have an amend to make. I have not been an admirer of Christ and his disciples. I have spoken hard things against Christianity and the missionaries in general. I have vilified them to the bitterest point possible. Mr. James Taylor was the missionary alluded to in all my lectures in America against Christianity. And is it not right for me to receive baptism at the hands of one whom I have vilified? I have had nothing to do with him for the last twenty-three years. We were cut asunder, as it were, but when it occurred to me that I should confess Christ publicly, I thought I should ask Mr. Taylor to perform the ceremony."

That Mr. Joshee does not intend to be a silent professor of the Christian faith is shown by a recent communication he has sent to a Hindu paper, the *Poona Vaibhav*. A translation of this letter has been forwarded us by Mr. Harding, and we are sure it will interest our readers, as showing the character and views of this recent convert from Brahmanism:—

"I saw some days ago in your excellent paper an account of the conversion of a Brahman youth, and you assigned his poverty as the reason for his becoming a Christian. I suppose you will acknowledge, according to your own testimony, that our people, especially the Brahmans, are led astray by the study of English. To get up in the morning and not perform ablutions, to sit and talk a foreign language, to eat meat and drink liquor, to become a deist and revile the Hindu religion—I do not think you regard such as Hindus. I consider that they have all changed their religion, and I do not know in what category you would place

those who, having given up their own religion, and without embracing another, are living irreligious lives. Our children, great and small, come into this irreligious society, and poverty is the cause of this. Then why should you dislike it that one youth has left this ungodly company and gone to another religion?

"The reason for my writing is that I too, like this youth, desire speedily to change my religion and go to the fold of the Christians. And the reason of this is my people are becoming more and more irreligious day by day. I cannot live according to my religion, and I have no desire to; and even were there a desire, I have no confidence in my religion. I don't understand the Hindu religion, and I find no one who does understand it. Therefore it will be well if some one will tell me before I become a Christian what the main doctrines of Hinduism are. There are four castes in the Hindu religion. This I do not assent to. All men are one. Keep up these distinctions at home if you wish. But I do not regard *that* as a divine religion that allows the Brahman to go into the house of God, and forbids the Mahar to go. All are born sinful. All except the infidels hold this opinion. Different religions have different methods of washing away sin.

"According to the Hindu religion, a man must spend his whole life in wearisome labors to get rid of sin; and after all he don't know in what state his future birth will find him. For this reason the Hindus have lost ambition and are brought down to the dust. The method of washing away sin in the Christian religion is rational. It is not necessary to kill the body. There is no need of austerities. Bathing is for cleanliness. The way of eternal happiness is the same for all, and there is one worship for all. The Mahar is nowhere forbidden to read the Veda. Do not get angry, and do not give some idle answer to create a laugh. Now or at some future time this matter is to be investigated."

ARE THE OBSTACLES TO THE WORLD'S CONVERSION INSURMOUNTABLE?

BY REV. HERMAN N. BARNUM, D.D., OF HARPOOT, TURKEY.

THE hindrances to the world's conversion seem so formidable to most persons as to make the triumph of the Redeemer's kingdom in the near future appear to be an impossibility. To your missionaries who are face to face with these obstacles and see them in detail, they doubtless appear a hundredfold greater than to the dwellers at home. The spies who explored the Promised Land, and found that in the presence of the walled cities and the sons of Anak they themselves were but grasshoppers, had a juster view of the formidable undertaking of subduing the land than the tribes who had just crossed the Red Sea. They, however, made one grand mistake. They strangely forgot Him who had led them by the pillar of cloud and the pillar of fire, and left him out of the account.

Now, what report do the missionary spies bring? They find men everywhere in voluntary slavery to systems of superstition which have their stronghold in the depraved nature; systems which are antagonistic to the gospel, but which carry

with them the weight of the authority of their ancestors for hundreds and thousands of years. They find superstition confirmed by ignorance, and that ignorance and superstition have so far degraded men that they are satisfied with their condition and desire nothing better. They find this degradation especially apparent in the home, where society has its root, and that it has reduced woman to the position of a serf. They find the world, that part of it, at least, to which they have devoted themselves, lying in sin and wickedness—dead in trespasses and sins.

When the missionary, standing a stranger and alone in the presence of hundreds of thousands differing from him in race and language, sees one dead level of bigotry and prejudice, would it be surprising if the attempt to redeem them to a religion which they despise, and to a civilization which they do not desire, should seem to him, at times, audacious? But he remembers that he did not go of himself; he was *sent*, and sent by the command of Him who said, "All power is given unto me, *therefore* go;" that this is the enterprise of one who is in no nervous haste, but who never fails; and he is also encouraged by the success of the apostles and early missionaries who encountered obstacles which, in the comparison, were practically infinite. These early laborers had, it is true, the gift of tongues and of inspiration, and the power of working miracles, but even in these respects we have the advantage, for God's revelation is complete, and we have a clearer, broader understanding of it than even those had who spoke by inspiration; it is more fully attested than when its declaration was accompanied by miracles, while the Bible is translated into the leading languages of the world, and the facilities for learning languages are such that missionaries can generally acquire them as fast as they can use them to advantage.

The early missionary work began in what is now the Turkish Empire. It is there the cross was erected and there the gospel won its first triumphs. May it not help us to a more intelligent faith in the final triumph of Christianity in the same region and everywhere else, to note some of the comparisons and contrasts between the missionary work in Turkey and that of the first century?

The attitude of the Turkish government is essentially that which the Roman government maintained—it has been indifferent, it is becoming hostile. The first converts were from the Jews, as they now are from nominal Christians; but Judaism was far more bitter and uncompromising in its hostility than are the Oriental churches, because these churches bear the name of him whom the Jews put to death, and they acknowledge the same gospel as we, although they do not understand it. The apostles had little experience, little knowledge, no precedents to guide them, little social standing, and little influence. There were only a few copies of the Old Testament in existence. It is doubtful if all the apostles, even, possessed a copy. The New Testament existed only in scattered fragments. Believers were few. Even after Pentecost there could have been only a few thousand. They labored under the disadvantage of espousing a seemingly lost cause. Their leader had been put to death by a mode the most ignominious known, and which brought reproach upon the cause; and him they not only claimed as the founder of their religion, but as their supreme hope.

This was to the Jews a stumbling-block and to the Greeks foolishness, and called forth the opposition of both.

There was not an open door anywhere, yet they were commanded to go into all the world and preach this despised gospel to every creature. This command, "Go ye," was to them of the greatest urgency. They knew that Christianity was not a doctrine, but a life ; that it possesses divine power. They knew that in proportion to their fidelity God would coöperate with them by his providences and by his Spirit, and so they went forward and succeeded, till in less than three hundred years Christianity became the most influential power in the world, and until their very success became a snare to the Church.

In the place of the twelve ordained apostles, the American Board has in Asiatic Turkey about forty-five ordained missionaries, and nearly twice as many missionary ladies, who are quite as effective as men. There are 750 native laborers, most of them educated, set apart to this work, or nearly 900 laborers, American and native. If we add the thirty-four missionaries and the 170 native laborers of the Presbyterian Board in Syria, we have nearly 1,100 persons connected with these two societies, whose time and strength are given to the evangelization of the Turkish Empire.

When the apostles began their mission there was one church in Jerusalem. It received a great accession at Pentecost, but its members were scattered abroad, yet wherever they went they preached the Word. There are now connected with the Board more than 100 churches, with a membership of more than 9,000, and membership in Turkey means service. If we add the nineteen Presbyterian churches in Syria with their 1,500 members, we have, in the place of the one church of the early apostolic times, 120 churches, with 10,500 members. The apostles had no schools. This was one source of weakness to the early Church. Believers were, for the most part, ignorant ; their children grew up in ignorance, and they had an ignorant ministry. The Board has more than 400 schools, of which about fifty are of a high grade. These schools have 18,000 pupils, of whom some 2,000 are receiving a higher education. To these must be added 120 Presbyterian schools, with 5,400 pupils. In all these schools the Bible is a textbook. In Constantinople, Smyrna, Beirût, Damascus, and other places, other societies have missionaries and schools and churches which help to swell these numbers. The early missionaries had not a single printed page. The mission presses at Constantinople and Beirût have printed nearly eight hundred millions of pages, and last year they published more than 100,000 volumes.

The apostles were persecuted, imprisoned, and treated with every indignity. While the Turkish government is manifesting an increased suspicion of evangelical Christianity and opposition to it, missionaries are respected for their intelligence, their probity, and their helpfulness in every good work, and so are native Christians. Protestant natives have secured a larger share of general confidence in their integrity than any other class, and that is one of our arguments before the government and the people. The early Christians were poor. The brethren in Turkey are perhaps poorer still, but the resources of the churches which constitute the constituency of these boards are almost beyond computation.

Communication between different countries was difficult and dangerous. Now, the ends of the earth are brought together. Then, the government which dominated the world was arrayed against Christianity. Now, the most powerful and influential governments are not only Christian, but Protestant. Kings are in some cases nursing fathers, and queens are nursing mothers, to the Church. The wealth of the world, its charities, its men of influence and renown, its intelligence, all science, art, invention, discovery, almost all of civilization belong to Christianity or are the direct outgrowth of it, and in one way or another may be used to promote its extension. Then, the truths of the Bible had not been wrought into a system. The life of the Church was imperiled almost as much by heresies from within as by heathenism from without. Now, truth has been reduced to creeds which are accepted, in substance, by all who claim to be evangelical.

So then we see that in all our circumstances and surroundings, in the abundance and variety of resources ready for our use, in the preparation for an aggressive movement all along the line, in the facility of communication with all parts of the world, in the position which Protestant Christianity now holds, the Church of to-day possesses a power for evangelizing Turkey and all the nations, which, compared with the infant Church of eighteen centuries ago, is so far beyond computation as to be practically infinite. Heathendom is dotted all over with Christian churches, thousands of which are as well fitted to leaven the masses about them as was the first church at Jerusalem. But the apostles possessed one great advantage over us—they had tarried in Jerusalem till they were endued with power.

The problem for the unevangelized everywhere—at home and abroad—is, How shall the gospel be brought to their hearts and homes; how shall they be awakened to a sense of their desperate needs; how led to Christ, who is an all-sufficient Saviour for every man? The gospel carries in itself the power of self-extension. Christ said, "The kingdom of heaven is as leaven." The truth is lodged by the Spirit in a man's soul. It transforms him. He himself becomes a leaven in his own home, that home leavens its neighborhood, that community organized as a church acts upon the region around and beyond itself. The kingdom of God is a growth, a development in which every subject of that kingdom is to bear his part. There are to be no drones in this hive. There are no silent partners in this concern, no non-combatants in this warfare. The original Church grew because every man felt himself called to service.

This idea of personal service,—a work for every person,—while far from securing a full recognition abroad, is more fully realized in our foreign missionary fields—at least it is so in Turkey—than in the churches at home, and this is one of the signs of promise abroad. It is not the missionary who is doing the work, although he works hard; it is not the native preacher: it is the Christian communities which have been gathered. They are doing less than they ought, less than they will when the Spirit is poured out from on high, but the process of leavening is by the communication of the transforming influence from individual to individual. In the Harpoot field thirty-one years ago there was one church with twenty-eight members. Now there are twenty-four

churches which have had a membership of 2,700. Then, education was at its very beginning. Female education was unknown, unheard of. Not one in fifty of the people in that district knew how to read. Missionary schools were few and of a very primitive character. Now, the Protestants have a good school system for both sexes, under missionary supervision, embracing seventy common schools, with 3,000 pupils, and 200 pupils in eight high schools, while there is a missionary college with both male and female departments. These churches and schools are stimulating and leavening the other communities.

What then is the present deficiency? With so many facilities for evangelizing the world, for giving the gospel to every creature, what is to hinder the speedy completion of the work? Is it not simply the lack of earnestness and of a feeling of personal responsibility on the part of Christians? We have seen progress in our fields of labor abroad; would it not have been far greater if we missionaries had been fully consecrated? There is no doubt about it. Were pastors and people everywhere thoroughly awake, were the things of eternity the chief concern, and the things of the present life held in subordination, as they ought to be with every redeemed soul, why might we not look for the dawn of the millennium before the close of the century? With the Church fully aroused would not God coöperate by the mighty outpouring of his Spirit? The unused power of the Church in this country through the personal service and influence of its members and their wealth is simply beyond all comprehension. Why should not every waste place in this land, east and west, north and south, and the slums which poison the air of our cities be speedily redeemed? Why should not the good news of salvation be so rapidly disseminated that before the dawn of another century there shall be no creature anywhere who shall not at least know that Christ has come into the world, and *why* he has come? Is it not a reproach upon the Church that for eighteen and a half centuries the command to make Christ known to all the world has rested upon it, and yet one half of the race has never yet even heard his name, and that a majority of the other half know so little that at least nine tenths of mankind may be said to be in practical ignorance of him? In the Dark Continent even rum is outrunning the gospel! Mammon, the forces of evil, and the children of this world are more fleet-footed than the children of light.

Why! as a mere act of philanthropy that would not reach beyond the present life even, we ought to be up and doing, for wretchedness and woe are filling the world with anguish, and there is not a burden or a sorrow which Christ cannot alleviate.

If we were to sum up in one word the comparisons and contrasts between the ancient and the modern missionary enterprises, should we not say that the ancient Church had few facilities for aggressive work, but that they were *in dead earnest*, and hence irresistible, while the modern Church has untold resources and almost unrestricted access to all lands, but it is hampered by selfishness, by worldliness, by indifference; that the evangelization of the world is not a *business*, the business of life, but a pastime, a something incidental? *There are no difficulties or obstacles compared to those within the Church itself;* and these are a want of

spirituality, of consecration, of a sense of responsibility and of devotion to the great work of soul-saving. The great need now, as it was when our Lord went up from Olivet, is a Pentecostal baptism. The sails are set, but the breeze which now flaps them so idly needs to freshen into a gale. The machinery is all ready, but it waits for the fire which shall make every band and wheel throb with life. Only the picket line of the Lord's countless hosts are on duty. The multitudes are asleep upon their arms, but when they shall awake and put on their strength they will be irresistible. Even the gates of hell shall not prevail against them.

Breathe thou upon us, O Breath, that we may have life, and that we may have it more abundantly!

THE TURKISH GOVERNMENT AND AMERICAN SCHOOLS.

WE have received from Constantinople the translation of an order sent by the Grand Vezier, the chief secretary of the Turkish government, to the governors-general of the different provinces, which will be of interest to the readers of the *Missionary Herald*. Heretofore local authorities have taken the liberty to interfere with mission schools, even such as were organized before there was any school-law, and have closed them because they were not authorized, even though they had conformed to the law. The importance of the new order consists in the declaration that established American schools shall not be closed for the lack of official permits; and it requires that complaints against schools must be sent to the capital, and not be closed by local officials.

This order was procured through the friendly offices and wise management of Mr. Straus, the late United States Minister; and it is but one of many valuable services which he has rendered. The text of the order is as follows:—

Translation of Vezirial Circular of Ramazan 16, 1306 (May 16, 1889).

"The American Legation has made complaint that although the Programmes and the Teachers' Certificates of the American schools in the Vilayets were transmitted in accordance with the special law at the time the schools were opened, yet the official papers containing authorization have not been given, and the Teachers' Certificates have also been detained at the government offices; and that on the occasion of investigations after eight or ten years had passed, nothing contrary to law having been observed in the schools, the schools have been closed solely on account of the absence of permits or of teachers' certificates, and further, that the reopening of such schools encounters much difficulty.

"Although it is known that some of these schools have been closed for lawful reasons, it is not permissible for schools opened of old to be closed arbitrarily and when no circumstance or conduct contrary to law produces a necessity. Hence, hereafter, when schools newly to be opened have conformed to the special law, permits will be given to their directors by the Vilayet Government, and the certificates of the teachers after verification will be returned to them to be kept. And if there is a reason which demands the closing of schools

which have been opened of old, the matter will be reported to the Ministry of Public Instruction and the necessary steps will be taken in accordance with the answer which is received. This course will be pursued toward other foreign schools also."

Letters from the Missions.

Zulu Mission.

MR. TYLER reports that at Umsunduzi the congregations on the Sabbath are large and attentive, that the schools are in a good condition, and that there are some inquirers. To his deep regret, he finds that it will be necessary, under the physician's orders, for him to return soon to the United States. Mr. Bridgman, of Umzumbe, sends a report of the death of Umcitwa, the native Christian, who, with his wife Yona, went from his station to aid the missionaries of the London Society among the Zulu-speaking people of Matebeleland. The London missionaries at Inyati speak very highly of Umcitwa as a faithful and an earnest Christian laborer. On the Sunday before his prostration, he preached for an hour to the congregation which gathered about him, and then lay down never to rise again from his bed. The loss of such a man is great, but the record of his life and of his missionary devotion is inspiring.

Miss Day sends a hopeful report of the school at Amanzimtote : —

"In looking over the nearly sixty names on the school register, I find that twenty-two give evidence of their sincere desire to lead Christian lives. Several of these, so far as we can judge, are growing Christians, others have expressed a wish to become God's children, and there is in the school an unusual spirit of contentment and a disposition to do well."

Mr. Harris, of Ifumi, reports that at Amahlongwa there is a good staff of active workers who labor among the outside heathen as well as among the residents on the Reserve. At Ifumi the spiritual outlook, just at the present time, is not so encouraging.

European Turkey Mission.

OPPOSITION.

FROM a slip from *The Missionary News*, sent by Mr. Clarke, of Samokov, June 9, we take the following account of hostile movements on the part of ecclesiastics : —

"A general effort on the part of the Exarch — the ecclesiastical head of the Bulgarian Church, who lives in Constantinople that he may also care for Macedonia — is being made to prevent the progress of evangelical truth. The building of a little chapel by the three friends in Ichtiman was stopped when ready for the flooring and windows, at the instigation of the Bishop of Philippopolis by the Minister of Religion, and though the friends, feeling that the act was contrary to the Constitution, have appealed to the Council of Ministers, no redress has as yet been obtained.

"Quite recently the Exarch, after having in vain sought of the missionaries statistics of their work, as if they were under his control, has sent out general orders to his subordinates to use every possible means to drive out Protestants and Catholics. A monk publishes a paper, one of whose special objects is to prevent the preaching of evangelical truth and to destroy its influence, and he finds in a graduate of Robert College one so grateful for the good he has received that he is ready to aid him by distorted and wholly untrue statements and by words tending to stir up the people to actual violence. The law requires the above paper to print an answer to whatever it publishes against any one, if such right is claimed by the injured party, and our Bulgarian friends have strongly urged that we avail ourselves of the law to answer the false statements made ; but the missionaries have thought best, on the whole, to pay no special at-

tention to them. The violent words of Stephanoff in Bansko have resulted in good rather than evil, for not one of the friends has turned away, but all have been drawn closer together, and have sought by their exemplary lives to prove him false, while his conduct has so disgusted and alienated the owner of the house in which he was living that he turned him out-of-doors and himself began to attend the evangelical services."

Western Turkey Mission.

DIVRIK.

MR. ENGLISH wrote from Sivas, May 8, of a stay of eight days in the city of Divrik:—

"My time was completely taken up with devotional and business meetings, in visiting from house to house, and in receiving calls from the brethren and prominent members of the Armenian and Turkish communities. The Turkish governor himself honored me with a visit and inquired about our work in a very friendly way. I found our little church somewhat weakened from the loss by death of several of its strongest supporters and the brethren suffering in the general business depression of the city. They are, however, struggling hard not only for existence but for advancement.

"They have gained three new families during the past year. While I was there they raised the amount necessary to cancel all past indebtedness to their preacher and teacher, and pledged their contributions for the coming year, with an increase to provide for a girls' school. When we came together about the communion table, in the presence of an audience of six hundred, I baptized twenty-two children and two adults and received thirteen into church fellowship, including our deservedly popular teacher, who had formerly thought he could exert a greater influence by remaining outside the church but had found by experience the better way. Divrik is a beautiful city, with fine gardens and a good climate. Our community stands well in the estimation of the

people and has two members of the government council. The outlook for the future, when once this season of depression and scarcity is passed, seems good."

This church at Divrik asks aid for the completion of the buildings used for worship and school purposes. That they are doing their full part is seen in the fact that, though few in numbers, they have pledged £T. 25 for the purpose.

OUT-STATIONS OF MARSOVAN.

Mr. Riggs reports a tour through Vezir Keupru, Dérékeuy, Alacham, Baфра, Fatsa, and Samsoun. On approaching Vezir Keupru he was met three miles from the city by a company of the principal men, which became quite a procession before reaching the town. Two persons were received into the church on the Sabbath. In going the next day to Dérékeuy, four hours distant from Vezir Keupru, the following incident occurred:—

"At a lonely spot in the woods we met a celebrated outlaw, a Circassian robber, who goes by the name of 'Speckled Hen' from his freckled face and tawny mustache. He was a tall, rather fine-looking man, as straight as an arrow, and was very finely mounted and elaborately armed. He stopped one of my companions, with whom he was personally acquainted, and asked him who we were, where we were going, and whether we had money! After wisely weighing my friend's judicious replies, he turned and dashed on his way down the mountain, while we continued slowly on our way up into the clouds and night and storm."

Of Alacham Mr. Riggs says:—

"I found here a very different state of things from that of last summer. The government officials did not find it necessary even to ask to look at my papers, and many persons who scowled and looked askance at us then now rose to salute us politely as we passed. This is perhaps in part the result of private instructions sent from the capital to the officials in consequence of my affairs last summer, but more particularly the moral

effect of the triumphant acquittal and return of Nicolaki Agha Koozoodjakazloo, during the winter, which was accomplished largely through the influence of the British vice-consul in Trebizond. At any rate, direct, open persecution there has ceased, and, moreover, the transfer of the names of our people to the Protestant registry, for which applications had formerly gone in vain to Bafra, Samsoun, Trebizond, and Constantinople, has now been quietly accomplished on the spot, as if it were a matter of course. The little congregation in this interesting town is as united and earnest as ever. I very much enjoyed attending two of their daily prayer-meetings, which they keep up with unintermitting zeal.

"On Saturday, in company with Nicolaki Agha, our host, and one other brother, we proceeded to Bafra, the latter brother walking the eighteen miles to Bafra through deep mud for the sake of being present at the Lord's Supper, which was to be celebrated there the next day. When we reached a little coffee-shop that stands halfway from Alacham to Bafra, we were met by a cavalcade of our friends out on horseback to meet us, and I could not help contrasting in my own mind the *éclat* with which we rode into the streets of Bafra with the quite different style in which I was driven out of that town last July.

"On reaching Bafra we found a plenty of work to do before the Sabbath services, and it was long after midnight before we could get to rest. Five persons were candidates for admission to church membership, and all the five were received. One was the oldest and wealthiest man in the Protestant community there — a man who had led a very worldly life and had often been a stumbling-block to others. But his confessions and experience seemed to be so sincere that all agreed that it must be the wonder-working power of God's Spirit, and it was an impressive sight to see him stand up in the midst of a motley assemblage of friends and foes and confess his simple faith in Christ and determination to live

for him. One of our theological students has been preaching there through the winter. The people are quite in earnest about securing a permanent place of worship, and are prepared to give liberally, but will need some help.

"The work in Fatsa continues to be very encouraging. The poverty of the people forced itself upon me more than ever before, and is a serious hindrance to the development of some lines of work. But the brethren continue strong in faith and hopeful amid many discouragements. The preacher seems to retain his strong hold upon his flock and to be zealous in good works. Our Sabbath services were very interesting and solemn. Five persons were united to the church on the profession of their faith, — quite promising men, — and two women also were held to be suitable candidates but were unable to be present. These people out of the depth of their poverty have assumed from the start one half of their congregational expenses, and are making a brave effort to put up a chapel which shall be more suitable to their services than the present rough, unplastered basement where they worship."

Mr. Riggs reports that at Samsoun there is evident progress though the place is so full of worldliness and sin. There is a call for a separate church organization and a pastor, and the hope is expressed that these may be secured within a few months.

Eastern Turkey Mission.

SOUTH OF THE TAURUS.

MR. BARTON reports a tour of unusual interest, in which he was accompanied by a son of Rev. O. P. Allen, Mr. Herbert Allen, passing first through several near out-stations of Harpoot and then to the remoter parts of Koordistan.

"Our first place of work was at Maden, where is one of the richest copper-mines of this country, but being in the hands of the government, it is but little worked. Here is a large Christian population divided between Armenians and Greeks.

It is a curious fact that in all of the mining towns of this country Greeks are found, while they are hardly known in other places. The gospel work has not progressed in Maden as rapidly as in many other places. For some time they had been without a preacher. Last fall a preacher and his wife went there. There are a few church members. They rallied around their new leader. The wife opened at once a girls' school. The brethren began to make preparations for a new chapel, the old one being only a room in a house and far from adequate. In preparation for this they purchased and paid for a fine site in a central location. Upon this they now desire to erect a chapel, a school, and a house for their preacher. For two days we planned, measured, and estimated, praying oft over our work. Some of the brethren declared themselves ready to give to the extreme limit of their ability for the Lord's house. They will pay the greater part of all the expenses of building. Now there must follow a long delay before a permit to build can be secured from the government. We found thirty-five scholars in the school and only three of these were from Protestant families.

"From Maden we rode twelve hours to the large town of Choonkoosh. Only a few years ago missionaries were forbidden to remain in this town overnight. An evangelist who visited the place was ordered to 'move on' when he sat down in the street to rest, and the place upon which he sat was washed at once, so that their city be not defiled. What did *we* find? A church of 100 members, nearly 200 houses declared Protestant, an earnest, capable, and most efficient pastor, a Sabbath congregation of about 700, a Sabbath-school of 600, a day-school of nearly 200, a church that does not ask any help from the Board to pay its pastor's salary, and a warm-hearted, earnest, working people, united and enthusiastic. There is also a strong young men's society that looks after the schools and engages in religious work. The teacher of the high

school is a graduate of Euphrates College. We spent three days here, calling at the houses, examining the schools, visiting with the pastor and brethren, holding meetings, helping and being helped in every way possible. The Sabbath was a most enjoyable day with its numerous services. The pastor greatly feels the need of an assistant; it is possible he may have one ere long.

"At Chermook (Hot Springs) we found not so large a congregation, but one no less united. In some places the people allow their dues to their pastor or preacher and teacher to fall into arrears. It is our custom to ask the preachers and teachers if the people have paid them. Here we did the same. The answer was, 'We have been overpaid and are now in debt to the people.' There are four societies in the congregation: the Church Society, the Women's Society, the Young Men's Association, and the Boys' Society. These all have a definite work, but all money collected is put into a common treasury from which all bills are paid. Here too the chapel has proven inadequate to the needs of the place. The brethren have collected already nearly one half the amount necessary to erect a new chapel and school. Again, along with the faithful preacher, we planned and measured. Until midnight the brethren remained with us, discussing the needs of the work and plans for the future.

"From there, two days to the great city of Diarbekir. Here Pastor Kavmé, in humility, but, we believe, in the power of the Spirit, is doing a great and good work. He is much loved, and his sermons show deep spiritual experience and intense earnestness. The Lord helps him and blesses his work."

IN KOORDISTAN.

"After a three days' visit at Diarbekir, Mr. Herbert Allen and myself set out for Farkin in the Koordistan field. We forded the Tigris in the morning and pressed on through green fields towards the east. At about noon on the second

day we came in sight of the village of Kilise. This is only about an hour from Farkin. Work was begun here by the Home Missionary Society less than three years ago. It is not a large village but is the centre of eleven other villages where there is a large population. About three years ago the *reis*, or headman, of Kilise, Movses Effendi, declared he wanted no priest in his village, but a preacher, and made application to the Home Missionary Society for a preacher, promising to pay one half of his salary. A preacher was given, and Movses Effendi made a room for him and a school was opened. Now the whole village is declared Protestant, and I believe Movses Effendi is a Christian man. He certainly appeared a humble disciple of Christ, and besides him there are many others.

"When they saw us coming over the hills, the whole village turned out to meet us. The school of twenty-seven scholars sang hymns in Koordish. The brethren flocked around us, seized our horses, kissed our hands, and each one attempted to take some of our things to carry for us. Many women were there, and they too came up shyly to kiss our hands. We were literally taken possession of. A few of them could speak Armenian. We saw men working upon a new building at one side of the town and asked what it was. They replied, 'We are building a chapel and school and preacher's house.' I was surprised, and asked how they managed to build without any assistance. The reply was, 'We cannot finish it, as it should be finished, alone, but we are determined to do what we can ourselves and the Lord will open some way for its completion. We *must* have these buildings, and we are going to have them, too.' In the evening they showed us hair ornaments, earrings, necklaces, and garments of various descriptions that had been contributed for the Lord's house. The colporter for that region showed us blistered hands produced by two or three days' cutting timber for the same. We asked to see the subscription list. It was made up of logs, donkeys, loads of stone, days'

works, sun-dried bricks, money, etc. etc. Does any one doubt that the Lord will accept and bless a house built in that way?

"In the evening we had a prayer-meeting in a room in Movses Effendi's house. As the Koordish was used, we were compelled to speak through an interpreter. After that, a large company gathered at our room. Although we were very tired we greatly enjoyed the evening. The simplicity and deep earnestness of the people were refreshing and cheering. They sang many of their Koordish hymns. The most of these are sung upon a minor key and are very affecting to them.

"The next day we went on to Farkin. This old city is filled and surrounded by magnificent ruins. Farkin is the centre of a vast population, and has for that reason been selected by the Home Missionary Society as the key to the Koordish work. It is proposed to open there a school to train teachers and workers for the many outside villages. While there we selected a site for a new chapel and school, the brethren promising to pay one fourth of all costs.

"On the Sabbath we had one continuous meeting from morning until night. Seven young men came on foot from a village ten miles away, where there is and has been no preacher. They keep up regular services there, one of them knowing how to read. They report a congregation of twenty-five to thirty each Sabbath. Our souls were refreshed that day, and those seven young men set out for home early so as to have a meeting there that night. They plead most earnestly for a preacher and teacher, promising a fair proportion of his support from the first. The preacher at Farkin is an earnest man, but he is hardly equal to the demands of the growing place and work.

"My letter is already too long. I will not go into the details of our return. I will only say that we found the city of Haini in a state of disorder, owing to the fact that the Protestant pastor had been beaten in the streets by a most

desperate Turk. This same Turk had broken some of the chapel windows and beaten and even killed several Christians. This had almost led to an issue between the Christians and Turks, for the settlement of which appeal had been made to the pasha of Diarbekir. About one hundred scholars were studying in the two schools at Haini."

Later letters from Harpoot speak of the murder of one of the Protestants by a Turk, in the streets of this same town of Haini.

Foochow Mission.

THE RELIGIOUS AWAKENING.

THE letters from this mission refer to the religious interest reported in our last number, but are brief and merely indicate that the work still continues. Since the reception of thirteen to the church at Foochow on March 31, special meetings have been maintained. Dr. Woodhull, under date of April 17, says:—

"It is something to praise God for that every night the chapel is open and an effort made to teach the way of salvation. The foreigners would not have felt that they could do it themselves, nor would they have felt that we could ask the natives to do it, but it was beautiful to see how the helper and a few native Christians planned it all themselves and are working so persistently and joyfully. We see what power is given when the hearts of believers are filled with the Holy Spirit."

Mr. Hartwell, under date of May 25, says:—

"I expect a number will come forward at the next communion, but cannot tell how many. The work thus far has been mostly confined to young men and boys who were former pupils in our day-school."

Mr. Hubbard refers to the growth among the Christians at Sharp Peak. Three were received to the Hapuo church on May 12, and the chapel is opened every evening for preaching. Of the audiences in the city, Mr. Hubbard says:—

"Some who came as spies giving in

their names as learners have, through the grace of God, become learners indeed."

The new hospital in the city was opened in the latter part of May, and Dr. Woodhull finds it to be all she had hoped.

North China Mission.

THE AWAKENING AT PAO-TING-FU.

SOME account of the beginning of special religious interest at Pao-ting-fu was given in the *Herald* for June, in a letter from Dr. Merritt. Since then the work has developed, until on some occasions crowds have attended Christian services, the numbers being so great as to be once or twice unmanageable. With those who were earnestly desiring Christian instruction there came many who were simply drawn by the presence of a crowd. On one special occasion there seemed to be danger of a riot on account of the presence of some "sons of Belial." There is call for continued preaching. Mr. Pierson wrote, March 31:—

"We have received to the church four men of unusual weight. One a farmer of sixty-nine years, one the landlord of our hospital premises, and two teachers. This completes our first hundred members, and with the breaking up of the Station Class was the occasion of an earnest address at the morning service to-day on the words, 'Pray ye therefore the Lord of the harvest,' etc. At the end of the last mission year, eleven months ago, we numbered seventy-seven. The time of accelerated results seems to have come for this station. With the seed well in for sixteen years we are hoping to see more rapid work than ever before. In addition to the several villages already reported I have to add a new one, Ma-huang-ton. Helper Wang went forty miles to visit an interested eye-patient there and returned Friday last, reporting forty to fifty listeners with three or four inquirers asking what they must do to be saved."

THE OUT-STATIONS OF PAO-TING-FU.

The great religious interest at points near to Pao-ting-fu heretofore referred

to has continued. Mr. Pierson sums up the results of a recent tour in the following words:—

“Liu Chu holds its own. Chang-ssuma gives signs of a new life, in that there is more hope than ever before of the old members and the new coming together and the past being forgotten. At Wu-yihien there is a man of rank, the head of the departmental treasury, who wants to come here next month and receive baptism. His conversion seems genuine. He promised me to begin the daily reading of Scripture in his office, with doors open to all who might drop in. How little our good friends in America can appreciate the courage which this takes. May God help him to fulfil his promise!

“At Shen-chou City the group of five literary men, who have for more than a year been inquiring into Western science and national improvements, are making progress. After a delightful talk with them about these world-advances I called their attention to the fact that all these proved that there was one great Mind directing all and bringing good out of evil for all mankind, and that we as his creatures ought without delay to bring our hearts into conformity with his heart. To both of these thoughts they yielded so positive and hearty an assent that I can hardly doubt that the Spirit of God is moving among them.

“At Tan-feng twilight has ~~sign~~igned for several years, but light seems to be dawning. Old Mrs. Chang and her daughter-in-law and her granddaughter and her two great-grandchildren have just returned to their home there. They have all been at the station here for some months and gotten great good. On Sabbath a covenant was entered into by all the Christians there, that every Sabbath they would spend a half-hour or more in conference and prayer as to how they might work for the spread of Christ's kingdom! They also covenanted that each should have a share in the work, even the youngest child. Let our faithful friends in America pray that these and other Christians here may be quickened into new life and energy.

“At Niu-tou tien (Bull's Head Tavern) a family of five or six adults are faithful in daily prayer and are seeking the truth. Others about them are influenced by them while as yet none are members of the church. At Tien-ke chuang a large group of men and women have begun to pray and look for light. Before me are the names of twenty women and twenty-six men who are glad to be so recorded.

“At Ching-liang cheng there may be sixty who are likewise praying. The Roman Catholics are trying hard to seduce them away from the truth, as it is in God's Word, and to entangle them in cunningly devised fables and services of will-worship. As yet their efforts have only made the inquirers see more plainly that there is a vast difference between the two ways, and that the truth lies with us. A hundred or more of the people of this place have from year to year gone to a famous mountain shrine to worship idols, and to make and fulfil vows. This year only one man is found there to enter on this pilgrimage, and he seems to be going only because he cannot escape it. One who used to go every year and beat the gong and lead the procession is now an earnest follower of the meek and lowly Jesus, and his prayers and exhortations already mark him as destined to be a leader in the way of life.”

CHING-LIANG CHENG.

Of the beginning of the work in this village, which is about a dozen miles south of Pao-ting-fu, Mr. Winchester wrote, April 13:—

“A man who earns his livelihood by grinding wheat and selling flour, whom we shall hereafter know as brother Chai, was the means of opening up this village to us. In his visits to our compound selling flour he frequently stayed to hear the preaching, and carried away with him—for a time unconsciously perhaps—riches incomparably above the emoluments of trade. Last summer he invited our good young helper Mêng to go to his village and preach the ‘way of Jesus’ in his house. To this offer Mêng gladly

responded. This autumn after our return brother Chai made frequent requests for us to go down to his village, and also expressed his desire to be baptized and all his house. When we started on our tour he accompanied us as far as his village, and desired to be our host during our stay there, but as the inn afforded better opportunity for public preaching we decided to go there. Wherever we went the whole village thronged after us. One could no more look at the rocking treetops and deny the presence of the powerful wind, than to look upon those eager villagers bent on *some* important quest, and deny the presence of the mighty Spirit of God. It was my first real task of missionary work. 'We were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, The Lord hath done great things for them . . . whereof we are glad.'

"Before our bedding was removed from the cart, the richest man in the village came, supported by a few others, and invited us over to his store to drink tea. When we were seated with the inevitable cup of tea in hand, looking around upon the promiscuous crowd — men, boys, and even women — who occupied every inch of standing room in the small reception-chamber where we sat, in the store beyond, and for a wide space around the door outside, I could not help seeing the resemblance to that picture in Mark 2: 2, and remarked to Mr. Pierson how easy it was, looking upon this scene, to account for Christ's presence as a teacher in the house of such an one as Simon, and also for the presence of 'the woman that was a sinner' in the house of one that despised her. I think everywhere in the Orient teachers are thus honored and the common people thus privileged. Mr. Pierson at once took that as a text and 'preached Jesus' to them. After more than an hour in that place we went back to the inn where our boy was preparing a simple meal; five P.M., and we had had nothing since seven A.M. The crowd followed and were addressed by

Mr. Pierson and helper Wang-lao, who was with us.

"As soon as we had swallowed our lunch Mr. Pierson again preached to the people outside till his throat gave out, then the helper preached until dark. After this we proceeded to the house of brother Chai to administer the rite of baptism to himself and two children. When we entered the house we found the living representatives of three generations of three families — a goodly company — gathered there, and the head of the house addressed us probably much the same as the centurion's greeting to Peter, saying, 'Now therefore are we all here present before God to hear all things that are commanded thee of God.' Mr. Pierson and the helper preached in turn; I led the singing, and several led in prayer. How their eyes glistened and their heads bent eagerly forward to catch every word that fell from the lips of the preacher. Four or five times the meeting was practically closed, but each time we were constrained to stay yet a little longer. One old man over sixty, who had heard the truth for the first time from helper Mêng last summer, pleading with us to go on, saying, 'Please stay a little longer. We listened all night to helper Mêng when he was here, and we want the same privilege from you. The doctrine is very good. It is truly true.' We retired just at midnight with our hearts so full of joy, thankfulness, and prayer that jealous sleep for a long time forsook us. If the outward man lost a little rest — for we had to be off again before sunrise — the inward man was renewed and refreshed with 'songs in the night.'"

Shansi Mission.

WILLING LISTENERS.

MR. THOMPSON, of Fen-chow-fu, reports that he is preaching regularly on Sundays and speaking in the chapel every afternoon. The audiences in the chapel are good, and recently he has been preaching to interested hearers in the streets. Writing from Fen-chow-fu, April 11, he says: —

"I returned last evening from a fortnight's touring in Wên Shui region. Wên Shui City is forty miles a little to the north of east of Fen-chow-fu. It is a small place of not more than twenty-five thousand inhabitants. The main street is about a mile long. There are no fine stores, and, with the exception of one or two good temples, there is not a building in the place that is worth looking at. At the same time it is in a healthful location, and the streets are wide and comparatively clean. While there I was constantly called a 'foreign devil.'

"Most of the business at Wên Shui is done at fairs, of which seventy-two are held in the city and suburbs every year, besides many others that are held in the larger villages of the county. These fairs and the theatres, that are also quite common, afford excellent opportunities for preaching the gospel. The first Sunday I was in the city I went out early in the forenoon and sat down in a shady place on the sidewalk. There was a fair in the suburb near by, and for awhile the people passed to and fro without paying much attention to me; but after ten or fifteen minutes a man who was leading a mule along stopped to ask me some questions. Then others came, and presently I had as large an audience as a man could wish for. I spoke to them for an hour and a half, telling them the story of God's wonderful love. Many of them listened attentively to the end, and, from the many interesting questions asked, I was assured that my talk was well understood by not a few of those who heard it. After taking dinner at a restaurant, feeling thoroughly tired, I started for the inn, but I was soon surrounded by another large crowd and was patiently listened to for another half-hour. This time also I was asked many intelligent and interesting questions about the doctrine.

"One day when I was resting for a few minutes in a temple in one of the villages, some of the people who followed me in asked me what I thought of the images. While I was trying to tell them how helpless such things were, one of the men said:

'Yes; we placed these images here many years ago and up to the present time they have never been able to walk out-of-doors.' At another village some young gentlemen came and asked to have the doctrine explained to them. At another place I saw numbers of men enter the temple, worship the idols, and then smoke their opium, till presently the floors of the temple buildings were covered with the slumbering victims of this terrible habit. Poor creatures! How sadly their lot comments on the abused power of a Christian nation! Is it not also a sad comment on the powerlessness of heathenism!

"Some of the villages that I called at had never been visited by any foreigner. At one such, — a large, wealthy place, — as soon as I appeared on the theatre grounds the whole crowd shouted, 'A foreign devil has come! A foreign devil has come!' And the commotion became so great that it would not have surprised me in the least if I had found them expelling me by the rotten-egg method — or even something worse than that. But instead of that, as I moved about in the crowd and began to speak to them, in less than an hour the feeling toward the foreigner had apparently entirely changed. The calling ceased, some of the gentry came and bought some of the books that I had with me, and a gentleman sent an invitation to me to come to his house. During the afternoon one of the gentry asked what country I was from, and when I told him I was from the United States, he wanted to know if the United States was as large as Shansi. I visited this place again two days afterwards and was most cordially received."

From Tai-ku Mr. Price reports that the school opened by Mrs. Clapp is in a flourishing condition, having thirteen boys as pupils.

"The school has given us a good name in the city, and especially because we charge for admission. The fee is large enough to keep out those who would come for the sake of getting their food, and small enough to make it possible for

all who are really desiring the education of their children to avail themselves of the opportunity. Our work is opening up in new villages."

—

Japan Mission.

THE PROVINCE OF ISE.

MR. ALLCHIN wrote from Osaka May 8:—

"I returned last Monday from a ten days' trip to the province of Ise. The work there is more hopeful than ever before, as the people show a most earnest desire to hear the missionary. We had two crowded meetings in the theatre at Tsu, another in an old schoolhouse in Matsuzaka. The people are more accessible and show less dislike to attending a Christian preaching service. This was observed by me in every place I visited, and I account for it partly by the greater freedom in religious belief which the new Constitution has conferred upon the people.

"The time is ripe for a more vigorous and larger work in Ise. Ise is in Mie *ken* and almost the whole of that ken of one million people has been left to our mission. There are six or eight large towns, connected by good roads, of from ten thousand to sixteen thousand people each, besides a great number of places having less than ten thousand. And yet no foreign missionary has ever resided permanently in that ken. The members of the Osaka station, especially Mr. De Forest and Misses Colby and Gardner, have lived for short periods in Tsu, the chief town. Our mission has had that ken in their hands for over twelve years and the result is about 100 Christians: 30 in Tsu, 50 in Haze, 10 in Hisai, 5 in Matsuzaka, and some scattered. The Christians have awakened to the desire for a girls' school in Tsu which shall draw its scholars from the towns and villages of Mie ken. Their plans are modest, as they must be when a Christian school is started on the self-supporting basis. You know that our Girls' School in Osaka started with only fifteen scholars and one foreign teacher. The management of the school is to be

entirely Christian; in fact, it is to be modeled after our Osaka school. The vice-governor, whose daughter is in Kyōto Girls' School and has recently become a Christian, has promised financial aid, and others, not Christians, are enthusiastic in this matter. They have applied to us for a foreign lady teacher."

THE ISLAND OF KIUSHIU.

Mr. Orramel Gulick, of Kumamoto, reports a visit at many points of the island, some of which had not previously seen a missionary. Passing down the east coast he met those who in various towns on the way are members of the church at Takanabe. Of this place he says:—

"A company of the believers came out in true Oriental style two miles to meet us and welcome us to the city. We spent a few days with them, heard their troubles, sought to heal wounds, cheer the needy, and strengthen the faithful. The house of worship was filled on the two evenings of public preaching. This intelligent company of Christians form a bright spot in the distant province of Hiuga.

"Another stage brought us to the fine prefectural city of Miazaki. Here the loss of the pastor is alleviated by the arrival of a humble but faithful evangelist. As at Takanabe the Christian people employed the effectual method of the theatre to advertise our preaching, a method I have not before known to be used in giving notice of religious services. A crier with drum and flag and a placard traversed the city announcing the event of the evening. At the first service, we had a crowded audience of 350. Our second public preaching service was held on a very rainy evening in the house of worship, which was filled with 100 people. Besides the public services we had special meetings with the Christians.

"Our next stage brought us to Takao-ka, a small city that had never been visited by a missionary and but once by our evangelist. Here for an evening service, we hired the lower rooms of a hotel. Hundreds crowded in while hun-

dreds more filled the doorway and street; perhaps 600 were within hearing. Here, as elsewhere, my sister Julia held a special meeting for the women. Thence we continued on to Miakonojo, the most southern city of importance in Hiuga, where, as on our visit last year, great numbers came out to hear the Word. At this point sister and I separated, she retracing her steps and revisiting each of the stations in the province, and returning to Kumamoto by the way we went.

"Passing through Kagoshima I rode to Kushikino and Mianojo, where Mr. Ebina's younger brother is doing a good work as an evangelist among the young men of the best families of these places. From Mianojo I passed through a mountain region hitherto unvisited and called upon some families of our Yatsushiro church who have taken up new land in the interior of Kiushiu."

Northern Mexico Mission.

ZARAGOZA.—EL VALLE.

MR. CASE reports that seven members were received to the Parral church in April, and it is expected that nine or ten will be received in July. He writes June 3:—

"In a visit to Zaragoza I was pleased to find the work progressing. No new members were received to the church, but several persons, hitherto opposed to us, are becoming interested and attend the meetings quite constantly. The attendance at the day-school has now increased to twenty, a number of the pupils being from Roman Catholic families. Miss Prescott is doing quite a remarkable work in Las Cuevas. She has already gathered a school of twenty-seven pupils, and almost every day adds one or more to the number. Nearly one half of these are from families outside of our regular congregation. As a Bible lesson and the study of an excellent Christian catechism are prominent features of each day's work, it is easy to see what an influence the school is exerting. Miss Prescott can only

remain until about August 1, and several of her brightest girls will return with her to continue their studies in the Parral school.

"The new out-station at El Valle is now pretty well established, although there has been much opposition. Strong and repeated efforts were made to eject our native helper from the house we had rented and which he had the legal right to occupy for three years, in case he so desired. He was several times summoned to appear at court, the proceedings being in every case most unjust and with the simple object of frightening him to abandon the house. But his persecutors were not acquainted with their man.

"Our helper, before his conversion, held at one time the position of judge and at another time that of mayor in Las Cuevas. He is therefore well informed as to civil law; and with his lawbooks in hand made his own defence with such clearness that his case was each time promptly decided in his favor.

"He, however, showed his Christian spirit by meeting the owner of the house after the suit was settled and agreeing voluntarily to vacate within a certain date. This he did. But although the town is not lacking in unoccupied houses, we had great difficulty in securing one at any price, notwithstanding which we have succeeded in renting and putting in comfortable shape a building which serves very well and is better located for the work than the first house. Although we have no appropriation for furnishing the chapel room, the necessity was such that we have made a table, seats, and bought lamp, etc., at a cost altogether of about \$25 (Mexican)."

East Central African Mission.

THE GOSPEL NOT DESIRED.

MR. OUSLEY, of Kambini, sends an account of the people among whom they are laboring which shows that missionary work in this part of Africa, as well as elsewhere, will call for patience and protracted toil. Just now he and his mis-

sionary associates are passing through an experience illustrating the darker side of missionary service. It is a side that should be known by friends in this country. Mr. Ousley says :—

“After four years’ experience I am led to conclude that neither the Batswa nor the Batonga people are ready for schools. I do not think there is a single chief or sub-chief who, if asked, would tell a missionary that he did not want his people taught. But he would simply mean that he desired a school, provided the missionary would give him a present for the privilege of teaching his children. When the present was received, the chief’s apparent interest would go, unless the gift was repeated at short intervals. For example, the sub-chief where Miss Jones taught a three months’ school was so enthusiastic over the prospect of getting a present for the privilege of conducting a school at his kraal for his people, that he, for a while, seemingly compelled the children to come, and keep order after they arrived. He would go around to the different kraals and march the boys and girls to his kraal, as he said, in order that Miss Jones might teach them.

“I refrained from writing of this somewhat remarkable case, for I felt sure that ere a letter could reach America all would be changed; and so it was. The headman began to ask Miss Jones for a small present, saying that she ought to give the children clothes for coming to school. Failing in securing what he wanted, he told me that unless he was given a present he should stop all of the children who had been attending the school.

After due consideration of the subject we decided that, rather than give up the school, it would be better to give the small present demanded, eight yards of cloth. It was not the value of the present that caused us to hesitate, but the principle upon which it was asked. The gift once received, the headman showed that he did not want the children to attend school because they had not been promised wraps and garments as a condition for their attendance. Now he says that since the children did not receive such things he does not want a school; that is, unless he is given a present and the children presented with garments or wraps.

“I know that missionaries elsewhere speak of natives as hungering and thirsting for the word of God, but I have met none such here. They are hungering and thirsting, but not for the living God; it is for goods to buy more wives. And if playing the rôle of being a Christian will help them to attain their selfish, if not wicked, desire, they have no scruples in making such testimonies of their faith in Christ and his word as would admit them to membership in the average American church. Their prayers are often remarkable. If witness-bearing were all required of those who profess Christ, then, for a season, at least, there have been some faithful followers of Christ on each of the stations. But there is a limit to witness-bearing where there is no fruit-bearing. With almost no exceptions, when the witness-bearing has secured or failed to secure the end in view, it has been openly laid aside till it is wanted again.”

Notes from the Wide Field.

AFRICA.

THE IMPERIAL BRITISH EAST AFRICAN COMPANY. — The first general meeting of this company was held in London, June 6, and from the reports then given we gather some definite statements in regard to what the company purposes to accomplish. As yet little trading has been attempted, and it is not expected that any pecuniary profits will be realized at once, but the directors of the company are confident that in due time good returns will be secured. Mr. Mackenzie, who has been in charge on the east coast of

Africa, declares that traffic is capable of enormous development, and that it is the purpose of the company to establish itself by planting stations, first along the coast, and then toward the interior, so that the natives shall be under kindly control and be encouraged to raise those products which will stimulate trade. Mombasa will be the port, and it is affirmed that before long this place will rival Zanzibar in its commerce. The address of the president of the company shows plainly that it is expected that Mr. Stanley on returning from the interior will come to the east coast through the territory of the British company. A project has been presented for the construction of a railway, to be built in sections, Victoria Nyanza being the objective point; several caravans having already been sent out to the north and northwest, one of which will establish a station at Lake Baringo. This East African company is composed of leading commercial and philanthropic men, who have in mind what has been accomplished for British interests by trading companies in India and North America, and their hope is to open Africa to British commerce. It is proposed to increase the capital from £250,000 to £1,000,000.

THE SITUATION IN EAST AFRICA. — The Universities' Mission, in the June number of its magazine, *Central Africa*, regards affairs in East Africa as showing no sign of improvement, but rather as more critical than ever. The success of Lieutenant Wissmann in driving out Bushiri from Bagamoyo will lead, it is apprehended, to the seizure of all missionary stations in the Bondei country, by one party or the other, to be held as forts; and in regard to Nyasaland the apprehensions are grave that the Portuguese will obtain greater control on the Lake, which means the extension of both the drink traffic and the slave-trade. It is greatly to be desired that this portion of Central Africa shall not be allowed to come under the dominion of the Portuguese. On the other hand, Mr. Taylor, of Masasi, wrote the latter part of March that at that interior station they were in most friendly relations with the people and that their position was one of special security. The passing caravans cause them no anxiety, since they would not dare to molest them, for in so doing they would offend the natives, who are the fast friends of the missionaries laboring among them.

THE FRENCH MISSION ON THE ZAMBESI. — Mr. F. S. Selous, the South African traveler, in his recent expedition, visited the French mission on the Zambesi, where he found the families of Messrs. Jeanmairet and Jalla at Sesheke. He says that the mission has passed through the greatest difficulties and that their situation is far from agreeable. They are shut out from communication with the outward world, the receipt of letters depending entirely upon chance travelers or merchants. The crocodiles devour all their domestic animals. Mr. Colliard and wife, accompanied by a young Scotchman, were found at Sefula. Mr. Selous says that Mr. Colliard exercises great influence over the chief, Lewanika. This chief dresses in European garments, and has discarded intoxicating drinks, using only tea and coffee. The kindness of the missionaries is having great effect upon the people, but Mr. Selous says that the Barotse Valley is in a deplorable condition on account of the periodical inundations of the Zambesi and the fevers which result therefrom. Mr. Colliard said nothing but a sense of duty could induce a European to live in this country.

THE CONGO FREE STATE. — *L'Afrique* reports that the government of the Congo Free State has decided to make two fortified camps in the eastern section of their territory. These camps are designed to serve as a base for the establishment of secondary stations, thus securing the safety of travelers, missionaries, and commercial agents, and favoring a more complete occupation of the territory. One of these camps is to be opened on the Aruwimi. Lieutenant Vankerkhoven is to have charge of this

station, with six hundred men. He will have under his command two companies of soldiers and a section of artillery, and will be provided with an armed steamer. The second camp, with like provisions, will be established upon the Sankullu, looking toward the region of the upper Lomami.

A CAPTURED SLAVE.—Mr. Bentley, of the English Baptist mission on the Congo, reports the baptism of Kayembe, a lad who was born near Kasongo, far away above Stanley Falls. Some five years ago a caravan passed near Kayembe's district, and his people lived in terror for nearly two months, part of the time in the jungle. One morning the slavers came with drums and singing. Kayembe's father, after throwing a spear at an assailant, was shot dead and his hand cut off as a trophy. Kayembe fled to the jungle, but was caught by some Nyangwe men who took him with them and went from town to town killing men and little children and catching the women. Children who tried to follow their mothers were beaten back. Finally Kayembe was taken to Stanley Falls, where he was sold to a state soldier, a Zanzibari. This man, when he was taken sick, sold him to a Hausa soldier, who, when his time was up, took him to Leopoldville, at Stanley Pool, and the lad fell into the hands of the mission as the personal boy of Mr. Biggs. After Mr. Biggs died, Kayembe manifested great grief and came under Mr. Bentley's care, and a year ago professed to have given his heart to the Saviour. He was not more than thirteen years old then, and his baptism was delayed, but both by his words and his life he has shown himself to be a Christian, and in March last he was baptized. His capture and the death of his father are a terrible memory to him, though he is full of thankfulness that he has come to learn of the Saviour. He has chosen a small town about an hour from Wathen which he regards as his field for Christian work; thither he often goes to find an audience of fifteen or twenty. This story may be considered as typical so far as it illustrates the horrors of the slave-trade in Central Africa. Would that there were more instances of the captives being brought under the influence of the gospel.

UGANDA.—*The Church Missionary Intelligencer* for June contains letters from six of the seven missionaries who are still at their posts in the interior of Equatorial Africa. They get plenty of rumors but little definite intelligence from Uganda. Mr. Mackay and Mr. Gordon have been obliged to devote much care to the band of Uganda converts who fled with them at the time of the revolution, these natives having been sick on account of the different diet from that to which they were accustomed in their native land. These missionaries express themselves as confident that the work at Uganda was founded on a rock and cannot be overthrown by whatever revolutions take place. Mr. Walker says that there were at least three hundred people at Uganda who were anxious to learn the way of life. Colonel Euan Smith, British Consul at Zanzibar, expresses the opinion that the prospects at Uganda are not very dark. He believes that it is within the bounds of possibility that the three claimants to the throne may fall out, and that Mwanga may be restored, in which case, having learned what the Mohammedans are and can do for him, he will surely attach himself to the Christian party.

PERSIA.

AMONG THE MOSLEMS.—The missionaries of the American Presbyterian Board in Persia report some significant experiences among Mussulman cities and villages. In a village near Teheran, which some years ago was noted for its fanatical spirit, Mr. Esselstyn was able to secure an opportunity to read the Scriptures and to join in prayer with the Mussulmans, who manifested great friendliness. He also reports that he had preached in a number of other Moslem villages, and in one case went into

their prayer-house, where he read the Bible and talked to the people about spiritual things. Mr. Watson, of Hamadan, reports an awakening among the Moslem leaders in regard to Christian doctrine, invitations having been given by the chief mullahs to a friendly discussion. These discussions have gone on at every good opportunity, and though Mr. Watson reports that these Mussulmans, like the Pharisees, seem familiar with the Scriptures only to controvert them, there is yet hope that the leaven of the truth will work in their hearts.

INDIA.

THE SYRIAN CHRISTIANS. — Dr. Lindsay, of the Free Church of Scotland, is now visiting the missions of that church in India, and he gives in *The Free Church Monthly* an account of the Syrian Christians who dwell chiefly in Travancore. One authority states that there are about 100,000 of these Syrian Christians. Dr. Lindsay regards them as probable descendants of the Nestorian Christians who were banished from the empire by Theodosius. The Church Missionary Society of England has labored among them, and oftentimes with promise of much success, but while there has been a reforming party among them, the majority hold very rigidly to some of their ancient tenets. Dr. Lindsay now reports that the reform party, which is headed by the Bishop Mar Athanasius, has endeavored not to secede from the ancient church, but to secure an evangelical reformation within it. The chief points they insist upon are: The repudiation of prayers to the Virgin or saints and for the dead; and of the doctrines of transubstantiation and the mass, and of compulsory fasting. They protest also against various superstitious rites, such as kneeling before the cross, the lighting of candles for forty days at the graves of the dead, and the offering of sweetmeats at the temples. They demand that worship shall be in the vernacular, and that the old Syrian liturgy be translated into Malayalam. They desire to be associated with other Christians and especially with evangelical Protestants. This reform party is engaged in a protracted lawsuit with the unreformed section for certain property belonging to the church, the courts hitherto in their decisions having favored the old party. The reformers are anticipating defeat in their suit, but are building churches and are resolute in their purpose to maintain evangelical Christianity. It seems that the impulse that led to this reformation is due to the work of the Church Missionary Society and to the Christian College at Madras. Mar Athanasius, the present leader, was a student in the Madras College.

JESUITISM AND THE BIBLE. — A writer in *The Bombay Guardian* upon the so-called success of Jesuit missions in India shows that it is altogether a mistake to assert that Protestant missions have not prospered as have those of the Jesuits. The latter entered India about 350 years ago, and their educational institutions are numerous and ably manned, but their adherents, who are now estimated at about 1,000,000, have not increased at anything like the ratio seen in Protestant missions. For instance, in the decade from 1862 to 1872 the Roman Catholics increased twelve per cent. against fifty-one per cent. among the Protestants. The Jesuits do not preach to the heathen, one of them saying, "That is not my work, which is to look after my people, not the heathen." But the chief point of difference between the methods of the Jesuits and Protestants is in regard to the Scriptures, concerning which this writer in *The Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or part, so far as we know, into any of its many languages. That is *not* a Jesuit method. Their only attempt in that way was to publish, in 1864, an emasculated edition of the North India Bible Society's Roman Urdu New Testament, to prevent their adherents from reading the true version. The people fear to take our Gospels, lest the priest should

punish them for it; the priest's defence is that they are too ignorant to understand the Scriptures; he might truthfully add that it was not a Jesuit method to enlighten them. On the other hand, the Protestant missions have, in ninety years, translated the Scriptures, in whole or part, into over forty Indian languages and dialects, including the Gondi. By the one method, the Indian peoples can read the Word of God for themselves in their own tongues; by the Jesuit method, they have been and are deprived of it as rigorously as the Sudras are of their sacred books by the Brahmans."

CHINA.

"OLD WANG."—Rev. Mr. Ross, the missionary of the Scotch Presbyterian church in Manchuria, has written a little volume concerning "Old Wang," the first Chinaman he baptized, whom he regards as the founder of Protestant Christianity in Manchuria. When in his heathen state Wang was a desperate opium-smoker, and only after a terrible conflict did the Lord give him the victory over his appetite. "Again and again did he break off the habit, only to be again and again, by unutterable misery, driven back into it. At length, after three days and nights on his knees in prayer to the God of mercy for strength, and in suffering as of a nervous man whose heartstrings are being drawn out, he secured the victory. The horrible craving began from that day to decrease. But the battle was of so sore a nature that, as he often declared, he would never have been able to overcome except on his knees. Before the year was out he was a professing Christian." Wang became the first of the native converts who began to teach and preach the truths of the gospel. As a result of these labors on his part Mr. Ross affirms that 800 people have come out from heathenism and received baptism.

 Miscellany.

BIBLIOGRAPHICAL.

Stepping Heavenward. By Mrs. E. Prentiss, author of "The Susy Books," etc. New and popular edition, with illustrations. 8vo, paper covers, 25 cents. Sent by mail on receipt of price in postage stamps. New York: Anson D. F. Randolph & Co.

Within the twenty years since this work of Mrs. Prentiss was first published in *The Advance*, 85,000 copies have been sold in this country, not to speak of the thousands in England, and in French, German, Swedish, and Norwegian translations. Its popularity has been richly deserved, and we are glad to see that it is printed in such a cheap form, ensuring a still wider circulation.

Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. VI. Boston and Chicago: Congregational Sunday-School and Publishing Society. 1889. Pp. 473. \$1.50.

We know of nothing which can give a busy pastor or an intelligent layman a

better insight into the varied theological currents of the present day than these resumés prepared annually by the professors in the Chicago Theological Seminary. These discussions are both scholarly and practical. They treat of men and of books and of opinions now prominently before the theological world. To the earnest Christian student, the volume will prove most stimulating and instructive.

Christian Progress in China. Gleanings from the Writings and Speeches of Many Workers. By Arnold Foster, B.A. London: Religious Tract Society, 56 Paternoster Row. 1889.

This volume of 255 pages by Mr. Foster, of Hankow, the well-known missionary of the London Society, consists mainly of quotations from a large number of missionaries and others who have resided in China, who in books and magazines or in public addresses have

spoken concerning the missionary work in the empire. There are chapters on the Bible and Church life in China, on the methods and results of missionary work, such as preaching, education, medical missions, and work among women. The selections seem to be well made and the book abounds in interesting incidents illustrating the power of the gospel upon the Chinese.

The Mossback Correspondence. By Francis E. Clark.
Boston: D. Lothrop Company.

The editor of *The Golden Rule* has here collected in a single volume of 194 pages a series of "Open Letters" which have appeared in this journal addressed to a variety of persons, young and old, whose foibles need to be corrected. Mr. Mossback is always kindly, but he is frank, and he has a happy way of reproving various peccadilloes which are not usually noticed by the pulpit or by the press.

In the Far East. Letters from Geraldine Guinness. From the Mediterranean to the Po-Yang Lake, China. New York and Chicago: F. H. Revell. Price, \$1.

This dainty little book, beautifully printed and richly illustrated, is made up of the first home letters of a young English lady, daughter of Rev. Dr. and Mrs. H. Grattan Guinness, who sailed for China in January, 1888.

Dr. and Mrs. Guinness are widely known as the founders and directors of the East London Institute for Home and Foreign Missions, a training school which has sent out in the sixteen years of its existence more than five hundred missionaries to foreign lands and into the home field. The founders have proved their devotion not only by the great work of this remarkable institution but by gladly giving their own daughter to labor "in the regions beyond." She had given them nothing but joy all her days, they said, but never joy so great as on the day when she went on her great commission, to fulfil the Saviour's last command.

These letters cover the first six months of Miss Guinness' experience in China,

during which she left the large towns and lived in the family of a Chinese farmer, desiring to learn not only the language of books but that spoken by the common people. Her wheelbarrow journeys, accompanied by another English lady and a young Chinese Christian lad, are most graphically narrated, and the story is enlivened by her growing joy and faith, in the midst of great distress over the heathenism around her. The kindness of the people, the attractions they had for her loving eyes, their apparently ready and glad reception of the gospel message, are vividly set forth. Any one may make himself at home in China by reading this book. It will prove a capital gift for any young friend and a moving appeal for more earnest devotion of heart and soul, of money and men, to the missionary cause.

Popular Objections to Foreign Missions Considered and Answered; being a reply to recent criticism by Canon Taylor and others. By Rev. Edward Storrow, Brighton, England. London: John Snow & Co. Price, Sixpence.

We have been much impressed by the value of this pamphlet of sixty-four pages. In eight chapters it treats of as many different objections which are popularly urged against missions to the heathen. Mr. Storrow writes with great clearness and force. His pamphlet, while not lumbered with many statistics yet marshals the figures in an impressive way. We wish that these pages could be read by all who are indifferent to the claims of the foreign missionary work.

BOOKS RECEIVED.

Life and Work of Eli and Sybil Jones. By Rufus M. Jones. Philadelphia: Porter & Coates.

The Student's Series of English Classics, published by Leach, Shewell, & Sanborn, Boston and New York, includes the following daintily printed volumes, edited by members of the faculty of Wellesley College:—

Macaulay's Essay on Lord Clive. Edited by Vida D. Scudder, Wellesley College.

Coleridge's Ancient Mariner. Edited by Katharine Lee Bates, Wellesley College.

Webster's First Bunker Hill Oration. Edited by Louise Manning Hodgkins, Wellesley College.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Morning Star, now sailing for Micronesia: that the vessel and those she carries may be kept in safety during the voyage; that the officers and crew may be true helpers in the missionary work; that those who are returning to service on the islands, and those who are going thither for the first time, may be upheld by Him who can make their work effectual; and that "the multitude of the isles" may be made glad by receiving the Word of God.

DEPARTURES.

June 29. From Boston, Rev. H. D. Goodenough and wife, returning to the Zulu Mission.

ARRIVALS IN THE UNITED STATES.

June 16. At Boston, Miss Laura B. Chamberlin, of the Western Turkey Mission.

June 18. At New York, Mrs. A. T. Wilder and Miss Annie McMahon, of the Zulu Mission.

July 14. At New York, Rev. Royal M. Cole and wife, of Bitlis, Eastern Turkey; and Rev. J. W. Seelye, of Constantinople.

June —. At San Francisco, Mrs. Celia F. Peck and Miss Lizzie B. Pierson, of North China.

July 15.—At Boston, Mrs. E. R. Montgomery and Mrs. Laura Tucker, of Central Turkey Mission; also, Miss Fannie E. Burrage, of the Western Turkey Mission.

ARRIVALS AT STATIONS.

May 3. At Honolulu, Rev. W. D. Westervelt and wife.

May 23. At Durban, South Africa, Miss Martha E. Price.

DEATHS.

May 4. At Benguela, West Africa, Ardell H. Webster, M.D. (See page 314.)

June 21. At Duquoin, Ill., Rev. William Arms, a missionary of the American Board from 1833 to 1838. (See page 308.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Notable conversion in India. (Page 317.)
2. Religious awakenings in North China. (Page 329.)
3. The Wen Shui district in the Province of Shansi. (Page 332.)
4. The dark side in Africa. (Page 334.)
5. Out-stations of Marsovan. (Page 325.)
6. Towns south of the Taurus, Eastern Turkey. (Page 326.)
7. In Koordistan. (Page 327.)
8. Two out-stations in Northern Mexico. (Page 334.)
9. Items from Japan. (Page 333.)
10. A village school and church in India. (Page 345.)

Donations Received in June.

MAINE.		
Cumberland county.		
Brunswick, A member of 1st parish ch., <i>extra</i> ,	47 00	
Kennebec county.		
Augusta, Joel Spalding, to const. Rev. GEORGE B. SPALDING, H. M.	50 00	
Lincoln and Sagadahoc counties.		
Bath, A friend, avails of 21 shares R.R. stock,	1,695 10	
Union Conf. of Ch's.		
South Bridgton, Cong. ch. and so.	35 00	
Waldo county.		
Camden, Elm-st. Cong. ch.	10 68	
York county.		
Eliot, Cong. ch. and so.	3 57	
	1,841 35	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Keene, "S."	10 00	
Grafton county.		
Campton, Cong. ch. and so.	17 51	
Haverhill, Cong. ch. and so.	27 25	
Lisbon, 1st Cong. ch. and so.	6 55	51 31
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, E. D. Boylston, with other dona., to const. Rev. A. FOLGER, C. J. JACKSON, and W. B. ROTCH, H. M.	100 00	
Goffstown, Samuel Kidder,	10 00	
Mason, Cong. ch. and so.	6 00	
Pelham, Cong. ch. and so.	5 00	121 00
Merrimac county Aux. Society.		
Canterbury, Miss. Circle, for Con- stantinople Home,	20 00	
Henniker, Cong. ch. and so.	62 00	
Wilmot, Cong. ch. and so.	12 00	94 00
Rockingham county.		
East Derry, Rev. H. M. Penniman, <i>extra</i> ,	5 00	
Portsmouth, North Cong. ch. and so.	159 49	164 49

Strafford county.

Conway,	3 00	
Great Falls, 1st Cong. ch. and so.	20 00	
Lake Village, "In memoriam,"	50 00	73 00
		513 80

VERMONT.

Addison county.

Cornwall, Cong. ch. and so.	68 12	
Shoreham, Cong. ch. and so.	6 50	74 62

Bennington county.

Manchester, Miss E. J. Kellogg,		10 00
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Chittenden county.

Burlington, 1st Cong. ch. and so.	192 44	
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Williston, Cong. ch. and so.	6 85	199 29
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Orange county.

Newbury, 1st Cong. ch. and so.		12 00
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Washington county Aux. Soc. G. W.

Scott, Tr.		
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Montpelier, Bethany Cong. ch.		56 80
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Windham county.

Brattleboro, Central Cong. ch.,		
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19.63; "H.", 15,	34 63	
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West Brattleboro, Cong. ch. and so.	17 60	52 23
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		404 94
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Legacies.—Middlebury, Buel Pres-

ton, add'l, by E. C. Severance,		
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Ex'r,	343 82	
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	748 76	
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MASSACHUSETTS.

Barnstable county.

Yarmouth, 1st Cong. ch. and so.		50 00
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Berkshire county.

Hinsdale, Cong. ch. and so.	54 40	
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Mill River, Cong. ch. and so.	27 27	
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Pittsfield, So. Cong. ch. and so.	68 93	
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Sheffield, Cong. ch. and so.	11 00	
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Southfield, Mrs. E. S. Canfield,	4 00	
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Williamstown, Williams College,	416 35	581 95
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410.35; A friend, 6,		
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Bristol county.

Norton, Cong. ch. and so.	28 30	
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Taunton, Union Cong. ch. and so.	16 80	45 10
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Brookfield Association.

Brookfield, Cong. ch. and so.	100 00	
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Holland, Cong. ch. and so.	15 00	115 00
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Essex county.

Lawrence, So. Cong. ch. and so.	23 04	
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Methuen, 1st Cong. ch. and so.	76 76	
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Salem, Crombie-st. ch. and so.	109 24	209 04
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Essex county, North.

Ipswich, Linebrook Cong. ch.	10 40	
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Newburyport, John W. Coffin,	25 00	35 40
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Essex county, South.

Danvers, Maple-st. ch.	140 42	
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Salem, Tabernacle ch. and so.	128 23	268 65
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Franklin co. Aux. Society. Albert M.

Gleason, Tr.		
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Greenfield, 2d Cong. ch. and so.	41 93	
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Hawley, Cong. ch. and so.	6 75	
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Miller's Falls, A friend,	3 00	51 68
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Hampden county Aux. Soc. Charles

Marsh, Tr.		
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East Longmeadow, Cong. ch. and so.	1 00	
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Longmeadow, Cong. ch. and so.	3 10	
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Monson, Cong. ch. and so.	29 40	
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Southwick, Mrs. C. N. Hitchcock,	1 00	
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Westfield, 2d Cong. ch. and so.	20 67	55 17
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Hampshire co. Aux. Society.

Enfield Cong. ch. and so.	50 00	
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Haydenville, Cong. ch. and so.	25 00	75 00
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Middlesex county.

Cambridgeport, Stearns Chapel, 25		
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each for Mr. Browne and Mr. Kob-		
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erts,	50 00	
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Everett, Cong. ch. and so.	7 60	
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Framingham, Plymouth ch. and so.	100 00	
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Lowell, Eliot ch. and so.	55 49	
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Malden, Cong. ch. and so.	64 00	
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Melrose, Cong. ch. and so.	148 83	
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No. Chelmsford, 2d Cong. ch. and so.	47 50	
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Sudbury, Union ch. and so.	27 57	500 90
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Middlesex Union.

Acton, W. Livermore,	25	
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Leominster, Cong. ch. and so.	19 30	19 55
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Norfolk county.

Brookline, Harvard ch. and so.	223 69	
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Holbrook, Winthrop ch. and so.	25 03	
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Norwood, 1st Cong. ch. and so.	167 00	
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Randolph, 1st Cong. ch., of which		
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98.63 m.c.	239 79	
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South Weymouth, 2d Cong. ch.	23 00	
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Wollaston, Cong. ch. and so.	18 00	696 51
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Plymouth county.

Bridgewater, A member of Cen. sq.		
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ch.	25 00	
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East Bridgewater, Union Cong. ch.		
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and so.	10 25	
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Hingham, ———,	25	35 50
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Suffolk county.

Boston, Union ch., 159.05; Shawmut		
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ch., 50; Mt. Vernon ch., 35; High-		
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land ch. (Roxbury), 10.16; Eliot		
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ch. (Roxbury), for W. C. Africa,		
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6.72,		260 93
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Worcester county, North.

Royalston, Cong. ch. and so.	10 50	
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Winchendon, North ch. and so.	146 77	157 27
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Worcester co. Central Ass'n. E. H.

Sanford, Tr.		
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Shrewsbury, Cong. ch. and so.	13 00	
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Worcester, Union ch. and so.	134 80	147 80
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Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.		
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Millbury, 1st Cong. ch. and so.	56 70	
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Northbridge, Cong. ch. and so.	25 00	
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Rockdale, Cong. ch. and so.	31 00	112 70
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———, Friends, for furnace in Smyrna		
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ch., collected by Miss A. M. Lord,		58 00
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		3,476 24
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Legacies.—Enfield, Henry Fobes, by

W. B. Kimball, Ex'r, in part,	250 00	
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Lowell, Nathaniel Bartlett, avails		
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of 5 shares R.R. stock,	403 60	
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Middleboro, Mrs. Miriam Wood, by		
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Arad Bryant, Ex'r,	160 10	
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Nahant, George Curtis, by Richard		
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H. Dana, Trustee, add'l,	6,000 00	6,813 70
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		10,289 94
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RHODE ISLAND.

Central Falls, Cong. ch. and so.

	58 11	
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Pawtucket, Cong. ch. and so.

	169 00	
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Peace Dale, Cong. ch. and so.

	95 27	322 38
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CONNECTICUT.

Fairfield county.

Bridgeport, Park-st. Cong. ch.,		
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48.79; 2d Cong. ch. and so., 10,	58 79	
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Black Rock, Cong. ch. and so.	50 52	
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Greenwich, 2d Cong. ch. and so.	35 26	
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Stamford, 1st ch., P. H. Brown,	10 00	
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Trumbull, Cong. ch. and so.	6 60	161 17
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Hartford county. W. W. Jacobs, Tr.

Berlin, Harriet N. Wilcox,	10 00	
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Buckingham, Cong. ch. and so.	2 00	
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Hartford, Park Cong. ch., 143.25;		
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Asylum Hill ch., Rev. W. H.		
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Moore, to const. Rev. A. P.		
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MILLER, H. M., 50; Pearl-st.		
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Cong. Sab. sch. for chapel at Gua-		
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dalahara, 50,	243 25	
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Kensington, Cong. Sab. sch., to-		
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wards support of Mr. Spiridon in		
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Marash College,	50 00	
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Poquonock, Cong. ch. and so.	35 35	
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So. Glastonbury, Cong. ch. and Sab.		
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sch.	3 65	344 25
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Litchfield county. G. M. Woodruff, Tr.

Thomaston, Cong. ch. and so.	14 25	
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Woodbury, 1st Cong. ch. and so.	14 30	28 55
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Middlesex co. E. C. Hungerford, Tr.

Durham, Cong. ch. and so.	13 18	
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Higginum, Cong. ch. and so.	24 00	
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Middletown, So. Cong. ch. and so.	47 13	84 31
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New Haven co. F. T. Jarman, Ag't.		
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East Haven, Cong. ch. and so.	19 76	
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New Haven, Center ch., m. c.	4 24	
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North Haven, E. Dickerman,	2 00	26 00
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New London co. L. A. Hyde and H. C. Learned, Trs.	
Greenville, Cong. ch. and so.	25 00
Lisbon, Cong. ch. and so.	7 00
New London, 1st Ch. of Christ, m. c., 27.30; A member of do. for chapel at Guadalajara, 10; A friend for do., 50,	87 30
Norwich, Broadway ch. and so., 200; Park ch., 4,135.56; do. for repairs of native ch., Tarsus, 50,	4,385 56
Old Lyme, 1st Cong. ch. and so.	25 00—4,529 86
Tolland co. E. C. Chapman, Tr.	
Talcottville, Cong. ch. and so.	290 53
Windham county.	
Danielsonville, Westville Cong. ch.	31 44
Voluntown and Sterling, Cong. ch. and so.	23 10
Westford, Cong. ch. and so.	3 52—58 06
—, A friend,	200 00

5,722 73

<i>Legacies.</i> —Hartford, Sarah A. Waters, by S. E. Baldwin,	100 00
New Haven, Lyman Osborn, by H. A. Carrington, Ex'r,	1,000 00
New Haven, Samuel Miller, by H. C. White, Ex'r, in part,	100 00
North Stonington, Dudley R. Wheeler, by Jennie Wheeler, Ex'x,	2,000 00—3,200 00

8,922 73

NEW YORK.

Albany, 1st Cong. ch. and so., 70.35; do., m. c., 50,	120 35
Brooklyn, Clinton-ave. ch., add'l, 25; do., Mrs. H. M. Remington, 200; G. H. Nichols, 200; W. H. Nich- ols, 200; Two friends, 20,	645 00
Cortland, Cong. ch. and so.	22 00
Eaton, Cong. ch. and so.	14 00
Jamestown, 1st Cong. ch. and so.	8 45
Keeseville, R. B. Tomlinson,	100 00
Mt. Sinai, Cong. ch. and so., 5; do., m. c., 19.54,	24 54
Newark Valley, Mrs. Sally Turner,	5 00
New Rochelle, Eliza Moulton, for girl in Cesarea,	30 00
New York, Madison-ave. Ref. ch., 800; Broadway Taber, Y. L. F. M. Soc., for scholarship at Aintab, 70; Pilgrim ch., 10; T. Eksergian, 2,	882 00
Orient, Miss. Circle, for Samokov,	20 00
Peekskill, Friends,	5 00
Reed's Corners, Cong. ch. m. c.	5 75
Rochester, Myron Adams,	10 00
Sherburne, 1st Cong. ch., to const.	
Rev. W. H. KELLEY, H. M.	91 50
Syracuse, Plymouth church,	22 00
Walton, 1st Cong. ch. and so.	118 28
Warsaw, Cong. ch. and so.	23 52
Whitney's Point, S. Stiles,	1 00—2,148 39

<i>Legacies.</i> —Bridgewater, Ilura Geer, add'l, by M. A. McKee, Ex'r,	5,000 00
Homer, Elias Root, by V. T. Stone, Adm'r,	841 44
Throop, William M. Gibson, by Jas. Seymour, Jr., Ex'r, in part,	4,000 00—9,841 44

11,989 83

PENNSYLVANIA.

Pottersville, Cong. ch.	5 92
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NEW JERSEY.

Orange, Rev. H. M. Storrs, D.D.	5 00
Plainfield, Cong. ch. m. c., 8.25; Mrs. Oren Johnson, 10,	18 25—23 25

VIRGINIA.

Herndon, Mrs. Robinson, for China,	50
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	13 95
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FLORIDA.

Daytona, 1st Cong. ch.	5 00
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NORTH CAROLINA.

Wilmington, Cong. ch., for Mr. Ousley,	2 13
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SOUTH CAROLINA.

Cheraw, Part of the Tithe,	5 00
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TEXAS.

San Antonio, ———,	3 00
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OHIO.

Chagrin Falls, A friend,	1 00
Cincinnati, Central Cong. ch.	247 34
Cleveland, 1st Cong. ch.	20 00
Hudson, Cong. ch.	17 50
Kelley's Island, Cong. ch.	14 59
Medina, Cong. ch.	107 05
Oberlin, 2d Cong. ch.	37 25
Painesville, A friend,	6 50
Toledo, Washington-st. ch.	9 35—460 58

INDIANA.

Angola, Cong. ch.	5 00
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ILLINOIS.

Aurora, 1st Cong. ch.	70 03
Chicago, Kenwood Evang. ch., 431.93; New England ch., 54.63; Lincoln Park ch., 29.15; H. D. Bigelow, <i>extra</i> , to const. Mrs. C. E. BIGE- LOW, H. M., 100; T. M. Avery, <i>extra</i> , 100; A friend, <i>extra</i> , 25; A friend, 5,	745 71
Hennepin, Cong. ch.	5 00
Joy Prairie, Cong. ch., to const. Mrs. IDA C. JOY, H. M.	91 39
Peoria, 1st Cong. ch. for Raggel school, Aintab, 5; Miss Fahrenstock, for Hospital, Aintab, 5,	10 00
Plainfield, Cong. ch.	12 00
Ridgeland, Cong. ch., 24.33; E. A. Cumming, <i>extra</i> , 25,	49 33
Rockford, Thomas D. Robertson,	100 00
Waverly, Cong. ch.	24 10
Wyanet, Cong. ch.	20 00—1,127 56

MISSOURI.

Kansas City, Matthias Marty,	40 00
Rich Hill, Methodist Sab. sch., J. G. Freeborn and Martha Freeborn, 5 each, for Shansi,	15 00
St. Louis, 1st Cong. ch.	91 66—146 66

MICHIGAN.

Ann Arbor, 1st Cong. ch.	52 25
Detroit, Trumbull-ave. Cong. ch.	26 00
Kalamo, Cong. ch., 4.04; Mission ch., 45c.	4 49
Tipton, Cong. ch., Woman's Mis. Soc.	5 00—37 74

<i>Legacies.</i> —Detroit, Elizabeth Gib- son, by Elisha A. Fraser, Adm'r, add'l,	1,500 00
Detroit, Ellen Gibson, by Elisha A. Fraser, Adm'r, add'l,	1,500 00
Pontiac, Jackson Voorheis, by Rev. W. R. SEAVER, of which 50 to const. W. R. S., H. M.	100 00—3,100 00

3,187 74

WISCONSIN.

Clinton, Cong. ch.	54 88
La Crosse, 1st ch., Little Helpers, 15; Y. La. M. Soc., 15; I. B. Lawrence, 25; all for Dr. Thom's medical work, Mardin,	55 00
Lake Geneva, Gurdon Montague,	4 00
Pleasant Prairie, G. H. Starr,	15 00
Racine, Mrs. Jane Parry,	8 00
—, A lady, for Mrs. Goodrich's work, China,	50 00—156 88

IOWA.

Algona, A. Zahltin,	15 00
Central City, La. Mis. Soc.	5 00
Chester Centre, Cong. ch., for Erzroom,	10 70
Clay, Cong. ch.	11 00
Eldora, 1st Cong. ch.	8 30
Kelley, Rev. and Mrs. S. A. Arnold,	5 00

Olds, Jason H. Martin,	5 00
Rockwell, Rev. & Mrs. Jas. Alderson,	5 00
Sawyer, Francis Sawyer,	20 00
Waverly, Cong. ch.	5 12
Wittenberg, Cong. ch.	7 00—97 14
<i>Legacies.</i> —Des Moines, Mrs. Harriet	
L. Rollins, by S. A. Merrill, add'l,	47 25
Iowa City, Andelua C. Rice, by J. M. Rice, Ex'r,	25 00—72 25

MINNESOTA.

Cottage Grove, Cong. ch.	4 13
Faribault, Cong. ch.	45 50
Glenwood, Cong. ch.	3 04
Marshall, Cong. ch.	13 00—65 67

KANSAS.

Council Grove, Cong. ch.	2 00
Diamond Springs, Cong. ch.	8 02
Palermo, Mrs. Maria Rappley,	5 00—15 02

NEBRASKA.

Albion, Cong. ch.	8 20
Camp Creek, Cong. ch.	10 00
Edgar, S. F. Pomeroy,	10 00
York, 1st Cong. ch.	36 35—64 55

CALIFORNIA.

Fort Jones, I. Titcomb,	14 00
Los Angeles, 1st Cong. ch., Rev. Ed. Hildreth,	100 00
Riverside, C. W. Herron, for Japan,	15 00
San Diego, Cong. ch., thank-offering, D. W. P.	10 00
Westminster, Cong. ch.	6 50—145 50

OREGON.

Portland, 1st Cong. ch. La. Miss. Soc., 60; Helping Hands, 30, for Japan,	90 00
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WASHINGTON TERRITORY.

Starbuck, Mrs. P. A. McAboy,	3 00
Walla Walla, Cong. ch.	16 00—19 00

DAKOTA TERRITORY.

Buffalo Gap, Cong. ch.	9 60
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DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For outfit (250) and traveling expenses of Rev. Wilberforce Lee,	665 00
For building materials,	100 00—765 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hilo, Mrs. R. H. Hitchcock,	5 00
Turkey, Talas, Rev. W. S. Dodd, for China,	4 40—9 40

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions, in part,	8,504 26
For Rebecca H. Kurckjian, Constantinople Home,	10 00
For Efdem, Smyrna Girls' School,	30 00—8,544 26

From WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	2,500 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Perry, Cong. Sab. sch.	5 00
NEW HAMPSHIRE.—Rye, Cong. Sab. sch.	30 00
VERMONT.—Barnet, V. P. S. C. E.	1 00
MASSACHUSETTS.—Auburndale, Cong. Sab. sch., for work of Mrs. Gulick, 27.04; Boxboro, V. P. S. C. E., 10; Florence, V. La. Miss. Circle, 50; Ipswich, South Sab. sch., for scholar in Ceylon, 20; Lynn, Currier V. P. S. C. E., 2.05; Norwood, 1st Cong. Sab. sch., 25; Shrewsbury, Lights on the Hill, for Meng Chang Soa, 50; Westfield, Mrs. J. A. B. Greenough, for Stavrak, 50; Wilmington, Snowbirds, for Edu. work Misses Leitch, 8.50,	242 59
NEW YORK.—Amsterdam, La. Mis. Asso. of Presb. ch., 85; Infant class of do., 15, both for mission school, Tung-cho = 100; Fairport, Cong. Sab. sch., 17.57,	117 57
PENNSYLVANIA.—Scranton, Band of Reapers, for two pupils in China,	15 00
NEW JERSEY.—South Orange, Montrose Sab. sch. class, for teacher in Egin, Turkey,	12 00
OHIO.—Cincinnati, Central Cong. Sab. sch., 19.13; Cleveland, Y. P. S. C. E. of 1st Cong. ch., 17.50,	36 63
ILLINOIS.—Chicago, Y. P. Mis. Soc. of U. P. ch., 35; Boys' Miss. Asso. of do., 15.19,	50 19
MICHIGAN.—Ashley, Cong. Sab. sch., for Madura, 2.11; Dundee, Cong. Sab. sch., 5; New Haven, Cong. Sab. sch., 5; Webster, S. S. Mis. Soc., 3.35,	15 46
IOWA.—Clay, Cong. Sab. sch., 3; Clear Lake, Cong. Sab. sch., 5,	8 00
NEBRASKA.—Crete, German Cong. Sab. sch.	2 19
INDIAN TERRITORY.—Vinita, Willing Hands,	3 00
	<u>538 63</u>

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Amherst, E. D. Boylston, for colporter, Micronesia,	100 00
MASSACHUSETTS.—Acton, Cong. Sab. sch., 4.18; Manchester, Y. P. S. C. E., for pupil, Ponape, 10; Newton Centre, A., towards Miss Little's salary, 10,	24 18
CONNECTICUT.—Glastonbury, Cong. ch. and so., 1.25; New Britain, Banyan Seeds of So. ch., 10,	11 25
NEW YORK.—Flushing, Cong. Sab. sch., 64.35; New York, Two small fishes, 10; Class in Bethany Sab. sch., 7.20; Owego, Cong. Sab. sch., 10,	91 55
ILLINOIS.—Chicago, 1st Cong. Sab. sch.	42 93
IOWA.—Durant, Stockholders,	4 50
CANADA.—Midland, The Cordenhead children,	1 00
SANDWICH ISLANDS.—Honolulu, Missionary Cleaners, for Mrs. Rand, 200; W. B. Missions, for salary of Miss Palmer for 1889, 300,	500 00
	<u>775 41</u>

FROM THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer.*

Income of "the Avery Fund," for missionary work in Africa, in part,	2,301 19
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Donations received in June,	32,443 37
Legacies received in June,	23,371 21
	<u>55,814 58</u>

Total from September 1, 1888, to June 30, 1889: Donations, \$303,658.50; Legacies, \$82,848.73=\$386,507.23.

FOR YOUNG PEOPLE.

A VILLAGE SCHOOL AND CHURCH IN INDIA.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

As the American Board is asking Sunday-schools and Societies of Christian Endeavor to assume the support of village schools in the Ahmednagar district at forty-six dollars a year, an account of one such school will interest many who are thinking of adopting these schools.

Hingangâw is a village of about a thousand inhabitants seven miles west of Ahmednagar. Only a few rods from it is another small village of less than two hundred inhabitants, called Hamidpur. In August, 1879, a school was opened in Hingangâw among the low class called Mahârs. The teacher's name was Nânâ. He worked faithfully till June, 1883, but saw no persons asking for baptism. In June, 1883, another teacher, named Tukaram, took the school, and has taught it till now. In 1883 four men were baptized. In 1884 four more were baptized. In 1885 more became Christians. As there was no church in that part of my field nearer than the church at Jâmbgâw, nearly eight miles away, these men became members of the Jâmbgâw church; and pretty regularly they attended church services at Jâmbgâw, having to walk eight miles there and eight miles back.

When I went to America, in 1885, these Christians wished to be organized into a separate church. They were told to wait till I returned from my furlough. In February, 1888, an independent church was organized at Hingangâw with fifteen male and four female members. At the same time they made arrangements with the pastor of the Jâmbgâw church to act as their pastor for the present. They pay him one third of his salary, that is, five rupees a month, worth about two dollars. He lives at Jâmbgâw, preaches there two Sabbaths, and every third Sabbath at Hingangâw, but visits the latter place often for pastoral work. As the new church had no suitable place for school or church services, they greatly wished one. Being poor they could not give much money. But every Christian man and woman promised four days' labor, and several Hindu neighbors promised labor also. Then the Sunday-school of the United Church in New Haven, Conn., promised and sent one hundred dollars for the new building. The Indian government wishes to encourage all non-governmental educational efforts. Therefore, as far as possible, it makes a grant of one half the cost of buildings that are to be used for schools. So half the cost of this building was secured from government. The building was dedicated on March 30. The English judge of Ahmednagar, who had given a hundred rupees for the building, came out and took part in the dedication service by making

some remarks. The total cost of the building, of which a cut engraved from a photograph is given on this page, was twelve hundred rupees, that is, about four hundred and fifty dollars. All the Christians who have been at home while the building was going up gave labor, almost every one giving four days' labor, as promised. Most of the Hindus kept their promise, so that twenty-five persons of Hingangâw helped to erect the building. Government gave the land and two hundred and twenty-five dollars. The United Church Sunday-school of New Haven gave one hundred dollars. A lady in Stratford, Conn., sent ten dollars. The English judge of Ahmednagar gave thirty-five dollars. The rest of the money was collected in India. Not a dollar came from the treasury of the American Board.



THE CHURCH AND SCHOOLHOUSE AT HINGANGAW.

The day following the dedication the Lord's Supper was observed in the new church. At that occasion one young man and one woman were received to church membership and five children were baptized. This Hingangâw church, with twenty-one members, is an active, promising organization, and it seems probable that it will soon influence a large part of the town and even some neighboring villages. It is the direct outgrowth of a village school.

Last year it cost forty-six dollars to maintain this Hingangâw school. It has nineteen pupils, five of whom are girls. Five boys from its upper class have been promoted to a higher school in Ahmednagar, and some of these will probably become teachers and preachers by-and-by. Though there are now nineteen pupils in the school, it is expected that children from higher castes in the town will be attracted by the new schoolhouse and that the numbers in the school will increase. Reading, writing, arithmetic, geography, grammar, history, the Bible, singing, cleanliness, order, and so on, are taught in the school.

The new church received at its dedication a table and a reading-desk, to serve as a pulpit, from a class of young women in the Young Women's Christian Association of New Haven, Conn., and a Bible and hymnbooks from Mrs. Ball, of the same city. The table and desk were made at Mr. Winsor's Industrial School in Sirur.

The building is made of good brick within and without, and is roofed with tiles. It consists of two parts: a room twenty feet by eighteen, to serve both as schoolhouse and as church, which will accommodate about eighty persons; and then, at the left in the picture, there are two rooms, each thirteen feet long, in which the teacher is to live.

Most of the children in the school are shown in the picture opposite, seated in the row in front. The pastor, Rev. Ramâji R. Chandkar, dressed in white with



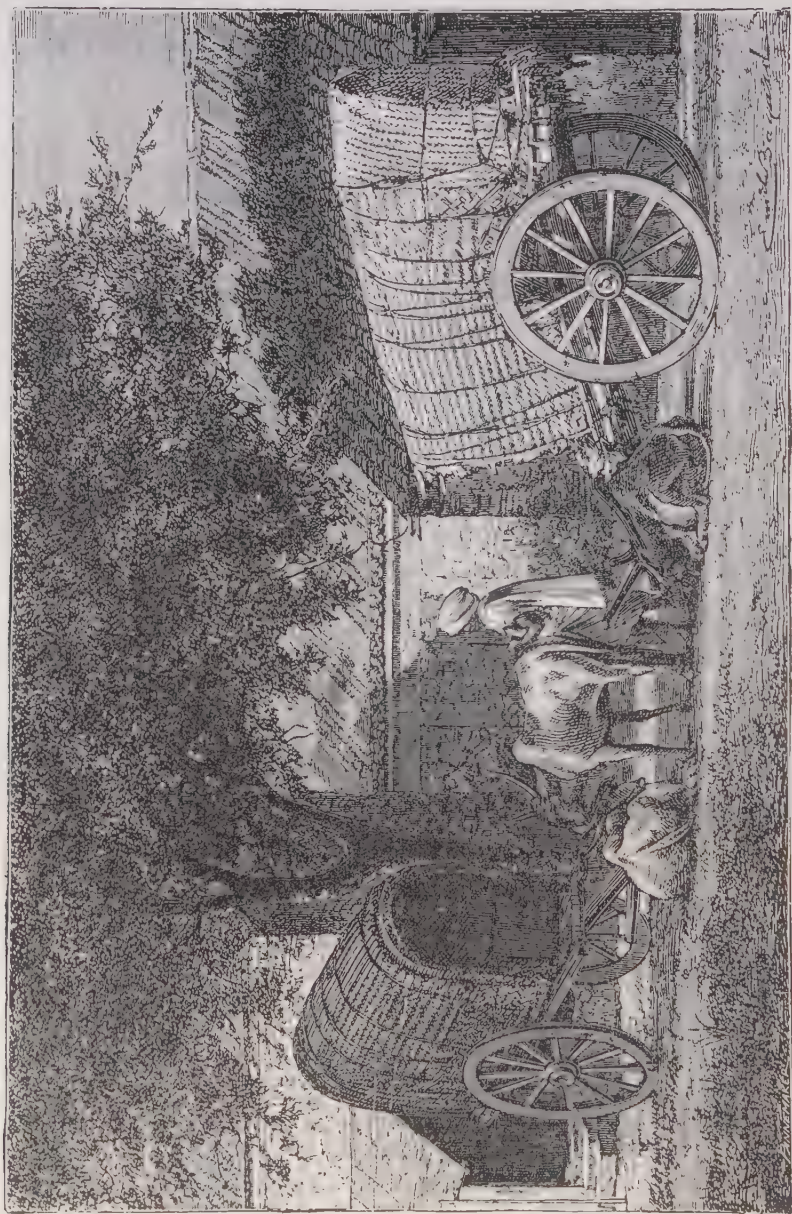
SCHOOLGIRLS OF INDIA.

a dark turban, is seated in a chair in the second row in front of the middle pillar. The teacher, Tukaramji, dressed in white with a white turban, stands up very straight at the pastor's right. [The person just behind Tukaramji, standing by the pillar, is the writer of this article, Rev. Mr. Hume.—ED.]

Most of those who stand or are seated from the right-hand window up to the left of the cut are Christians of Hingangâw or from other towns in my district. All from the right-hand window up to the right of the picture are Hindus. The short man in a black coat, at the right corner of the right window, is the Brahman town clerk. Near him stands the headman of the town. I told the people that we wished a photograph of those *who were to join the church by-and-by*, as well as of the present members.

This short statement gives a little of the outer history of the Hingangâw school and church. But it does not tell of many visits to the town by the missionary and his wife and sister and by other Christians, of the prayers and

hopes and trials of all the workers and of the members of the church. The Christians have had some severe persecutions. Nor can this statement tell what joy and satisfaction we all have had in the work.



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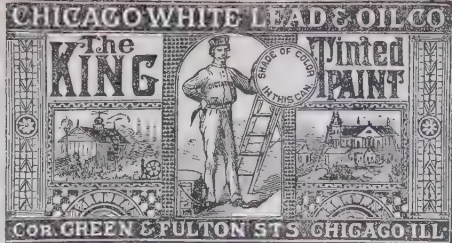
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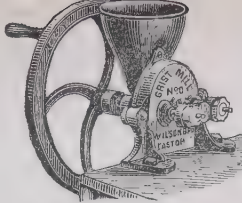
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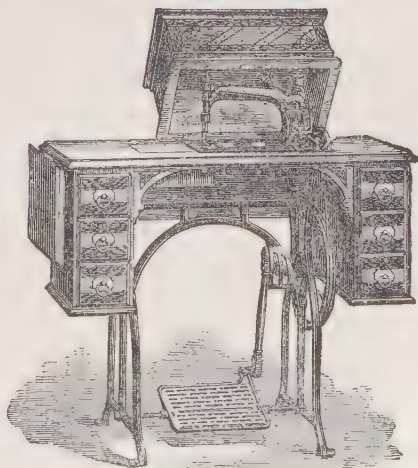
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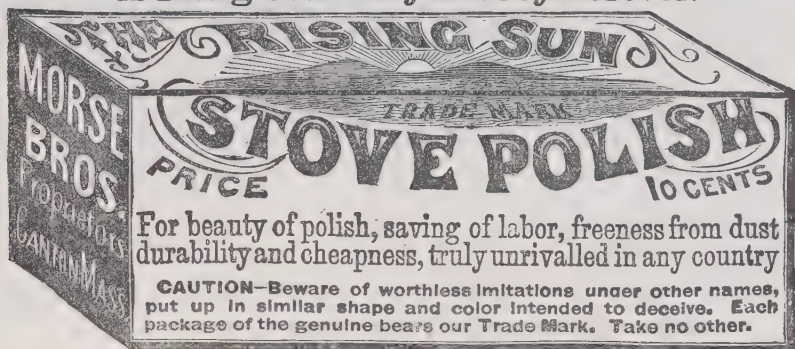
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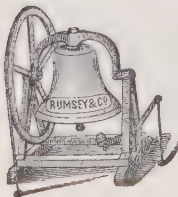
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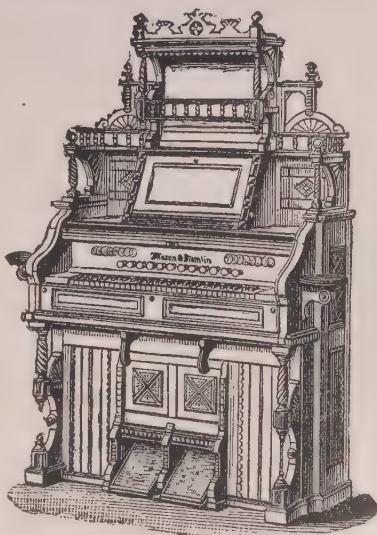
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Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

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THE MISSIONARY HERALD



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THE
MISSIONARY HERALD.

VOL. LXXXV. — SEPTEMBER, 1889. — No. IX.

THE receipts for the first eleven months of the financial year from donations were about \$9,000 less than those from the same source during the corresponding period of the preceding year, and from legacies about \$28,000 less, a total falling off of about \$37,000. The last month is always the most critical one as related to receipts. Let every effort be made by the friends of the Board that the donations from churches and individuals may be largely increased, so that, if possible, they may exceed those of the preceding year. The books of the Treasurer will be kept open as usual for all contributions intended for the present year, *during the first week of September.*

WE have no confirmation of the telegram which appeared in the daily press of July 30, concerning an earthquake on the island of Kiushiu, Japan, which is said to have destroyed many lives and a vast amount of property in the city of Kumamoto, where several of our missionaries reside. There has not been time to hear from Japan by due course of mail, and we trust that nothing of such a serious nature as reported has occurred. In all probability the Messrs. O. H. and S. L. Gulick and Mr. Clark and their families had left Kumamoto prior to the date named to attend the annual mission meeting on Mount Hiyeizan.

It is an occasion for rejoicing that the British House of Commons has passed a resolution acknowledging the fact that the fiscal system of the government of India is responsible for the increase in distilleries and the opening of liquor and opium shops, and calling upon the government for immediate action in reference to the abatement of these evils. *The Bombay Guardian* affirms that under the recent policy of the government in reference to licensing the sale of liquors the number of consumers has doubled in ten years. While this is the case the number of the drinkers is as yet not more than fifteen per cent. of the population. How long will it be before Christian nations will learn to act on Christian principles?

THE fidelity of some Chinese converts may be learned from a nickname given a few of them living near Shao-wu. They are there called the "Kneel-in-bed sect," and some heathen declared that the Christians always went to sleep on their knees. In the place and at the time when their neighbors would suppose they would be asleep, these Christians were at prayer.

SINCE the letters given on another page from the West Central African Mission were in type another mail has arrived, but it brings no special news. The health report is fairly good, though some of the members of the mission have been suffering from fever. Mr. Arnot, the Scotch missionary, and his party, on their way to the Garenganze, had arrived at Benguella, but found themselves unable, as are our own missionaries, to secure porters for the interior. Mr. Sanders' efforts with King Kwikwi to induce him to supply carriers were at one time supposed to be successful, the king promising as many carriers as were needed; but shortly after he changed his mind and said he was going to war speedily. The discovery of a new and superior kind of *caoutchouc*, which brings a good price at the coast, is likely to interfere seriously with the transport of missionaries and their supplies into the interior. It is said that a porter can obtain for the delivery at Benguella of a load of this india-rubber as much cloth as he can carry back to his home. As long as this profitable trade continues (and there seems to be no likelihood of its ending) it will be exceedingly difficult to find carriers, and our missionaries are seriously embarrassed. Mr. Arnot has a plan for purchasing mules at Santiago, but it is a question whether this experiment will work well.

ON the fourth page of the cover of this number will be found a notice from the Committee of Arrangements at New York concerning the approaching Annual Meeting of the Board, giving particulars as to rates of fare from different points; also, as to accommodations which may be secured in hotels and boarding-houses. The Committee desire to aid in every way possible those who need their assistance in securing accommodations. In one of their recent letters they say: "It is greatly desired that there be a large attendance at this meeting, held in our city for the first time since 1832, and that the meeting be one of oldtime power and enthusiasm." The arrangements made as to fares and accommodations are certainly favorable, and we trust that the hopes of our friends in New York in regard to the meeting will be fulfilled.

MR. BATES, of the East African Mission, finds in the new station at Bembe, where he is now well settled, that a bell would be of material advantage in marking definitely the time and place of religious services and in attracting the natives to regular attendance. For about \$50 a bell that would meet the need can be provided, and any friend sending to us this sum for the purpose may be assured that he is furnishing real aid to the missionary work.

RECENT letters from the West Central African Mission allude to some utterances of the natives in reference to the death of Dr. Webster, which bear witness not only to the excellence of this missionary who has fallen, but also to the warm-hearted devotion of the people. Mrs. Stover speaks especially of the bearing of the wives of two of their converts, who wept day and night as the sad tidings were brought to them, and of one of the young men who said, "My heart is like a great sore which throbs with pain all the time." Our missionaries were greatly comforted in their affliction by the evident sincerity of the sympathy manifested by the natives about them.

SIMULTANEOUS MISSIONARY MEETINGS IN MASSACHUSETTS. — In the August number of the *Missionary Herald* we gave notice of the proposed union missionary meetings to be held throughout Massachusetts during the week beginning September 29, and we promised to give further information this month. Our Methodist brethren, with whom the suggestion originated (so far as Massachusetts is concerned), have already made arrangements for a large number of meetings, and circulars have been sent to all their churches asking them to enter heartily into the plan. Our Baptist brethren have already pledged their coöperation, and it is expected that all their churches will share in these meetings. The time selected is believed to be quite favorable for our Congregational churches, as an earlier date would be too soon after the summer vacation, and the National Council and the annual meetings of the American Board and the Missionary Association will take place immediately after the time named. In the course of a few days, circulars will be sent to the pastors of the Congregational churches in the State, stating more fully the plan proposed. The officers and the Prudential Committee of the American Board most heartily concur in the suggestion that an entire week be given to the purpose of making all our people better acquainted with the needs of the heathen world, with the work which our great missionary societies are endeavoring to do, and the imperative demand for more money and missionaries, that we may hasten the coming of Christ to the millions who as yet have not known of him. So far as is possible, the secretaries of the American Board and returned missionaries will respond to calls for assistance during the week named, but the responsibility for arranging and securing enthusiastic and successful conventions must rest with the pastors and other friends of the cause in the several cities and towns. Secretary Creegan, whom we rejoice to welcome back after his brief trip abroad, will be glad to answer any inquiries and to render such assistance as he can, to the end that the proposed programme may be successfully carried out.

THERE are several schools at the Hawaiian Islands which desire teachers, both male and female, either as principals or assistants. Such teachers will receive their support from the residents at the islands, and the schools are in no sense "mission schools," but the American Board is much interested in securing for them efficient Christian teachers, men and women of character, ability, and experience. Any persons who are qualified and are desirous of entering upon this form of service at the Hawaiian Islands may send their communications to Secretary Judson Smith at the rooms of the American Board, Boston, who will transmit them to Honolulu.

MR. MCNAUGHTON, of Smyrna, sends a hearty message of thanks to those who have responded so generously to his appeal for books for the use of pastors in his missionary district. A supply of thirty-one volumes had arrived at Smyrna and proves all that he had desired. We are happy to say, also, that in response to the appeal in our May number for back volumes of the "Notes on the International Sunday-school Lessons" for use of students in the Marash Theological Seminary, a generous supply of these volumes (Peloubet's, Vincent's, and others) have been sent in, and a shipment of them will soon be made. For all these gifts, cordial thanks are presented to the donors.

It certainly is difficult, but is it quite impossible to make our friends see that a prosperous missionary work cannot be conducted without increasing expenditure, at least up to a certain point, or that the American Board cannot enlarge its appropriations without an increase of its receipts? Some of our missions, notably those in Japan and China, are reporting most promising openings for Christian work and are calling for speedy reinforcements of men and for large additional outlay of money. Some Christians at home and some missionaries abroad frequently wonder, and sometimes complain, that the Prudential Committee does not immediately meet these special calls from most hopeful fields. Gladly would they be met were the money supplied. That \$150,000 increase asked for at the last annual meeting was greatly needed, and because it has not been received work which might have been and ought to have been undertaken has not been done. The appropriations for Japan, and for a few other missions where the emergencies are greatest, have been slightly increased the present year, though the receipts have not increased, but the Board has no more money for any of its missions, however promising they may be, simply because no more is contributed by the churches to its treasury.

THE English Church Missionary Society has secured Major-General Collingwood, R.A., to take the place of General Hutchinson, who has retired from the position of Lay Secretary. General Collingwood has served in India, and was a special friend of Rev. G. M. Gordon, the missionary who was killed at Kandahar in 1880. He retired from the army some three years since, and now gives himself to the work of foreign missions in the Home Department.

THE reports that have appeared in the daily press in regard to the arrest and sentence of death of Mrs. H. G. Herron, wife of Rev. David Herron, of the mission of the Southern Presbyterian Board in Korea, were not credited by any who were familiar with the state of affairs in that kingdom. What basis there was, if any, for the rumor which came by telegraph will not be known for the present. Possibly some serious complications have arisen, but it is not to be believed that the Korean government would permit any such atrocity. The laws against preaching Christianity are severe, and doubtless the government has no desire to see the new religion propagated; but whatever a mob might do if suddenly let loose against Christians, the Korean government of this date would not execute any foreigner for preaching the gospel. He might be silenced or imprisoned or driven out of the country, but he would not be killed. The progress of the gospel in this "Hermit Nation" has been rapid. The first missionary arrived there in 1884, the first convert was baptized in 1886, and the first church organized in 1887. There are said to be now more than one hundred Christians in the land. This progress is even more rapid than that at the beginning of work in Japan.

MANY illustrations might be given showing how the presence of children in missionary families has aided in the prosecution of the work. The latest instance of this kind is from the Congo, where Mrs. Bentley reports that on one occasion peace was immediately made between some belligerent natives when they saw her *and her baby*.

At the late annual meeting of the English Wesleyan Missionary Society, Sir Richard Temple, in commenting on the criticisms made upon missionaries in India as to their style of living, denied emphatically, from his own observation, the justice of the criticisms. He said: "We do not want men who live in luxury, certainly not; but they should live, not meanly, in plain and simple respectability. I was astonished to hear from some of these objectors, who certainly knew little or nothing of India, that a missionary living in tolerably decent quarters, having a humble little conveyance to carry him in hot weather from village to village, and clothes to help him to bear the hardships of a climate which is so trying to the European constitution, that such a man by his life and appearance is actually injuring his influence among the native races. I assure you, as a man who has actually himself governed some hundred and five millions of the natives of India, that nothing can be a greater caricature and travesty of the opinions of natives than that."

"PRAY for us!" is the cry of all missionaries who are facing heathenism. So uniform is this request that it may seem to have lost its force. Mr. Winchester, of North China, gives some of the reasons why this request should be heeded: "May I be permitted to bring this matter of prayer—humble supplication from honest, fervent hearts on behalf of the workers abroad—before the churches at home? In the midst of a Sabbathless, idolatrous, superstitious people, is it any marvel if the ethereal edge of Christian life should lose its temper and keenness when deprived of all the aids and incentives to faith, fervency, and courage which the communion and intercourse of saints in the home-lands afford? There is a popular misconception, widely spread, which regards the missionary as one who, as well by his isolation as by his self-renunciation, is far removed from the temptations which commonly beset the pathway of the ordinary Christian at home. If he is, it is only to be subjected to others at least equally strong and perhaps more deceptive. The great Temptation was in the depths of the wilderness. There are peculiar trials to which the foreign missionary is exposed, which surely call for the earnest petition of our brethren at home. I believe, on the other hand, that the average missionary is above the average in piety, and that it would be the joyful testimony of thousands that Jesus is to them verily as 'rivers of water in a dry place, and as the shadow of a great Rock in a weary land.' Workers and work truly need your prayers."

THE report sent by Mr. Stanley to the British Royal Geographical Society giving some geographical details as to the country he traversed in Central Africa is not such as would lead any one to desire to live there. It can hardly be said of that region that "only man is vile." The stories told of the pests that abound are new and striking. One would have supposed that Mr. Stanley had seen in his previous expeditions the worst that could be found in Africa, but he says of this new region through which he passed: "What with the bees of all kinds, the wasps, the various kinds of ticks, gnats, etc., our lives have been made just as miserable as they could well be. We were prepared to encounter the most ferocious cannibals, but the Central African forest now opened for the first time contains some horrors within its gloomy bosom that we were not prepared for."

It is expected that on the invitation of the King of the Belgians the various Powers which took part in the Berlin Conference in reference to the Congo Free State and affairs in Africa will send representatives to another conference to be held at Brussels this autumn. The object set forth is the consideration of the two burning questions relating to Africa, the slave traffic and the rum traffic. It is expected also that certain questions as to territorial claims will be considered, and, if possible, settled. While the Christian Church is not to put her trust in princes, she yet ought to pray most earnestly that this conference of the Great Powers may be under the divine direction. It is certainly possible for these Powers to put a stop to the importation of strong drink, which in some respects is even a worse evil than the slave traffic, and they ought to be able to prevent altogether the exportation of slaves and to do much to prevent the traffic in human beings in the interior. Let incessant prayer be offered that the representatives of the nations to this conference may be good men who shall fear God and love their fellow-beings, and that they may be wisely guided in all their deliberations. It was understood that the conference called by Cardinal Lavigerie, to be held at Lucerne, was to assemble early in August, but as yet we have no tidings of its meeting. Its sole object is to consider what can be done for the suppression of the slave-trade, and its best service may be to prepare the way for the conference of the Powers later. In the meantime Cardinal Lavigerie has been sick and nigh unto death.

THE advantages that would come to China from the building of railways are well set forth by a writer in *The Contemporary Review* for May. The only motive that will overcome the national opposition to this innovation will be the conviction on the part of China's wisest statesmen that the railroad is necessary as a national defence. Among the incidental results will be the cheapening of food, the impetus to agriculture, the prevention of famine, and the overcoming of numberless superstitions. The famines that have desolated various sections of the empire have always been local in their extent, and the difficulty of transporting sufficient supplies from the productive provinces has been the cause of the deplorable suffering which these famines have caused. Railroads would remedy all this. It is said that a Chinaman, as a rule, lives and is buried within a few miles of the place of his birth, and naturally he becomes narrow and exclusive, and hence unsympathetic. The coming of railroads would reduce the number of dialects in use; would compel a reform in currency and the adoption of a foreign standard of time. It seems to be the wedge which will break the rock of Chinese exclusiveness and open the empire to the introduction of modern civilization.

ONE of our missionaries in China and his wife, finding themselves so burdened with work at the central station that they cannot go as they wish into the regions round about to carry the gospel message, employ at their own expense a native missionary who is preaching Christ in their stead in towns beyond their reach. What a suggestion there is here to many in our own land who have abundant means to secure some one to preach the gospel where they themselves cannot go.

WE are indebted to the *Missionary Herald* of the English Baptist Society for the accompanying likeness of the celebrated Tippu-Tib. This is the Arab whom Cameron met in Central Africa and who figured so largely in Stanley's first journey across the continent, and who later was put in charge of the station at Stanley Falls. When Stanley met him at Nyangwe, in 1876, he describes him as "a tall, black-bearded man, of negroid complexion, in the prime of life, straight, and quick in his movements, a picture of energy and strength." He impressed the traveler as a well-bred Arab in comfortable circumstances, and he specially speaks of his fine, intelligent face. That he is intelligent, his recent course in connection with Mr. Stanley's expedition for the relief of Emin Pasha clearly shows. If his moral qualities were equal to his intellectual gifts, Central Africa would be a different region from what it now is. He has devastated large districts and slain no one knows how many hundreds, if not thousands, in his slave raids. But though he is both treacherous and cruel, Mr. Stanley deemed it more prudent to employ him as an agent than to fight him as an enemy. He is said to be now on his way to Zanzibar, and we shall doubtless hear more about him soon. The above likeness is taken from a recent photograph.



As we write this paragraph a large proportion of the ministers of the land are taking their annual vacation. It may interest them on their return to know how one missionary in Turkey spent a two weeks' vacation while the Theological Seminary in Harpoot was not in session. Mr. Barton writes of his fourteen days' tour: "I visited eleven different villages in which there is Christian work, examined eleven schools, averaging thirty scholars each, held twenty-eight services with audiences ranging from twenty-five to four hundred, made six home missionary addresses, taking a total of collections sufficient to meet all the expenses of our home missionary work in Koordistan for over one month, preached in an old Armenian church where no Protestant had before preached, and did what every missionary is compelled to do on his tours in the way of advising, urging, directing, etc. etc." How much would such a vacation as this rest any tired minister or missionary?

CENTRAL TURKEY COLLEGE, at Aintab, has received a valuable gift from Thomas D. Blake, Esq., of the G. F. Blake Manufacturing Company, Boston, in the form of a powerful force-pump, with hose and fixtures complete, adapting it for use as a local fire-engine. Had this pump been in the possession of the college last December, the valuable building of the Girls' Seminary, which was destroyed by fire, might have been saved.

"CHEAP MISSIONARIES."

The Contemporary Review for July contains an article with the above title by Mr. Meredith Townsend, an Anglo-Indian official of high character and ability. The article is written from the point of view of one familiar with India, and it considers the double question, Whether missionaries are not made too comfortable; and whether their devotion to English education, when considered as a means of spreading Christianity, is not a mistake. The arguments and conclusions of this writer are of such interest and value as to warrant an epitome of them here.

The first question refers to the proposition, which Mr. Townsend says is seriously made, of reducing the salaries of missionaries to about one third the present amount, and requiring them to live like the people among whom they labor. He acknowledges that an unmarried missionary can do this while studying the language and preparing for work. "By the time his apprenticeship is over, he will understand the conditions of Indian life, and will recognize that to ask an educated woman to share it with him on that income would be hideous cruelty. For herself, she would be simply a household servant in the tropics, the most unendurable of earthly positions, without good air, without domestic help, without good medical attendance, and without the respect of the people among whom her husband labors. They understand real asceticism perfectly well, and reverence it as a subjugation of the flesh; and if the missionary and his wife carried out the ascetic life as Hindus understand it, lived in a hut, half or wholly naked, sought no food but what was given them, and suffered daily some visible physical pain, they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, but only a squalor unbecoming a teacher and one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and perceives from examples all around him what, on such an income, their fate must be. They will be boys and girls with the white energy who have been bred up as natives—that is, they will, unless exceptional persons, belong to the most hopeless class in the world. They cannot be sent home or be kept in the hill schools, or be kept in any way separated from the perpetual contact with an Asiatic civilization which eats out of white children their distinctive *morale*."

Mr. Townsend also says that the missionary will soon perceive that in order to his highest usefulness he must marry, that the people do not believe in celibacy unless it is a matter of religious obligation, and that he is suspected and watched. "The opinion of the experienced ought to be sufficient, and that opinion is utterly fatal to any such scheme. A missionary is not made more efficient by being scarified every day with the squalid troubles of extreme poverty, and the notion that his low position will bring him closer to the native is the merest delusion. The white missionary is not separated from the Indian by his means, but by his color, and the differences produced by a thousand years of differing civilizations which the word color implies. He is a European; those to whom

he preaches are Asiatics ; in presence of that distinction all others are not only trivial but imperceptible. The effect of the cheap missionary on the native mind will be precisely that of the dear missionary, except that, as an unmarried man, he will be regarded with infinitely more suspicion and mistrust."

In his answer to the question as to English colleges for India, Mr. Townsend cannot have in mind such schools as are supported by the American Board, which are intended as an evangelizing agency. He says that his Indian experiences brought him much into contact with missionary teachers and he conceived for them a great respect, and yet he cannot agree with Dr. Duff that it was only from the intellectual classes that Christianity would slowly filter down, and that increased intelligence would predispose Asiatics toward it. Scholars have been made by the thousand, "but then those scholars neither are nor will become Christians. The effect of English education in India is to kill out spirituality altogether. A whole generation becomes in its own mind intellectually free : it is intoxicated with the sense of freedom, and it ceases to consider anything but earthly knowledge a matter of any importance. The educated natives, so far from accepting Christianity, think it as much a fetter on the free movement of the intellect as Hinduism is, and are proud to be as much in advance of their tutors as they are of their countrymen. Christian ideas and Hindu ideas are both to them ideas of the populace, and they have left them miles behind. . . . The system of tutor missionaries has neither made Christians, though, of course, a few among the thousands have embraced Christianity, nor has it given to the class affected any general bias towards that faith. The student emerges from the colleges knowing all about Christianity just as our own lads know all about the ancient Paganism, but with no more inclination to be Christians than the pupils of the French Lycées, who are also very well taught. As a method of teaching certain branches of knowledge the system has succeeded, but as a method of evangelizing India it has failed, and always must fail. It does not even improve India, for the native, educated in that way through a foreign tongue, and by the use of foreign methods of thought, loses all his originality, and devotes his whole intellectual energy to what is in reality a rather feeble imitation of the race which of all others is the most separated in thought from himself."

This is a severe arraignment of a system which is much in use in India, and it may be exaggerated, but there can be no doubt that the tendency in too many mission fields is toward a high education which has not its root in the gospel, and which undertakes to prepare the way for the gospel and is not an outgrowth from it. Mr. Townsend contends that the true office of the white missionary is "that of the preaching bishop, using that word in its accurate, and not in its English sense. His business is to make, to inspire, and to guide native evangelists. It is from these, and these only, that the apostle can come who will make converts by tribes and nations, and pending his arrival, they can do the work which it is sought to have done through cheap missionaries infinitely better. They have no languages to learn ; they understand the thoughts of their countrymen ; they can arouse with their natural gift of poetic eloquence the enthusiasm for which the European sighs in vain. They are beginning to be counted in

thousands ; they do not cost one fourth of the cheapest Europeans, and all they need is wise guidance and occasional stimulus and control. That is the way to secure missionaries cheaply, not compelling cultivated white men to live like Portuguese clerks."

Agreeing most heartily with this statement, a question arises which Mr. Townsend neither asks nor attempts to answer, How can this missionary *make* these native evangelists? It were comparatively easy to guide and inspire them were they to be found. The prime essential is that they be converted men and thoroughly devoted to Christ ; but this is not enough. They must be carefully trained, and in this necessity for giving an adequate mental and spiritual training in order to secure a corps of native evangelists lies the warrant for the establishment of Christian schools for higher education. Only when this object is kept distinctly in view, as it seems to us, are missionary Boards authorized to expend their funds in the maintenance of High Schools and Colleges. If they can make the institutions maintained so profoundly Christian that from them shall come forth able, earnest, devout disciples of Jesus, qualified and eager to preach his gospel, they are preparing the most effective agency for the evangelization of the nations.

THE WOMEN OF JAPAN: A MEMORIAL.

BY REV. J. L. ATKINSON, OF KÔBE, JAPAN.

THE women of Japan have never been wholly destitute of influence either in their homes or in the affairs of state. They are as brave as the men — braver in some ways. The vernacular papers in reporting burglaries have often to testify to the courage of the woman of the house either in putting robbers to flight or in seriously maiming them with a cutting instrument. Now that Christianity is becoming an influential factor in the lives of many of them, this natural courage is taking on other forms.

There is a society in Tōkyō—and similar organizations in other cities—composed largely of Christian women, entitled "A Society for the Correction of Morals." The society holds occasional lecture-meetings for addresses by eminent persons who are in sympathy with the aims of the society. This society has now decided to present a memorial to the government on the subject of concubinage, calling special attention to the necessity of changing that portion of the criminal code which relates to this subject. The present code singles out the married woman, imposing upon her and not upon the husband a penalty for violation of the marriage contract. The Society for the Correction of Morals seeks to change all this, making the sin of either party a crime in the eyes of the law and a proper ground for divorce. *The Japan Weekly Mail* says of this movement:—

"It is understood that the ladies of the society dwell in their memorial on the moral side of the question, positively asserting that the most efficient moral remedy for the evil they complain of is Christianity. If this memorial be favorably entertained, the social effects would be important and far-reaching.

Strictly speaking, polygamy is not practised at present in Japan. Indeed, it has never been legal: the law acknowledges only one wife. But concubinage is not uncommon. In many respectable households there is a concubine — perhaps two or even three. The proposed alteration in the criminal code would put an end effectually to this kind of thing.” The *Mail* then goes on to make what, under the circumstances, must be called a remarkable statement, that “already the reform advocated by the *Kyofu Kai*” — the society already named — “has been quietly but resolutely put into practice in the circles that represent modern Japan. To the honor of the official classes of the nobles and of the leading merchants, it must be recorded that, with few exceptions, concubinage is no longer practised, and has come to be regarded as inconsistent with civilization.”

To correct my own — or the *Mail's* — opinion of this reformed (?) condition of things, I have been at some pains to make inquiries of intelligent Japanese. The replies have invariably been the very opposite of the statements made by the *Mail*. In fact, if these statements concerning the moral conduct of “the official classes, of the nobles, and of the leading merchants” are correct, then the Christian women of Japan are giving themselves needless trouble; for the other classes cannot afford the expense involved. Unfortunately, the reputation of the classes named by the *Mail* could hardly be worse than it is, in the lines under discussion. Testimony in support of this statement is abundant, but it obviously should not be presented in the public press. A great moral reformation is an absolute necessity of the hour among “the official classes, the nobles, and the leading merchants;” and none know it better than the women who are preparing the memorial.

If this evil were the only one aimed at by the memorialists, it would be most praiseworthy and indicative of great moral courage, but it is not. The “social evil” of Japan is a great deep. It is a putrid, festering, body-destroying, mind and soul demoralizing valley of Hinnom. The Christian women have this Titan evil also in mind in preparing their memorial. Whether their prayer made to a temporal throne will be heard at once or not it is hard to say, but that their plea is well-pleasing to the throne of the Eternal there can be no doubt. The Christian women of America will not fail to unite their prayers to the prayers of the Christian women of Japan for God's blessing on the memorial, and on the people too.

THE INTERNATIONAL MISSIONARY UNION.

BY THE REV. CYRUS HAMLIN, D.D.

THE sixth annual meeting of this Union was held at Binghamton, N. Y., extending from July 5 to July 11. It is designed to gather, so far as possible, all returned missionaries, whether permanently or temporarily at home, belonging to evangelical bodies, and also any missionaries of other lands who may be passing through. No sectarian questions have ever come up or have in any way disturbed the perfect unity of the meetings. The admirable and indefatigable

president of the union is the Rev. Dr. Gracey, of Buffalo. The secretary, Rev. C. W. Park, of Birmingham, Conn., and the treasurer, Rev. W. H. Belden, of Bridgeton, N. J., have spared no pains in promoting the objects of the union. Its success is owing to their united efforts. This missionary union is peculiar in the following points:—

1. It is a missionary evangelical alliance. There is no other one like it, inviting to its membership all evangelical missionaries of whatever nation, language, or sect. It is the communion of saints not of sects, or of soldiers from the war, of whatever *corps d'armée*.

2. The different missionary fields are reported and discussed by men and women direct from those fields. They may have seen much or little service, they belong to different societies, but they know what they are talking about. At this last meeting able and profoundly interesting papers were read by Dr. Verbeck on Japan; by Rev. H. V. Noyes on our treatment of the Chinese; by Rev. J. Mudge on Methodist missions, and by Rev. Dr. Wood on the way in which missionaries can make themselves useful at home. The writer of this wrote on the adverse writings of others. So many questions were discussed they cannot be reported. Great satisfaction was expressed in the discussions.

3. The lady missionaries take part in the meetings in the most easy, natural, and graceful manner. The union has so much of a family character that woman seems decidedly in place in these missionary sessions. Admirable addresses were made by Mrs. Aydelott, Mrs. Quinton, Miss Maria West, and Mrs. Morgan. They were clear, racy, weighty, spiritual, wise, and witty. Not one of them was a sentence too long, not one failed of being heard, or of commanding profound attention. The first and the last were inimitable.

4. The union meetings have always been characterized by spiritual refreshment. The first hour of every day is given to prayer. This season lifts the soul into the right state for the earnest consideration of the topics that are to claim attention. The union and communion of all believers with their risen and reigning Lord and with one another have been richly enjoyed in these hours of prayer.

5. It was a season of delightful communion with the Binghamton churches and their pastors, as it was last year with the Bridgeton churches. Binghamton is a remarkable missionary city. Twenty missionaries, men and women, have gone from it into the foreign work. Dr. Henry West, the beloved physician and most skilful surgeon of Asia Minor, was from Binghamton. The writer was acquainted with many instances of his skill, courage, self-denial, and promptness to act in the most serious cases. Great success vindicated his boldness of action.

The pulpits of the city, to the number of fifteen, were occupied on the Sabbath by the returned missionaries. A local newspaper remarked: "Never in the history of Binghamton has a greater array of talent appeared in the local pulpits. In all the Protestant pulpits were men of world-wide experience and well-known fame."

6. The Union is never troubled by the new theology in any of its multifarious forms. Prayers, remarks, incidental discussions all proved that the missionaries direct from the field look upon the heathen as lost in sin, and the missionary is

sent of God to make known the conditions of salvation from eternal death. No whisper of a probation beyond this life was heard.

CONDENSED SKETCH OF THE FOOCHOW MISSION, 1847-1888.

BY REV. C. C. BALDWIN, D.D., OF FOOCHOW.

LOCATION. — The centre of the mission is at the city of Foochow, about in longitude 119° east, latitude 26° north, corresponding to the southern part of Florida. The city is situated two miles from the north bank of the river Min, 25 miles from the sea. It is a walled city with seven gates, and is from six to seven miles in circuit. A main thoroughfare, with a few sharp turns, runs from the north to the south gate, then southward across two bridges with an intervening island, a distance in all of seven miles. This street expands into very extensive suburbs on the two banks of the stream. The population of the city, with suburbs, is estimated at 750,000. It stands on the north side of a fertile plain, traversed by two channels of the river, and covered with many villages, which contain their hundreds and thousands of people. The whole population of city, suburbs, and plain is about one and a half millions. The population of the province of Fuh-kien in which it is situated is estimated at from fifteen to twenty or twenty-five millions.

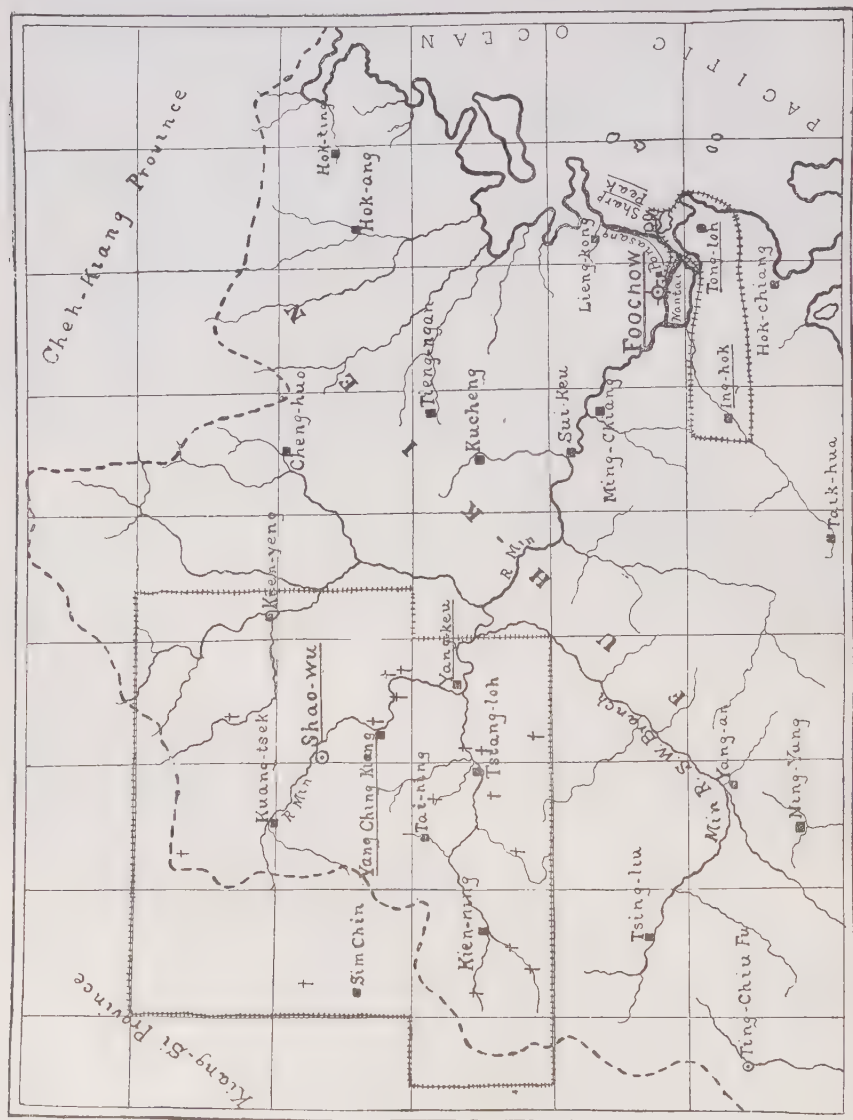
Foochow, like other cities of its rank, is important as the political, literary, and commercial centre of the province. It is the official residence of the provincial officers, the viceroy of the Fuh-kien and Chehkiang provinces, governor, treasurer, criminal judge, the two district magistrates who have jurisdiction over the city and adjacent territory, etc. From eight to ten thousand students come from all parts of the prefecture twice in two years to compete for the first degree (A. B.) before the chancellor, and about the same number from the whole province twice in five years to compete for the second degree (A. M.) before imperial commissioners.

COMMERCE. — The commercial importance of the city is indicated by its large interior and coast trade, and its trade with foreign countries in teas, opium, cotton and woolen goods, rice, etc. In 1887 its direct foreign trade was about \$13,000,000, and its net foreign imports about \$4,500,000. Its export of teas was 82,000,000 pounds. This was about four times that of Canton, while in some other items it falls much below that city. The opium imported in 1887 was 5,000 *piculs*, costing \$3,000,000. The cost of both the foreign importation and the native grown opium was about \$9,000,000, or three eighths of what it received for its teas.

THE PEOPLE. — The Chinese are sometimes stigmatized by Western people as stupid because undemonstrative toward strangers. One writer declares that they are "the largest, oddest, and most absurd of the social organizations now existing." But in truth they rank high as a race in their mental endowments. They are impassive in temperament, and although deficient in push, and seemingly slow and inefficient, they are plodding and patient, accomplishing great results. The Chinese mind is solid rather than brilliant or metaphysical as compared with the East Indian. Nevertheless Chinamen are gifted with artifice in social and political affairs. They lack originality, but excel in memory and method. They are remarkably industrious, frugal, and temperate. In the civilities of life the Chinese are polite and affable, their manners being largely patterned after the Rules in the "Book of Rites," dating back to B.C. 1130. The bearing of the better classes is usually quiet, dignified, and self-respecting, but politeness too often is only a thin veneer covering utter indifference or dislike.

HABITS AND MORALS. — Their ethical system has been a strong national bond during the lapse of centuries. The roots of this system are in the doctrine of *Filial*

Piety and what they term the "Five Human Relations." All rules are based on these, and hence result their strong family ties and intense clannishness. But, however beautiful their moral system may be, it does not control the life. Descending from their ideal



THE FOOCHOW MISSION FIELD IN THE PROVINCE OF FUH-KIEN, CHINA.

[The map here given of the field of the Foochow Mission has been drawn from a sketch prepared by Dr. Whitney, of Shao-wu, based upon a native map of the Fuh-kien Province. The important centres for work in connection with our mission are underscored. Only a few names are given, and a few other towns in the Shao-wu district, but by no means all of them, are indicated by a cross. The districts which may be regarded as belonging to the Foochow and Shao-wu stations respectively are indicated by dotted lines.]

standards to the actual life, the shadows we meet deepen to blackness. Beginning with a lighter "shade," not strictly classed as moral, uncleanness is common. Yards and houses, particularly in country places, are occupied by poultry and swine, while

yards are also the feeding and lodging places of larger cattle. "Beds and clothing are so commonly infested with vermin that it ceases to be a disgrace." (Nevius.) The smoking of tobacco is universal, and the opium-pipe is used to a fearful extent by high and low, from the mandarin to the lowest beggar. The people in their language are very abusive and vile. The most ribald expressions and curses are used by both sexes in the streets. In private life they are depraved in their tastes and conduct, which is often as true of the outwardly refined as of the vulgar crowd, and obscene talk and secret deeds of evil are but registers of the habitual mental state. The *duplicity* of the Chinese has passed into a proverb. Confucius used deception as though it had no moral character. The national conscience is drugged with false ideas, both from ancient writers and the heathen systems. It is not therefore strange that the standard is low in actual life, and that in regard to duplicity there is no principle of honor and no sense of shame. They are also intensely selfish and materialistic, having little that is spiritual in aim or aspiration.

THEIR RELIGION.—The three religions or sects are Confucianism, Taoism or Rationalism, and Buddhism. The first is strictly a political and moral, rather than a religious system. Taoism also was originally a system of morality and virtue, but its votaries deified reason in the person of its founder, Lau-tsz, and have finally degenerated into low idolaters, jugglers, and mountebanks. Buddhism was originally atheistic, humane and moral, but Buddha was deified, and kindred gods introduced. In a wide sense, all the sects are polytheistic. Confucianism is made to embrace the gods and rites of state worship at the capital, and similar worship by officers throughout the empire. The august ceremonial at the capital is enacted by the emperor as the vicerent and son of heaven, assisted by princes and high officers, with an escort of two thousand grandees, musicians, and other attendants. The huge pantheons of state worship and the sects comprise objects high and low, real and imaginary, from "Imperial Heaven and Earth" to the sun, moon, and stars, the spirits of rulers and sages, rain, clouds, and thunder, mountains, seas, and rivers. The catalogue embraces the national tablet-worship of ancestors, and such inferior deities as gods of flags, cannon, ways and gates, down to the gods of the kitchen and the dustpan. The number of the gods of the three sects is immense. There are over one million temples, containing ten million idols and tablets, costing the people one thousand million dollars. But the entire expense of worship in temples, houses, and streets, and the consequent deterioration of morals, it is utterly impossible to estimate.

It is a significant fact that the sects, in popular practice, are not rival or antagonistic, but friendly and supplementary. The devotee is quite free in his selection, choosing his gods and rites at pleasure. If one god fails, he tries another. In his need, however, he does not apply to Confucius, but to some filthy idol or senseless charm. This free custom pervades all classes, for the proud Confucianist seems as superstitious as the most vulgar and lowly. With no thought of shame or fear of compromising his orthodoxy, he engages eagerly in the most puerile service, led by priests of Tao or Buddha, while emperor and ministers contribute large sums to heathen temples. The worship of deceased ancestors in the tablet has the profound reverence and trust of the nation. In the popular belief, this involves the very existence of filial piety in their minds. No one laughs at it, nor dares to neglect it; for it goes to the deepest source of a felt obligation, which can be neither questioned nor trifled with. There are some sixty million families in the empire, and as each often has three to five tablets of near and remote ancestors, or their names inscribed on a single block, the worshiped spirits are hundreds of millions. It is a refined worship, without the grosser forms of heathenism, but it forms one of the subtlest phases of idolatry—essentially evil with the guise of goodness—ever established among men. (Williams's *The Middle Kingdom*.) The doctrine of filial piety has been lauded in glowing terms in their books, but it has been

perverted to very low aims, for the spirit of the worship is a selfish one. The very strongest motive for such worship is due to "the belief that worldly success depends on the support given to ancestral spirits in Hades, who would resent neglect by withholding their blessing." Besides, vast multitudes of these spirits, when in the flesh, were doubtless the most debased and wicked of mortals, yet they receive the careful homage of centuries, not that the filial petitioner may grow in virtue, but that he may prosper in life. Satan has many masterpieces. In China his greatest is ancestral worship.

THE MISSION OF THE AMERICAN BOARD.

From 1847 to 1857. The mission was founded January 2, 1847. Beginnings were made in acquiring and Romanizing the language, obtaining sites for dwellings, renting Chinese shops for chapels, starting schools, taught at first by heathen teachers, and in evangelical work. A small boarding school for boys and girls, to which day scholars were also admitted, was begun in 1853 or 1854. It was not till near the close of this decade, October 19, 1857, that the first church was formed of four members, though the wife of one of these had previously received baptism on her deathbed. In these early years we sometimes received harsh treatment in country places, missiles, such as small stones, broken tiles, etc., being thrown at us.

From 1857 to 1867. The work extended during this period. A site for two new houses was secured within the city walls in 1861, and the buildings erected in 1862. The boys' boarding and training school, after several years' intermission, was resumed in 1864. An experiment was made in the training of three girls in mission families, and a girls' boarding school was regularly organized in 1863. It actually began with *one* girl; but, at the end of seven years, twenty-five girls and three women had been under instruction. This decade is also noted for the completion of a translation of the New Testament in the Foochow dialect by a committee of four from the two American missions, the first uniform edition being issued in 1866. The evangelical work spread from the city and suburbs to the department cities and districts of Ch'angloh and Yung-fuh, forming a compact field from the sea, on the south of the Min, about one hundred miles into the interior, with a varying breadth of twenty to thirty-five miles.

From 1867 to 1877. After an intermission of one or two years, the boys' boarding school was resumed. Successful tours of exploration were made by missionaries and native helpers in the upper Min region; and in 1874 a permanent location was effected in the prefectural city of Shao-wu, 250 miles from Foochow, and only two or three days' travel from the Kiang-si province. Out-stations at the town of Yang-keu and the city of Tsiang-loh had been previously secured. The work was prosecuted in the new field a part of the time by two missionary families and a part of the time by one. No medical missionary was stationed at Shao-wu till the last year of the decade. This period is also noted for the commencement of medical work at Foochow in 1870. In the literary department, two important works were completed; the Foochow Dictionary in Chinese and English, and a manual of the Foochow dialect. In their preparation a small share of the work was done by a member of the Methodist mission, and the books were issued from its press. The translation of the Old Testament, begun in 1874, was not completed till the next period. This heavy task was undertaken by the American and English missions together, but much the larger part of the work was done by two members of our mission.

From 1877 to 1888. This was an eventful period of eleven years. Medical work was interrupted at Shao-wu, but the mission was cheered by success in evangelistic labors. The gospel found its way to distant places in that region. A few gave up their idols for Christ. The advance was made though the working force was very small. With the exception of six years there has been only one ordained missionary in the regular work of the field during fifteen years. The history of the Foochow part of the

work in the eleven years is full of stirring incident. Reinforcements numbered in all eleven persons, about one half of whom arrived in one company on Thanksgiving evening in 1884. A new building for the girls' boarding school, bearing the name "American Board Female College" in Chinese characters, was built and dedicated in 1881. A woman's school, begun in 1885 in narrow quarters in the suburbs, was removed to the city and soon found a new, comfortable home. This period also witnessed the founding of a "Hospital for Women and Children" in the city, opened January 1, 1886. Building enterprises for a new woman's hospital and for the boys' boarding and training school were undertaken, which involved much patient engineering to secure seventeen deeds of small parcels of land from greedy Chinese owners.

Two notable events also occurred, affecting our work in different ways. One was the founding of an Anglo-Chinese college by the Methodist mission in 1880, in which the English language and Western sciences are taught. Students were invited from "the other missions." In response to this invitation, and with the prospect of securing lucrative situations in *hongs* and offices through knowledge of English, some ten to twenty of our lads and young men have entered the college. Some or all of these would naturally have remained with us and received training to become preachers or teachers. Their departure was of course authorized by their parents. The other event was the French invasion of 1884, in which their gunboats destroyed the Chinese fleet near the arsenal ten miles below Foochow, and silenced or demolished the river forts as they retired. This caused tremendous excitement and distress even in places distant from the scene of action. But good came from the evil, as the people now have a clearer sense of the friendly aim and disposition of missionaries.

DEPARTMENTS OF THE WORK.

Evangelistic work is carried forward with the aid of natives at chapels, schools, hospitals, and Christian homes as centres, throughout cities and districts.

The *educational department* comprises the two boarding and training institutions, one theological institute, not yet fully established, one woman's school, and the common schools in cities and villages. Through all sorts of obstacles, quite unknown in Christian lands, these schools seem to be advancing to an assured success. One fact may be mentioned pertaining to the earlier history, that it was declared and credited among the Chinese that girls were secured to be transported to the West or to be manufactured into opium.

The *medical work*, from 1870 to 1888, has been done by three physicians—one a lady—with the help of native assistants. Young men and women are also trained in the hospitals for future work among their people.

The *literary work*. Tracts and books in poetry and prose, a catechism, hymnbooks, a child's paper (in concert with the Methodist Episcopal Mission) have been published. The whole Bible has been translated into the colloquial, in union with the other missions. Elementary treatises in arithmetic, geography, and astronomy, a work on anatomy, and a dictionary and manual of the Foochow dialect (the last two works with the aid of a member of the Methodist Episcopal Mission) have been published.

The field thus sketched covers large regions in the Foochow and Shao-wu districts, and the population dependent in the providence of God on our mission for the gospel is roughly estimated at one million or over. The natural facilities for prosecuting the work in certain large sections are favorable. The people like to build on plains and in valleys, and we thus find them densely massed in cities and villages with close connections by waterways or stone-paved roads. This renders them easy of access in large numbers to the missionary. The encouragements to labor, even from the peculiar traits of the people, are many, while the difficulties are also great. We rejoice that the heathen Chinese finds his way at last to the Cross of Christ.

Letters from the Missions.

West Central African Mission.

THE KING OF BIHE.

MR. FAY reports briefly an interview with the new king, who has sent to him for some medicine to cure a toothache:—

“I went up to see him, and while waiting I heard a good deal of talk which made me wish for the time when one of us could visit the *ombala* frequently to listen to the conversation and learn the language. After the talking was over, the king went into the *elambe* and I examined his tooth and put some medicine in as a temporary relief. Lumbo, who went with me, declares the *osoma* trembled when I put back his head and looked into his mouth. When I was through, I sat down and talked, the way soon opening up to tell of our object in coming here, and our having the Book of God. I did not watch the face of the *osoma* while talking, but that of one of his young men who sat near and who watched to see how the *osoma* took my words. The *osoma* remarked that we knew of the day of death and could tell when one was to die. I told him that God only knew the day of death. We were men like them and knew no more about the day of death than they. Lumbo watched the *osoma* all the time, and was much pleased with the way he listened.”

At a somewhat later date, Mr. Currie, of Chisamba, writes as follows of the king of Bihé:—

“He calls himself ‘Stretch-out-the-hand,’ by which he indicates that he is going to make the rest of the chiefs feel his importance. He sent messengers to demand from one of the chiefs this way a tusk of ivory. The chief had already given him a quantity of rubber. He was, therefore, annoyed and sent word that if Stretch-out-the-hand would show him a bush in Bihé where there are elephants, he would shoot one and send him a bone; whereupon Stretch-out-the-hand replied, ‘Wait a while; I will come and show you

a bush full of elephants,’ which, of course, is a threat of war. Another chief gave offence under the former king. Stretch-out-the-hand sent him word that if he did not come and settle his crime, he would plunder his country. The chief sent him word to come quickly; he would not run; he had a lot of powder in his house which was growing worse for want of use. A similar answer to his demands has also been given him by the chief of this place. The man seems to be a second edition of Jambeyamina, whom he sought in vain to dethrone, and by whom he is said to have been plundered twice.”

THE SCHOOL AT BIHE.

Mrs. Fay writes April 19 of this school, of which she has had charge since Mrs. Sanders left for Benguela:—

“It has been a great pleasure to watch the development of the awakening minds in these children, the lighting up of their dark faces, and the eagerness and determination with which they have gone forward. One can hardly realize, at least in the case of some, that there are centuries of ignorance and dark heathenism back of them. It is becoming a perplexing question what to do with those who can already read fluently, and are only waiting for reading matter and more advanced studies. Some of these have already read Mr. Stover's translation of ‘The Gospel Story’ through four times, while all except the latest comers will have completed this and the primer long before other reading matter can be prepared for them.

“I have made an attempt with arithmetic, which, however, I find rather difficult to teach without the aid of a textbook. This study seems hard for them to grasp, though this is not surprising when we consider that even their parents can go no farther than to count upon their fingers. Those who took up this study first can now read any number up to 900,000, which is the largest amount they have any name to express. They are also about

through with addition, and ready to take up subtraction. I have been anxious to begin with geography, that they may know something of the world and the people in it, of which they seem to have almost no conception; but with only a slight knowledge of the language this can hardly be done without the aid of textbooks.

"The school now numbers thirty pupils, and of these, fourteen girls have come within the past two months. Ever since Mrs. Sanders left I have been laboring to get in the girls, and now they have suddenly come, in so large a number, that it seems impossible for one person to do them justice during only one school session. The reason the girls have held back so long is because they say 'it made shame' to attend school with the boys. This seems hard to believe when one considers their loose life in the villages; yet the boys assure me that if the girls' school could be separate a much larger number would come.

"Another important part of the work that should be soon taken up again is that of a school or day nursery for the little children, which could soon be developed into a kindergarten. This I had begun before Mrs. Sanders left, but it necessarily gave way to that of the older children. There are from thirty to fifty children only waiting for some one who can have time to attend to them. During the rainy season especially, the mothers would gladly leave their little ones with us rather than take them to the fields, where their burden of work is hard enough without the added one of a child on the back. Then, too, our hope lies in the children, and we cannot begin too soon to exert an influence over them.

"We have been much encouraged of late in the increased attendance at Sabbath services, having had from seventy to ninety present, many of whom are regular attendants, who listen with marked attention; also, in the daily attendance at evening worship of from ten to twenty-five, most of them girls and women."

At a later date Mrs. Fay adds:—

"The two boys from the village continue to attend school and evening worship, and there has been an increase of six besides to the school, five of them girls. Two of these have recently become engaged to two of our Christian boys, and through the influence of one of these boys his whole family, father, mother, brother, and two married sisters, attend the services regularly, while the mother and one of the sisters, so Kasoma says, seem quite inclined to accept the truth. The brother too, so the boys say, 'thinks to accept,' and is one of those who come regularly to evening worship. A few days ago Mr. Fay asked for the names of those who desired to prepare for baptism, and six responded. Others seem near to the same step. I ask your prayers for this family of which I have written and also for this church in Bihé, as yet unformed, which we hope will soon blossom out into a strong working church."

FROM CHISAMBA. — A SUPERSTITION.

Mr. Currie wrote from his new station March 8:—

"Our mail was scarcely closed last month when two headmen at the ombala came to the station. They were messengers from the chief of this place. They declared a person was trying to kill the chief by witchcraft. They wanted to know if I had medicine to kill that person. I was 'a great doctor,' they said, and if I had medicine to give them, they would go and kill the wizard. I replied, 'The chief is my friend. He has done kindness to me. I love him. If he has a pain in his head, his stomach, or his foot; if his heart is sore or his lungs are sick, or if he has the fever, come to me. I will give you medicine to cure him. I am his friend. I am the friend of the whole country. I don't carry medicine to kill. No witch can kill me. I don't believe any can kill my friend, the chief. Why does he think to go from Chisamba? Shall I stay here all alone?' 'You can go with him,' they replied. 'Ah! look at my beard,' I said. 'Is n't it white? I have been to all the countries round. I have

come here to build. My houses are new. My strength has fled. (I had fever at the time.) I can't go. No; I will stay here. I have n't much medicine now. When I build I will send for a lot. I wish to do kindness to the people. I want to heal the sick and teach them the Word of God. Tell the chief if he has the fever, if he is truly sick, to send to me for medicine. I am his friend.' The old men applauded. They declared I had spoken indeed. I was 'their white man.' I was 'the chief's friend.' After taking a gift of salt, they left."

A few days after this a conference of the principal men was held, and Mr. Currie reports that the chief will not remove from Chisamba. He also speaks of

THE FRIENDLINESS OF THE PEOPLE.

"As you will have learned from our letters, the country has been in an unsettled state. I determined to pay a visit to the chiefs and old men. My idea was to try the pulse of the country with reference to my presence. The result was all that could be hoped for. The journey was one of the most pleasant I have made in Africa. All received me with the utmost goodwill. Not a cross look or angry word did I notice anywhere. Some strange things, however, were said. One man called a child to see the white man who takes children in his mouth and swallows them whole. (In this case I would have had a very dirty mouthful.) Another said I knew all the people and could tell when every one of them was going to die. He said one man came to me for medicine. I cured him and then told him he would die in five months. Others, he declared, I said would die in three months, etc. etc. His mouth was, however, closed by one of his neighbors telling him he was lying. Another said my boys were afraid to take beer, for they knew if they did I would tie them up and flog them. Such remarks, however, meant very little. The chiefs and old men received my small gifts with warmth. When I left, they escorted me for some distance beyond their villages. Then their young men took my *tepoia*,

and with merry song and laughter carried it a long distance; nor did they in any case seek a gift in return.

"The boys went across the river yesterday morning and gathered quite a good congregation for the morning service. I was in the middle of my address when the voice of *tepoia* men and the music of flutes was heard. The congregation rushed out, and my address was brought to a close. It was the ex-king and a large company of escorts. I went out and invited the old man into the visiting hut where we hold our services. When seated I said, 'We have met to learn about Suku. This is Sunday. You know we read *the words* on that day. I will just finish, and then we will visit.' He smiled and nodded a willing assent. The old men repeated my words with a smile. All was then perfectly quiet. A couple of well-disposed *sekulus* had spoken to the crowd to keep still. I continued the service. It was one of the largest and most orderly congregations that have been addressed in this mission since it was founded. After the service was over I had a pleasant visit with the old chief."

THE BOYS AND GIRLS.

At a later date, April 16, Mr. Currie says that as soon as King Kwikwi of Bailundu went into his war-camp, all the able-bodied men and boys at Chisamba and thereabouts started for the coast with the large accumulation of merchandise. For a time no help could be found to aid him in his building. But he adds:—

"To my great delight and utter surprise four young lads have come to me this month. They are not such boys as you in America seek to serve you. The face washed, hair combed, dressed and polished lad is scarcely to be found out here. We get the natural boy, fresh from the ash heap, his hands and his feet covered with unmentionable pests, while his possession of a very few rags scarcely enables him to cover his nakedness; but he is a quiet, obedient, bright, and well-disposed boy for all that; and a few weeks makes such a difference in his appearance that the

friends of the city Arabs who do not support foreign missions had better come out here and learn a lesson; and even our friends would be encouraged if they could but see what changes for better our work makes in these dusky children.

"Our Sunday morning service is being attended by twenty young people and upward. We would have more if our bridge were built. About a dozen of the number are girls. To-day two of them told me they would stay here as soon as ladies come. We cannot afford to neglect them. Our work will suffer a great loss if we do. Send us, I pray you, some lady teachers."

Mr. and Mrs. Fay have recently visited Mr. Currie at Chisamba, much to his gratification. They were much pleased with what they saw. Mrs. Fay writes:—

"The situation of the place is much superior to ours, as far as beauty of scenery is concerned. It is on a bluff which rises about seventy-five feet from the valley below. The valley, nearly a half-mile in width, gives a delightful view in both directions. Then beyond, to the south-east, is a gradual rise again, and dotted here and there may be seen the native villages. The native houses, as seen from a distance, have much the appearance of haystacks. On an average they are about twelve feet square, the thatched roof having a rounded look. Here the whole family eats and sleeps, but the greater part of the daytime is spent out-of-doors."

Zulu Mission.

UMTVALUME.

MR. TYLER, prior to his intended departure for America, has visited Umzumbe and Umtwalume, and he writes of the pleasing changes he has seen in both places. At Umzumbe are many houses of European construction, the owners being Zulus of good character and upholders of all worthy enterprises. The flourishing Girls' School has about forty-five pupils. After speaking of the new church at Umtwalume, built chiefly from native contributions, Mr. Tyler says:—

"During the past twelve months Mr. Wilder had received to church fellowship fifty-three adults, all but four on confession of their faith. There are now eight candidates for membership. How many settled pastors in New England can report a larger number of conversions than this, within the year 1888? Some of these people have to walk to church a distance of three miles, often through the high and wet grass, liable to tread on dangerous snakes coiled up in the paths, but nothing hinders them from appearing in their places at the time of divine service. Real joy seemed to beam on their countenances while they listened to the word I was permitted to preach to them.

"The best thing that occurred while I was at Umtwalume was the formal licensing of Umzwangedwa as a preacher of the gospel who will act as an assistant to Mr. Wilder. The people, it seems, unanimously elected him for the work, and have promised him his *entire* support. If he does well, he will ere long probably be ordained and be settled as pastor of the church. This is an important step, and one calculated to rejoice the hearts of all who have been laboring to bring this people to assume the responsibility of supporting their own ministers."

Mission to Spain.

ANNUAL REPORT.

THIS report is too extended for presentation here, and we give only an epitome. One missionary family, with a single lady associated with them at San Sebastian, constitutes the entire missionary force of the American Board in the kingdom of Spain. There are 15 out-stations, in which 10 churches have been gathered, to which 44 members were added during the past year, making a total membership of 329. There are 34 native laborers, of whom 7 are pastors of churches. The number of pupils reported is 767, of whom 32 belong to the Girls' Boarding School as boarders, and 117 are day-pupils of the same. Twelve of the board-

ers are members of the church. The contributions for the year amounted to \$3,288.

The year has been one of quiet work in which Protestantism has gained in influence, and in which the government has shown a disposition to give to Protestants their legal rights. The Girls' Boarding School at San Sebastian is steadily growing in character as well as in numbers, religious instruction holding a prominent place in it.

THE OUT-STATIONS.

The church and the schools in Santander suffer greatly from the want of suitable accommodations. During the sixteen years of its existence the church has occupied seven different rented rooms. Aside from the inconvenience of this condition, it gives to the people the impression that the work may not be permanent, and so prestige is lost. The place now occupied is for sale. It is a good location and the building would furnish good accommodations for pastor, church, and schools; but the question is how to raise the needed \$10,000, which is regarded as a very low price. The 134 pupils, most of them from Catholic families, each one of whom besides attending the Sunday-school owns a Bible and takes daily lessons from it, have filled the schoolrooms to their utmost capacity, so that no more can be received.

Bilbao is a city of 40,000 inhabitants, and the richest city of its size in the kingdom, but it is so completely under Jesuit influence that no one ventures to rent a building to be used as a chapel. The work in the remaining thirteen out-stations is moving quietly forward without any features of special note. The preachers are faithful and the schools, besides the training which they give to their pupils, furnish through the pupils a medium of access to the parents. The colporters, supported by the American Bible Society, visited during the year 760 towns and villages and sold 5,591 Bibles or parts of the Bible.

Western Turkey Mission.

A FAITHFUL LABORER.

MR. CRAWFORD, of Broosa, in an account of a visit to some of the out-stations, of which Banderma was one, speaks of the death of the valued native helper, Movses Stepanyan, of whom Mr. Baldwin wrote in the *Missionary Herald* for June:—

"Though he had been in Banderma some ten or twelve years, he had failed to build up a Protestant community or even much of a congregation, but he accomplished a work which cannot be reported in figures. He not only sold a great many Bibles and other good books, and gave a large number of tracts, but he won his way into all hearts, and he spoke to all of heavenly things. He visited among all classes, talked with the sick and afflicted, and often read and prayed with them. One old man (not a Protestant at all) told us of how he dreaded death, 'but when I was taken sick, Bodvelli Movses came to see me, and he told me not to fear but to trust in God and look up. Here are the books he told me to read, and now I read them and I have peace;' and he showed us the Psalms in large type and the New Testament.

"We are persuaded that a good many now living in Banderma can give the same testimonies, and that as many, perhaps, who preceded him into the other world have now met him to assure him that he was the means of their finding Christ. Bodvelli Ghazaros said, 'He first persuaded me and my brother to read the Bible; my brother was a preacher also until he died.' Bodvelli Garabed, of Constantinople, says, 'I bought my first Bible of Bodvelli Movses.' It was in my native city, Balikesir, and was market-day, and among the crowds who had come to buy and to sell I saw a little man sitting down, with a little box in front of him covered with books. I bought some, and afterwards I found him at his room and talked with him and he with me, and that was the beginning of my religious life.' A doctor here in Broosa, who has studied

in America, says he bought his first Bible of Bodvelli Movses in Kutahya.

"Bodvelli Movses has been all through this field, and through parts of the Smyrna field, and Nicomedia also, and real fruit has seemed to come from the seed he has sown."

Central Turkey Mission.

FROM HADJIN.

MRS. COFFING reports a ride of 140 miles over the worst possible roads, visiting eleven places, of which she writes:—

"There have been changes, and for the better, since I visited these places two and a half years ago. At that time at Tashju, on a Sabbath, five women were all we could get out to listen to a talk from us, and those could hardly be said to have listened; they stared, giggled, and talked. This time on a weekday, Wednesday, thirty women, including large girls, came, and they *listened*."

"In three of the places we had the pleasure of visiting the homes of as many of our girls. For one, we had words of reproof, but the homes of the other two, the honor and respect the people all paid them, and the faces and confidence of the husbands told plainly that they had found the woman of Prov. 31: 10-28.

"Satu is a Greek village where none of us have ever dared to stop before. Febre, Kiski, Kaladeresi, and Panluk have heretofore refused to receive a Protestant preacher, but we are determined to go into them as often as possible, and if they will not let us talk of Jesus we will live him before them, and thus before they know it they will transfer their love from Mary to her divine Son. In every place where we stopped, we talked almost without ceasing, and when we reached home Saturday, May 4, I found I was very tired, and was glad I could have a half-day's quiet and rest. We have now in our home twenty-three scholars, all from the small villages about us except one Hadjin girl, and we have fifteen day

scholars. We are a happy family, but the work is very heavy."

Eastern Turkey Mission.

HARPOOT. — ANNUAL REPORT.

MR. BROWNE, of Harpoot, sends the report of the station for 1888, which is very encouraging. The force of native laborers comprises 46 preachers and pastors, 92 teachers, and 26 other helpers—mostly Bible-women; or a total of 164, "a gain of twenty over last year, and a still larger gain in efficiency." Many of the village teachers are practically preachers, since in addition to their teaching they conduct the Sunday services. Of the work done by this large corps of laborers it is said that, with rare exceptions, it is faithful and fruitful. The number of places for stated preaching is 56, although regular Sabbath services are maintained in many more. A hopeful feature of the work is the care which pastors and churches have over needy villages near them. "Seven pastors have such fields, comprising from three to seven villages each."

The Armenian Church. The report notices the increasing demand of the Gregorian Armenians for preaching, which not only compels the ecclesiastics to preach more and better sermons, but which leads to frequent invitations to the Protestant preachers to preach in their churches. "In not a few of our villages the church seems almost as open to our preachers as are our chapels, while in those where the priests have died, little effort is made to secure a successor." Thus even though our own congregations averaged 7,486, they only partially represent the degree to which the heaven is working among the Armenians. The 24 Evangelical churches report the addition of 156 members during the year.

Education. The educational work at Harpoot is specially important. "Our eight high schools outside of Harpoot have 164 pupils, and 2,933 attend our 75 common schools. If we add the 570 who

attend all the departments of Euphrates College, and the 575 who have daily lessons from our 22 Bible-women, we find the total number under instruction to be 4,242, the largest number we have ever reported. The great drawback is the exceeding poverty of the people, which, in numerous villages, while meeting the tuition, compels the scholars, all through the winter, to sit blue and trembling with cold on the ground of the fireless chapel, with scanty clothing and hungry faces." The encouraging features, however, give much hope for the future, unless the government shall impose such restrictions as shall hinder development.

Among the special signs of cheer in the educational work are the steady increase of pupils, especially the splendid work of the Bible-women; the growth of self-support in education; the large number of Gregorians who prefer to pay the expense of their children in our schools rather than send them to their own schools at little or no cost to themselves; the growing demand for our textbooks in Gregorian schools, and the improvement in these schools. "Especially noticeable is the attention they are giving to female education—opening large schools and securing some of our best teachers, even on the condition of allowing them the free use of the Bible, and opening and closing their schools with prayer. In one of our cities, where formerly a girls' school was maintained with difficulty, now the larger part of the expense of our three girls' schools of more than 150 pupils is cheerfully borne by the heavily burdened community, under the superintendence of the Women's Society, one of whom, recently converted, persuaded her husband to purchase the site for a girls' high school, at a cost of \$264, which they hope soon to build with our assistance."

Contributions. The report alludes to the "brave struggle of our communities to maintain their institutions in the face of failing crops, prostrate industries, lack of business, work, food, and almost everything, except tax-collecting soldiers." Large numbers of men have gone to other

parts of the country in search of work, and also to the United States. Many of the villages have sent to this country from 30 to 60, and some of the cities more than 100. "And yet to our amazement we find that there has been an increase in contributions during the last year of nearly nine per cent., the sum amounting to \$5,916. If to the above we add the sums paid to the College for board, tuition, and the like, the sum rises to \$8,868. If to this we should add the sales of books within the field, we find the grand total of money expended by our people for spiritual, educational, and charitable purposes the past year, would exceed \$10,000, an average to every man, woman, and child, reckoned as Protestant, of a sum equal to the value of the wages of an able-bodied man for one week! Words can add nothing to the significance of such a sum, given in the midst of such poverty, hunger, and wretchedness. It tells us of heroic sacrifice and of a consecration which only the love of Christ could secure. By the side of such giving how do the 'decreasing contributions' of our dear home churches, with their increasing affluence, appear?"

"From this glance over our field we turn to our work with profound gratitude, and with cheer for the future, and with the prayer that the grace of God will make us more worthy of such co-laborers."

VAN. — ANNUAL REPORT.

Dr. Reynolds writes: "'Faint, yet pursuing,' would be an appropriate motto with which to begin the annual report of this station for 1888." For the greater part of the year Dr. and Mrs. Reynolds have been alone, while Mrs. Reynolds's health has been such as "to incapacitate her for actual service," and the work in the city itself, "which absolutely needs attention, is more than one man can possibly perform, so that every minute has been more than full." A preacher has been secured for the church who, it is hoped, may become its pastor. The school in Agants has been closed by the government, and it has been reported that other repressive measures are in

contemplation. "The writer feels that while he cannot point to much accomplished, he has worked to the limit of his strength, and he can only entreat the Lord of the harvest to send forth laborers into his harvest."

MARDIN. — KINDERGARTEN SCHOOL.

This school was opened by Miss Nutting last year as an experiment and with few appliances, but she reports an increased attendance although the tuition has been raised to fourteen cents a month, "which seems an almost impossible amount to most of the people." The school has been particularly fortunate in securing as assistant teacher a graduate of the Constantinople Home who is a native of Mardin.

Madura Mission.

CHARACTER-BUILDING.

MR. WASHBURN, in writing of the Pasmalai Institution, says:—

"The great work that such a school as this has to do is to create character out of the subject classes of a country degraded by a heathenism and a social system as bad as exists upon the face of the earth. Pray for us; help us; expect the power of the Holy Spirit to work among us; and don't be disappointed if we do not produce character as easily as a farmer raises turnips. It is much easier to impart a knowledge of mathematics and science and English than it is to make Christian men. But we shall surely get our supply of holy and devoted ministers if, as a mission, we are worthy of them."

THE REPROACH OF THE CROSS.

"You, in America, have very little conception of what it is for a man of the better classes here to become a Christian. Here are two young men whose friends and relatives have told them within a month that if they did not return to them and undergo purification they would proclaim them dead and perform the ceremonies of the dead for them; thus cutting them off from property, family, and

friends, for Christ's sake. Four times within the last few months have our verandas witnessed scenes between young men, on the one hand, who have resolved to come out as Christians, and parents and relations, on the other, who were in anguish at the loss of their sons to a new religion, and at the disgrace and shame that would fall upon all the family and clan by the lapse of some of their members into the community of outcast Christians.

"Here, while I am writing, is a case that is occupying our solicitous care. It is that of a young man about nineteen years old, long a seeker after the truth. A few nights ago he eluded his family, traveled forty miles on foot, was pursued by them but reached here in safety, and he intends to remain here if his friends do not carry him off by violence or get possession of him through the law. He has been here before and knows why he left home and what he has come for. When he came before he was accompanied by his brother, who has given up his purpose; and the parents' success with the older brother encourages them to make more resolute attempts to worry out and carry back this young man also. In two other recent cases young men have fled here for asylum, and have gone back with their friends only after securing the conditions they made of being allowed to live unmolested as Christians in their homes and villages.

"On the other hand, schools are doing much good in opening a way into the wastes of heathenism, and so making the acceptance of Christianity more easy. The son of a Hindu village magistrate has attended one of our primary village schools, and begged to be sent to a Christian high school; and the father has been so impressed with Christianity that he has allowed his son to come here and live and associate only with Christians, totally disregarding the customs of caste so dear to caste-ridden Hindus. Another boy, the son of a petty native nobleman and heir to the title, had been interested in one of the village schools

and came here at the beginning of last term with his mother's approval. At the great Madura feast, in April, his father is entitled to certain honors and worship by the procession conveying the idol to and from the temple. The attraction of such a grand pageant for a boy was naturally very strong; and boy-like he asked leave to go home. I gave him permission, fearing that, after these glories of heathenism contrasted with the quiet of Christianity, we had seen the last of him; but at the opening of the new term he is here again in his place in class as usual, and, I cannot but hope, to be forever a better man by reason of his connection with the school.

"These are but two of several Hindu boys in the boarding department of the school. I will not add to the length of this letter by narrating other cases of interest in the school. Many friends, young and old, in the Sunday-schools of America are contributing for the support of scholars in Pasumalai. Will they not also pray for these and others like them in the school? By coming here they have taken some long steps towards being Christians. Could you at home when every day you pray, 'Thy kingdom come,' do better than to add a special petition for these young men who stand on the borders of the kingdom, almost persuaded to enter it?"

JUVENILE EVANGELISTS.

Miss Swift, of Madura, in speaking of the opening of a new term in her school, says:—

"We have begun our term quite happily. In our first prayer, or praise, meeting I was greatly gratified to hear the reports of spiritual help and blessing many had received during the vacation. One girl who lives in a remote village thanked God that he had given her opportunity and courage to go out among the heathen women and tell them about Jesus. Another had been praying for a heathen woman and had had the joy of learning that she had received Christ as her Saviour. One had been teaching some little

heathen girls who had come regularly to the school during the vacation. I am myself exceedingly happy over some of these same little girls who began to come to the school about eighteen months ago. They are, I believe, earnest little Christians. I never saw more evident faith and greater eagerness for knowledge of Christ, even among older people.

"Two little girls, the daughters of one of our catechists, during the recent festival got together all the little papers and tracts they could find and took their mats and went down into the bazaar street where there was a surging crowd of people. They might easily have been trampled upon or crushed in the crowd, but they were not in the least afraid. They spread their mats down under the eaves of a heathen car and began to sing the little hymns they have learned in school, 'Jesus Christ the Saviour of all,' and others like this,—and there they remained until they had sold several annas worth of books and tracts. In the meantime their father, who had missed them, was searching for them in great anxiety of mind, and as he went down the street he suddenly heard their baby voices as they were singing together the sweet little Christian songs to the listening crowd."

Foochow Mission.

THE OUT-STATIONS.

MR. HAGER wrote from Hoi In, May 13:—

"I have been in the country for some four weeks, engaged largely in preaching and teaching. We have daily services at Kwonghoi and here, usually in the evening, while the day is spent in visiting the villages around these centres, or preaching as we have opportunity. A part of the time is also devoted to teaching the Bible. Our *prayers* morning and evening really partake more of the nature of Bible-class instruction than what are commonly called prayers at home. Each one of us reads a verse, after which questions are asked and explanations made as the necessities of the case may

demand. Each worshiper is thus trained to some extent in the exposition of Scripture, and some who have had no special training do remarkably well, perhaps better than the average Sunday-school scholar of America.

“At Kwonghoi a few persons have been led to examine the truth, and we hope for good results in one or two cases. Still it often happens that the interested ones stay such a short time that the seed sown does not bear fruit. A great many people come to Kwonghoi to take passage for Hongkong and Macao and some other ports of the surrounding country, so that many only hear the truth once or twice. We are then at least sowing the seed, even if our hopes are not always realized.

“For a few days I also visited the island of St. John, where the noted French missionary Francis Xavier passed to his eternal reward. Here I found a Catholic church with some ten or twelve members. Formerly the number was somewhat over one hundred, but many of them returned into the world again during the Franco-Chinese War, in 1884. The population of the island consists probably of some 20,000 or 25,000 inhabitants, who represent chiefly the agricultural and fishing classes. We also do not escape persecution altogether, for one of our number was recently struck with a stone on the head, which lacerated the flesh considerably.

“At Hoi In we are preaching, bearing, and suffering for Christ's sake. Some are glad to hear, while others revile us. The belief in idols and demonology is

almost greater than it was during Paul's time in Asia Minor.”

Japan Mission.

WILLING LISTENERS.

MRS. STANFORD writes from Kyōto:—

“In my calls in the homes of my Sunday-school class I have found so many openings for direct Bible work that it has been a trial not to improve them, and in the fall I hope to be able to do so. In my visits to the homes of the people I always find a warm welcome, and they are always willing, often eager, to hear about ‘this way.’ For two or three months a class of girls from the city normal school have come to me once a week, for Bible teaching. They are remarkably bright girls, and have known nothing about Christianity before, and it has been a great joy to see them grasp successively the ideas of God, of sin, and of salvation.

“I have had a very efficient helper in my Sunday-school work this last year, but she has moved recently to a place across Lake Biwa—Minakuchi. There is not another Christian there, and it is her hope, and mine, that she can start a little work during the summer, and that in the fall I can go over once a month and help her. The work on all sides is wonderfully promising—the only drawback being that there are so many, many calls to which we cannot respond. The temptation is to work before one has the language, and deprive one's self of the time necessary for it.”

Notes from the Wide Field.

AFRICA.

THE CONGO MISSION.—Mr. Richards, of the American Baptist Missionary Union, reports that the work at Banza Manteke, the place where so many converts have been baptized, is still prospering. The young church has been greatly tried by persecution as well as by sickness and death. Not less than twenty of those baptized have died, and the fatality has been a great stumbling-block to the heathen, who have asserted that the sickness was sent by their gods because they have been neglected. This has

prevented many from accepting the Christian faith. The heathen are bitterly opposed and would take the lives of the Christians if they could. Recently seventeen were baptized, and others are asking for the ordinance, and the knowledge of the truth is spreading far and wide.

ENCOURAGING reports are brought from Stanley Pool on the Congo, by Lieutenant Liebrechts, formerly commanding that district. From the summary of his report, which we find in *L'Afrique*, we learn that the station of Leopoldville, which two years ago had a large population, in part stable and given to trading, but part fluctuating and in no wise agricultural, is now the centre of a vast cultivated region which provides food enough for the garrison. This example is imitated by neighboring tribes, who have made up their minds to till the ground rather than trade exclusively in ivory and rubber. The use of the poison test is diminishing; local wars have nearly ceased, differences being submitted to the white chief's arbitration. The Bateke tribe appealed to Lieutenant Liebrechts to restore their monopoly of the ivory trade, which is now shared by European trading houses, but he replied: "Trade is free to all; as for you, the time has come to cultivate the ground and to fish."

On the Kassai River also, especially at Luluaburg, flourishing plantations are reported. A letter from M. Legat, one of the commandants, says: "This is the country of plantations, of cattle, of great rolling hills covered with short grass. It is the life of the Boers rather than that of the Congo that we had. We train bulls for riding and they are worth more than horses. They are ugly enough, but they are getting used to it. No horse could do what a bull can — swim the rivers and climb and descend the steepest hills with admirable surefootedness and unparalleled strength. I have trained for my use an enormous sorrel bull; he travels very well, and you would be astonished to see me on this beast going over obstructions on the gallop as easily as upon the best racehorse. Every day we have fresh butter and cheese. As to the natives, they are the best negroes I know. In short, I am extremely pleased here and am never sick." M. Legat has been in the Congo region for eight years.

THE CONGO RAILWAY. — The Belgian Chambers have voted a subscription of ten million francs toward the cost of the Congo railway. This does not mean that Belgium and the Congo Free State are to come into any political relations, but the subscription is made in the interests of Belgian commerce. It would seem that the building of this railway is now assured. A Zanzibar merchant has contracted for the transport along the Congo of the material for the construction of the railway.

THE ENGLISH CHURCH MISSIONARIES IN EASTERN AFRICA. — *The Church Missionary Intelligencer* for July contains letters from several missionaries at Mpwapwa, which is some two hundred miles from the east coast. These missionaries give the reasons why they had decided to remain at their posts, notwithstanding the invitations received to secure safety by flight. The natives about Mpwapwa were friendly, and it was believed that they would gladly fight in defence of the missionaries in case of any attack. But it is earnestly desired not to involve the mission in any conflict of arms, and the powder which the German lieutenant in command proposes to leave in charge of the missionaries, they will not give out to the natives, though they have full permission to do so. The English consul at Zanzibar sent an escort to conduct the missionaries and their families to the coast, and these brethren are somewhat troubled at the thought that they may be accused of recklessness and ingratitude at not accepting the provision thus made. But they agree that the mission property would be destroyed, that their influence over the natives would be weakened, and that at present there is no such extreme peril as to make it clear that they should seek refuge by flight. They write cheerfully of their decision, well aware that they may pay the penalty for remaining with their lives, yet hoping for deliverance, and assured that the Lord calls them to

stand for him and his truth among the people whom they have been permitted to reach with the gospel message. Mr. Price writes: "We must not leave God out of our reckoning. And then there seems to be quite as much danger in going to the coast as in staying here, and if we are to be killed, I think, of all places, we would rather die at our posts than in the act of running away. And if we die here it will let the people see that we love them more than our own lives." At a later date, April 8, they report that they are all happy over their decision to remain. May God protect them!

THE SENOUSSIS. — This Moslem sect in Northern Africa has grown so rapidly that we are glad to find the following account of it in *L'Afrique*. The Caliph, or "lieutenant of God," has under him a complete hierarchy of subordinate officers who are all mere slaves of the supreme chief. Special couriers at his disposal enable him to communicate with all parts of the community with incredible celerity. Every year, at a fixed time, the Caliph convokes the superior officers in a synod at Djerbib where the program of the following year is made up. The various governments, Egyptian, Turkish, and Tunisian, have accorded to the society great fiscal immunities and concessions of territory. It has fifteen stations in Morocco, twenty-five in Algeria, ten in Tunis, sixty-six in Tripoli, and seventeen in Egypt. The sultan of Wadai is one of the most fervent adherents of the sect and it has fairly overrun his dominions. It does not confine itself to the white race; the blacks have been drawn in by its numerous schools founded in the Soudan, which have extended their influence from the Senegambia to Timbuctoo, to Lake Tchad, Bahr-el-Ghazel, and even to the country of the Danakils, the Gallas, and the Somalis.

ARABS IN EAST CENTRAL AFRICA. — The tidings from the mission of the Free Church of Scotland in Nyasaland indicate that though the Arabs are by no means overcome their power is decreasing. These Arabs are cruel and treacherous; they shoot down the natives without any compunctions; villages have been destroyed and parents and children killed; but at the latter part of April matters were quiet. No news has been received from missionaries on Lake Tanganyika, the road between that lake and Nyasa having been closed by the Arabs. A letter from Dr. Kerr Cross at Karonga, April 20, gives much credit to Captain Lugard, who has so managed his one hundred and fifty poorly armed natives that they had prevented the Arabs from advancing, and had saved many natives from massacre. Dr. Cross had been driven from his home in the highlands, but at Karonga they were holding two services on the Sabbath, at one of which they had six hundred people present.

INDIA.

THE OXFORD AND CAMBRIDGE BROTHERHOODS. — There are two bands of missionaries laboring in India to whom frequent allusion has been made of late, and both Sir William Hunter and Canon Taylor have highly commended their methods as most economical and successful, characterizing them as leaning toward asceticism. We find in the *Harvest Field* some notes on the work of these brotherhoods which show that their methods have been quite misapprehended, and that they themselves altogether disclaim any such purpose as has been attributed to them in reference to their style of living. The Oxford Brotherhood is working in Calcutta, and in the one house they occupy there are living at present five European and one native missionaries. They have a chapel and a lecture hall which will hold three hundred people, and the brotherhood have their rooms in the upper story. They are under the lead of a superior chosen from their number, and are all celibates, but are under no vow not to marry, though when they marry they must leave the brotherhood. They wear a black or white cassock with a black cord, and the chief obligations into which they enter are to obey the superior, to practise certain acts of devotion daily, with the study of the Word of

God, and to attend an annual retreat for at least one week. They say of themselves that they make no profession of anything beyond the ordinary self-denial incumbent on every follower of Christ, and that their personal expenses are probably less than those of most missionaries simply from the fact that they live together and are celibates.

The Cambridge Brotherhood has its centre at Delhi, and is indirectly connected with the Society for the Propagation of the Gospel. It labors specially to promote higher education, caring for native Christians, and preparing literature that may reach thoughtful Hindus and Mohammedans. There are six members of this brotherhood, and though they live together, it is much in the same way as other missionaries do. They are hopeful in regard to some of the young men whom they are teaching in St. Stephen's College, but as yet they have not had any baptisms. They receive each a stipend of £175 annually. This, we may say in passing, is more than any unmarried man in connection with any of the stations of the American Board in India receives, and more than many of the married men call for. These facts do not in any degree lessen our regard for those connected with these brotherhoods; they furnish, however, another singular illustration of the inaccuracy of Canon Taylor, and show that he is as wide of the mark when he praises as when he blames.

THE PERVERSIONS OF ROME. — Rev. Dr. Jacob Chamberlain, of the Arcot Mission, writes to the *Mission Field* of a sad sight witnessed by him in May last as he was upon the Pulney Mountains near to our Mission Sanitarium at Kodaikanal. He had heard of a feast to be celebrated in that vicinity, and supposed that it was a heathen festival, and was not surprised at the tooting of horns, the beating of tom-toms, and the boom of cannon. It was on Sabbath day, and on his way to our mission church he saw the crowds thronging the booths, where brisk sales were going on. The whole scene was purely heathen in its character, but to Dr. Chamberlain's astonishment he saw a Roman Catholic church near by, and on asking a Hindu what it all meant he was answered, "Oh, this is the feast of St. Mary, the mother of God." Later he saw pagodas and canopies borne on the shoulders by men. Under one of the canopies was a figure of an angel, under another a figure of the Virgin Mary, some four feet high, dressed in silk and satin, while the third canopy contained St. Joseph with the Infant Jesus in his arms. These images were borne into the street amid the clanging of the heathen orchestra, while the people threw rice and pulse and other light grains over the canopies. This travesty of the religion of Jesus was a close imitation of the ceremonies of the heathen festivals. The worshipers were as thoroughly heathen as ever, though their idols bore Christian names. It was a sad illustration of what Romanism can do.

AN INDIAN REFORMER. — The *Harvest Field* for July contains an account of *Behranji Merwamji Malabari*, who is spoken of as "Commissioner in Northern India," and as having done more than any other living man for social reform among the Hindus. He was intimate with the late Dr. Wilson, who exercised great influence over him, and with whom he often prayed, but Mr. Malabari is still a Parsee in faith as in nationality, and while greatly impressed by Christianity, he stumbles at the question of mediation. He is now only thirty-seven years of age, and is spoken of as an exceedingly able man, a most enthusiastic reformer, yet wise in his methods and self-sacrificing in his devotion. His efforts at present are directed toward the abolition of infant-marriage and the removal of restrictions upon the remarriage of widows. We learn from another source the sad fact that among the Brahmans the average age of marriage on the part of girls is between six and seven, and that girls of eight or nine are sometimes married to men of sixty. This fact readily accounts for the great number of widows, the older men in the course of nature dying long before their young wives. It seems that in Europe the average number of widows among women is nine per cent.,

while throughout India it is twenty-one per cent., and among the Brahmans it is thirty-one per cent. Mr. Malabari would be glad to raise the age of consent to fourteen years, but seeks to compromise with the opposers of the reform upon twelve years of age. And the opposers are numerous, and among them are men in high position, and the struggle to secure the reform bids fair to be long and severe. The remarriage of widows has already been made legal by the British government; yet the rules of caste render the permission given by government almost useless. Society persecutes and renders life intolerable for a widow who remarries, though if she observed caste she would still hold her social position, even though she lead a notoriously dishonest life. Mr. Malabari is seeking the aid of law to make it a penal offence to persecute any one who avails herself of the right to remarry.

POLYNESIA.

FIJI ISLANDS. — Rev. James Calvert gives the following striking figures concerning the work of God among the Fiji Islands:—

“With only nine white missionaries, we have 3,505 native preachers; fifty-six ordained, who take full part in the work of the ministry with the English missionary; forty-seven catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, twenty-eight English church members, 27,097 full native church members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; now not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct; and other immemorial customs of horrible cruelty and barbarism have disappeared. Though poor, the people are most liberal in contributions for carrying on their own work, building all the schools and chapels and teachers’ houses; and they give generously, at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well, and the riches of their liberality abound. Their religion is a grand and powerful reality in very trying circumstances.”

CHINA.

THE BIBLE IN CHINA. — The *Bible Society Record* reports that up to 1876 the Bible Society had put in circulation in China two hundred and twenty-five million pages of Scriptures. Since that date Dr. L. H. Gulick has been the agent of the society in China, and two million volumes of the Scriptures had been circulated, making fully two hundred and twenty-five million pages more. From letters received from our missionaries we are convinced that these copies of the Scriptures are read in many obscure parts of China which the missionaries have not yet reached. “My word shall not return unto me void.”

A NEW STATION IN SZ'CHUEN. — The London Society has opened a station in the city of Chung King on the Yang-tse-kiang. This city is over 400 miles west of Hankow, and is the trade mart of the vast province of Sz'chuen, the westernmost of the provinces of the empire. Its area is 166,000 square miles; the population is estimated from forty to sixty millions. Twenty years ago Mr. John and an associate were the first Protestant missionaries to preach the gospel to this province, and now the London Society, which has long planned to make Chung King a centre of missionary work in the province, has fairly established itself in this great city.

Miscellany.

BIBLIOGRAPHICAL.

Madagascar. By Belle McPherson Campbell. Chicago: Woman's Presbyterian Board of Missions of the Northwest.

This volume of eighty pages describes in four chapters the island of Madagascar; the character and customs of its people, their political history and religious persecutions, and finally their progress in education and Christianity. It is one in the series called "Missionary Annals," and while much secular information is given, it also narrates in briefest form the wonderful story of missionary labors and successes in that great island.

Islam and Christian Missions is a reprint in pamphlet form of an instructive article from the *Missionary Review of the World*, by one who is familiar with his subject and knows whereof he speaks. Funk & Wagnalls, New York.

BOOKS RECEIVED.

The two volumes, *Christian Progress in China*, by Rev. Arnold Foster, and *Popular Objections to Foreign Missions considered and answered*, by Rev. Edward Storrow, English editions of which we noticed in our last issue, are now published, we are glad to know, by Fleming H. Revell, New York and Chicago.

The three volumes whose titles follow have a special interest as coming from the pen of that earnest Swedish divine now in this country, who has taken a leading part in the evangelical reformation now in progress in Sweden.

The Reconciliation. By P. Waldenström, PH.D. Translated from the Swedish, with notes and an introduction, by J. G. Princell. Chicago: John Martenson. Price, 75 cents. Pp. 118.

The Lord is Right. Meditations on the Twenty-fifth Psalm in the Psalter of King David. By P. Waldenström, PH.D. Chicago: John Martenson. Price, \$1.25. Pp. 303.

The Blood of Jesus. What is its Significance? By P. Waldenström, PH.D. Chicago: John Martenson.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the many missionaries who during the early autumn will be returning to their fields of labor, or going out for the first time, that they may be sustained and cheered in parting from home and kindred; that they may be carried safely by sea and land to their appointed places; and that they may receive and take with them a spiritual blessing and the anointing of the Holy Spirit for their work.

DEPARTURES.

July 19. From San Francisco, for Honolulu, on their way to Micronesia, Mrs. Mary E. Logan, returning to Ruk, and Mrs. A. L. Snelling to join her husband on the same island; also, Rev. John J. Forbes and wife, to join the mission at Ponape.

August 7. From New York, Miss Agnes M. Lord and Miss Mary M. Patrick, returning to the Western Turkey Mission.

August 10. From Boston, Miss Harriet G. Powers returning to, and Miss A. L. Preston, M.D., to join, the Eastern Turkey Mission; also, Rev. Robert Humphrey and wife, to join the Marathi Mission.

DEATHS.

June 16. At Pomona, California, Rev. James Quick, formerly of the Ceylon Mission of the American Board. Mr. Quick was born at Royal Oak, Michigan, August 26, 1829; graduated from the University of Michigan in 1854; after studying theology at the Union Theological Seminary, sailed with his wife (Maria E. Thatcher) November 23, 1857, for Ceylon. Most of his missionary life was spent in Panditeripo, but in 1868 the illness of Mrs. Quick rendered it necessary for them to return to this country, and they were released from their connection with the Board in 1870. Since that time Mr. Quick has been engaged in home missionary work, but always maintaining a deep interest in the cause of foreign missions, presenting the interests of this cause in the churches to which he ministered. His remains were brought from California to Birmingham, Mich., where he had resided during the many years of suffering which he bore most patiently.

July 30. On the Isle of Wight, England, at the home of her daughter, Mrs. Evans, Mrs. Anstice Abbott, widow of Rev. Amos Abbott, whose death at the Isle of Wight occurred nearly three months ago (April 24). Mrs. Abbott, whose maiden name was Anstice Wilson, was born at Danvers, Mass., February 3, 1812, married Mr. Abbott, May 12, 1844, joining the Marathi Mission of the American Board, from which they were released in 1869.

MARRIAGES.

July 3. At Tokyo, Japan, Rev. Horatio B. Newell, of Nagaoka, and Miss Jennie Cozad, of Niigata.

August 8. At Schroon Lake, N. Y., Rev. Henry L. Bailey to Miss Nellie Clute, both under appointment to the Madura Mission of the American Board.

ARRIVALS AT STATION.

August 7. At Benguela, West Central Africa, Rev. Wilberforce Lee and Rev. H. A. Cotton and wife.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A brief account of the Foochow Mission. (Page 361.)
2. Young helpers in India. (Page 374.)
3. Review of the year at Harpoot and Van, Eastern Turkey. (Page 371.)
4. The year in Spain. (Page 369.)
5. The reproach of the cross in India. (Page 373.)
6. From Bihe, West Central Africa. (Page 366.)
7. Friendly people in Africa. (Page 368.)
8. The Yezidees, or Devil-Worshippers. (Page 385.)

Donations Received in July.

MAINE.		<i>Legacies.</i> — Webster, Clarissa Kilburn, by M. A. Pillsbury, Ex'r,	
Aroostook county.			10 00
Patten, Cong. ch. and so.	15 00		338 03
Cumberland county.			
Portland, State-st. Cong. ch. and so.,			
200; Daniel Choate, 5,	205 00		
Westbrook, 2d Cong. ch. and so.	24 29—229 29		
Hancock county.			
Castine, Rev. Alfred E. Ives,	5 00		
Penobscot county.			
Bangor, 1st Cong. ch. and so.	25 00		
Brewer, 1st Cong. ch. and so.	9 50—34 50		
Piscataquis county.			
Brownville, R.	1 00		
Washington county.			
Machias, Centre-st. Cong. ch. and			
so.	16 40		
York county.			
Limerick, Cong. ch. and so.	6 50		
Limington, Cong. ch. and so.	9 00—15 50		
	316 69		
NEW HAMPSHIRE.		VERMONT.	
Cheshire co. Conf. of Ch's. W. H.		Bennington county.	
Spalter, Tr.		Bennington, 2d Cong. ch. and so.	24 65
East Jaffrey, Cong. ch. and so.	25 00	No. Bennington, Cong. ch. and so.	38 92—63 57
Rindge, A friend,	2 00—27 00	Chittenden county.	
Hillsboro' co. Conf. of Ch's. George		Burlington, Prof. J. K. Chickering,	
Swain, Tr.		In Memoriam J. W. C., to const.	
Amherst, Rev. A. J. McGown,	10 00	EDWIN D. KIMBALL, H. M.	100 00
Manchester, C. B. Southworth,	50 00	Jericho Centre, Mrs. Jennie W.	
Nashua, 1st Cong. ch. and so.	40 53—100 53	Hart,	1 00—101 00
Rockingham county.		Orange county.	
Auburn, Mrs. Susan Dutton,	50	East Corinth, Cong. ch. and so.	19 00
Exeter, 1st Cong. ch. and so., 75;		Newbury, Y. P. S. C. E. for Rev.	
Nath'l Gordon, for support Gor-		W. F. English, Sivas,	30 00
don Theol. Sem'y, Tung-Cho, 125,	200 00—200 50	North Thetford, Cong. ch. and so.	7 77—56 77
	328 03	Orleans county.	
		Holland, Cong. ch. and so.	15 14
		Newport, Cong. ch. and so. with	
		other dona. to const. Rev. GEO.	
		A. MILLS and Dea. WILLIE RICH-	
		MOND, H. M.	15 00—30 14
		Washington county.	
		Barre, Cong. ch. and so.	63 82
		Waterbury, Cong. ch. and so.	10 00—73 82
		Windham county.	
		West Brattleboro', ———, for Mr.	
		and Mrs. S. C. Pixley, So. Africa,	30 00
		Windsor county.	
		Hartland, Rev. W. L. Noyes,	1 75
		Norwich, A friend,	20 00—21 75
			377 05

MASSACHUSETTS.

Barnstable county.	
North Truro, Joanna Paine,	5 00
Berkshire county.	
Alford, Cong. ch. and so.	17 67
Dalton, Cong. ch. and so.	80 59
Housatonic, Cong. ch. and so.	76 05
New Boston, Cong. ch. and so.	7 00
New Marlboro', "B."	5 00
Stockbridge, A lady,	5 00
West Stockbridge, Cong. ch. and so.	29 77
Williamstown, 1st Cong. ch. and so.	44 57—265 65
Bristol county.	
Fall River, N. R. Earl, for student, care of Mr. Washburn, Pasumalai,	10 00
Brookfield Association.	
Hardwick, Calvinistic ch.	5 71
North Brookfield, 1st Cong. ch. and so.	52 55
West Brookfield, Cong. ch. and so.	20 00—78 26
Essex county, North.	
Byfield, Cong. ch. and so.	5 00
Georgetown, Memorial ch.	51 46
Haverhill, Centre Cong. ch. and so., 100; Mrs. Samuel Chase, 10,	110 00—166 46
Essex county, South.	
Beverly, Dane-st. Cong. ch. and so. (of wh. m. c. 5.57),	19 34
Gloucester, Evang. Cong. ch. and so.	50 00
Manchester, Cong. ch. and so.	27 50
Marblehead, 1st Cong. ch. and so.	58 00—154 84
Franklin co. Aux. Society. Albert M. Gleason, Tr.	30 00
Greenfield, 1st Cong. ch. and so.	25 00—55 00
Northfield, Miss'y Soc'y, Northfield Seminary, for Miss Phelps,	
Hampden co. Aux. Society. Charles Marsh, Tr.	
Brimfield, Cong. ch. and so.	7 14
Mitteneague, Cong. ch. and so.	12 26
Monson, Cong. ch. and so.	29 04
So. Hadley Falls, Cong. ch. and so.	14 13
Springfield, South Cong. ch. and so., 86 72; 1st Cong. ch. and so., 70; Olivet Cong. ch. and so., 38,	194 72—257 29
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so., 60; College ch. m. c., 47.18,	107 18
Chesterfield, Cong. ch. and so.	10 20
Hadley, Russell ch. m. c.	8 82
Hatfield, Cong. ch. and so.	78 23
Northampton, 1st Cong. ch. and so., 378.67; Mrs. C. H. Ladd, 25,	403 67
Plainfield, Cong. ch. and so.	8 40—616 50
Middlesex county.	
Auburndale, collected by Mrs. J. E. Chandler, for church in Pömpum- pitty, India,	17 00
Cambridge, A friend,	200 00
Cambridgeport, Pilgrim Cong. ch. and so., 84.56; Prospect-st. Cong. Sab. sch., for work of Dr. Constan- tine, 10,	94 56
Carlisle, Cong. ch. and so.	5 00
Concord, Trin. Cong. ch. and so.	29 92
Lexington, Hancock Cong. ch. and so.	22 50
Newton, Eliot Cong. ch. and so.	150 00
Newton Centre, 1st Cong. ch. and so., 202.18; George P. Davis, 50,	252 18
Reading, Cong. ch. and so.	10 00
So. Natick, John Eliot Cong. ch.	22 24
Wakefield, Cong. ch. and so.	128 38
Waltham, Trin. Cong. ch. and so.	16 82
West Medford, Cong. ch. and so.	9 80
West Newton, 2d Cong. ch. and so.	114 25—1,072 65
Middlesex Union.	
Fitchburg, Rollstone ch., 10; Rev. and Mrs. J. M. R. Eaton, 15,	25 00
Norfolk county.	
Brookline, E. P.	1 00
Dover, Cong. ch. and so., 6.20;	
Rev. A. M. Rice, 10,	16 20
Foxboro', Cong. ch. and so.	28 22
Medway, Village Cong. ch. and so.	50 00
Walpole, Cong. ch. and so.	29 00
Wellesley, Cong. ch. and so., 25;	
Miss M. A. Stevens, 10,	35 00
West Medway, 2d Cong. ch. and so.	11 00—170 42

Old Colony Auxiliary.	
Mattapoisett, Mrs. P. G. Hubbard,	2 00
Wareham, Cong. ch. and so. (of which m. c., 1.25),	22 91—24 91
Plymouth county.	
Bridgewater, Central sq. Cong. ch. and so.	57 58
Brockton, Porter Evang'l ch. and so., to const. CHARLES A. RAY and Mrs. WILLIAM S. LORING, H. M.	223 70
Hanover, 2d Cong. ch. and so.	2 65
Kingston, 2d Cong. ch. and so.	20 00
No. Abington, Rev. Charles Jones, Rockland, Mary N. Shaw,	1 00
5 00—309 93	
Suffolk county.	
Boston, 2d ch. (Dorchester), 187.45; So. Evang'l ch. (West Roxbury), 47.16; Eliot ch. (Roxbury), 41.83; Mt. Vernon ch., 5; A member of Old South ch. for Mr. Beach's work, China, 100; E. P. Earyes, 10; Missionary, 1,	392 44
Chelsea, 1st Cong. ch. and so.	27 00—419 44
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	81 55
Oxford, 1st Cong. ch. and so.	80 28
West Boylston, 1st Cong. ch. and so.	28 55
Worcester, Plymouth Cong. ch. and so., 240; Piedmont Cong. ch. and so., 50; Salem-st. Cong. ch. and so., 33.25; "H. H.," 77; A private Thank-offering, 5,	335 25—525 63
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Millbury, 1st Cong. ch. and so.	58 09
Whitinsville, "Armenian friend,"	2 00—60 09
	4,217 07

Legacies.—Amherst, Samuel C. Car- ter, by E. D. Bangs, Adm'r,	500 00
Cambridge, Abijah E. Hildreth, add'l,	250 00
Enfield, Henry Fobes, by W. B. Kimball, Ex'r, add'l,	100 00
Worcester, David Whitcomb, by G. Henry Whitcomb, Ex'r, in part, 5,000	00—5,850 00
	10,067 07

RHODE ISLAND.

Little Compton, United Cong. ch. and so.	14 00
Providence, C. H. Batcheller,	10 00—24 00

CONNECTICUT.

Fairfield county.	
Easton, Cong. ch. and so.	9 00
Greenwich, "A."	50 00
North Greenwich, Cong. ch. and so.	13 55
Ridgefield, 1st Cong. ch. and so.	18 05
Saugatuck, Cong. ch. and so.	17 46
Sherman, Cong. ch. and so.	17 09
Stratford, Cong. Sab. sch., for Miss C. Judson, Sendai, Japan,	30 00—155 15
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	71 13
Canton Centre, Cong. ch. and so.	24 42
Farmington, 1st Cong. ch. and so.	226 40
Hartford, Erastus Phelps,	3 00
Southington, Cong. ch. and so.	35 03
South Windsor, A friend,	10 00
Wethersfield, Cong. ch. and so.	86 36
Windsor, 1st Cong. ch. and so.	106 75—563 09
Litchfield co. G. M. Woodruff, Tr.	
Canaan, Pilgrim Cong. ch. and so.	19 38
New Hartford, 1st Cong. ch. and so.	48 10
Roxbury, Cong. ch. and so.	15 24
Salisbury, Cong. ch. and so.	19 93
Thomaston, Cong. ch. and so.	14 10—116 75
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	1 00
Middletown, 3d Cong. ch. and so.	13 08
Millington, Cong. ch. and so.	2 00
Old Saybrook, Cong. ch. and so.	29 67—45 75

New Haven co. F. T. Jarman, Ag't.
 Branford, Cong. ch. and so. with
 other dona. to const. HENRY G.
 HARRISON, H. M. 53 60
 New Haven, Miss H. S. Foster, 10 00
 Stony Creek, Cong. ch. and so. 4 00
 Wallingford, Cong. ch. and so. 22 26—89 86

New London co. L. A. Hyde and
 H. C. Learned, Trs.
 Franklin, Cong. ch. and so. 10 00
 New London, 1st ch. of Christ (of
 wh. m. c., 16.84), 101.08; 2d Cong.
 ch. and so. (of wh. from the Trust
 Estate of Henry P. Haven, 250),
 1,144, 1,245 08
 Norwich, Mrs. Edwin Lathrop, to
 const. EDWIN LATHROP, H. M. 100 00—1,355 08
 Windham county.
 Putnam, 2d Cong. ch. and so. 26 43
 Thompson, Cong. ch. and so. 28 00
 Woodstock, 1st Cong. ch. and so. 70 60—125 03

Legacies.—Watertown, Eliza Marsh,
 by H. M. Hickcox, Adm'r, 2,450 71
 300 00

NEW YORK.

Albany, Chas. A. Beach, 25 00
 Belmont, L. A. Hickok, for W. C.
 Africa, 300 00
 Brockport, A birthday gift, 1 00
 Brooklyn, South Cong. ch. and so.,
 40; Clinton-ave. Cong. ch. and so.
 (add'l), Frederick Cobb, 40; East
 Cong. ch. and so., 22.38; Park
 Cong. ch. and so., 12; A lady, 10, 124 38
 Canandaigua, 1st Cong. ch. and so. 61 00
 Candor, E. A. Booth, 25 00
 Dunnsville, Willard G. Davis, M.D. 100 00
 East Bloomfield, Mrs. Eliza S. Good-
 win, 5 00
 Fredonia, C. P. Hubbard, 10 00
 Homer, B. W. Payne, 10 00
 Ithaca, 1st Cong. Sab. sch., for stu-
 dent at Harpoot College, care Rev.
 C. H. Wheeler, 40 00
 Moriah, 1st Cong. ch., Miss E.
 Dewey, 10 00
 New York, 1st Reformed Epis. ch., A
 lady, toward expenses of Rev.
 G. M. Gardner, China, 40; Pil-
 grim Cong. ch., "Two Friends,"
 10; D. Willis James, 5,000; G. G.
 Williams, 100; A friend, 50c. 5,150 50
 Norwich, 1st Cong. ch. and so. 72 50
 Olean, 1st Cong. ch. and Sab. sch., for
 Japan, 5 00
 Riverhead, Cong. ch. and so. 75 00
 Rochester, So. Cong. ch. and so. 15 00
 Warsaw, Cong. ch. and so. 10 00—6,039 38

Legacies.—New York, Sarah Burr,
 by J. H. and G. Riker, Ex's, 20,000 00
 26,039 38

PENNSYLVANIA.

Guy's Mills, Cong. ch. 6 81
 Harrisburg, Annie E. White, 1; Ettie
 B. White, 1; Mrs. Mary E. Rowe,
 1, 3 00
 Montrose, Sarah R. Dolbeare,
 Philadelphia, 2d Reformed Epis. ch.,
 Bedell Bible Class, toward ex-
 penses of Rev. G. M. Gardner,
 China, 22 56—37 37

NEW JERSEY.

Chester, 1st Cong. ch. 9 00
 Closter, A friend of missions, 50 00
 East Orange, Trinity Cong. ch. 50 00
 Jersey City, 1st Cong. ch. (Taber-
 nacle), 38 50—147 50

FLORIDA.

Inter Lachen, Cong. ch. 5 48

TENNESSEE.

Nashville, Fisk University Miss'y
 Soc'y, 13.19; do. Sab. sch., 5, for
 E. C. Africa, 18 19

ARKANSAS.

Rogers, Cong. ch. 8 20

OHIO.

Cincinnati, Walnut Hills Cong. ch. 104 89
 Cleveland, Madison-ave. ch., 35;
 Harvey Rice, 50c. 35 50
 Madison, Central Cong. ch. 30 22
 Marblehead, Cong. ch. 7 66
 Mt. Vernon, 1st Cong. ch. 50 00
 Oberlin, 1st Cong. ch., 77.38; Dudley
 Allen, M.D., to const. FRED LAW-
 RENCE ALLEN, H. M., 100, 177 38
 Painesville, Mrs. O. P. Andrus, 6 50
 Rockport, 1st Cong. ch. 11 00—423 15

ILLINOIS.

Amboy, Cong. ch. 70 00
 Aurora, New Eng. Cong. ch. 45 11
 Batavia, Cong. ch. 31 50
 Chicago, Western-ave. Cong. ch., 26;
 U. P. Cong. ch., m. c., 8.94; Mrs.
 W. Ripley, *extra*, 25; B. F.
 Homer, *extra*, 10; A. B. Will-
 cox, *extra*, 10; Mrs. L. A. Bush-
 nell, *extra*, 10; "Cash," *extra*, 5, 94 94
 Glencoe, C. H. Howard, *extra*, 25 00
 Hinsdale, L. P. Haskell, *extra*, 15 00
 Jacksonville, Cong. ch., by J. M.
 Longley, 1 00
 La Harpe, Cong. ch. 14 60
 Naperville, Cong. ch. 54 40
 Oak Park, "S. J. H.," *extra*, 100;
 S. W. Packard, *extra*, 50, 150 00
 Princeton Cong. ch. 23 00
 Rockford, 2d Cong. ch. 50 00
 Roseville, Cong. ch. 7 60—582 15

MISSOURI.

St. Louis, Plymouth Cong. ch. 36 83

MICHIGAN.

Ann Arbor, Mrs. J. T. Jacobs, for use
 of English work, Mr. Cady, Japan, 10 00
 Columbus, Cong. ch. 12 00
 Detroit, 1st Cong. ch. 350 00
 Grass Lake, Cong. ch. 22 88
 Hilliards, Mrs. L. A. T. Pomeroy,
 Kalamazoo, 1st Cong. ch., 45.38; do.
 Y. P. S. C. E., for catechist in
 Madura, 5, 50 38
 New Baltimore, Cong. ch. 21 15
 Olivet, Cong. ch. 100 00
 So. Frankfort, A friend, 1 50
 Stockbridge, Mrs. R. W. Reynolds, 1 00—573 91

WISCONSIN.

Darlington, Cong. ch. 15 00
 Fond du Lac, Cong. ch. 78 15
 Green Bay, Presb. ch. 37 69
 Lake Geneva, 1st Cong. ch. 12 00
 Madison, 1st Cong. ch. 45 33
 Ripon, 1st Cong. ch. 10 00
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FOR YOUNG PEOPLE.

CONCERNING THE YEZIDEES.

BY REV. ALPHEUS N. ANDRUS, MARDIN, EASTERN TURKEY.

YEZD is a Persian word signifying God. According to the derivation of their name the Yezidees should be worshipers of God; but it is plain they cannot be so regarded now, whatever they may have been in past ages.

1. They recognize *One Supreme Being*, but offer to him neither sacrifice nor prayer. They say he is so good that he will only and always do good anyway, so that there is no occasion to either appease his wrath or solicit his clemency.

2. They believe in a *personal devil* who was cast out of Paradise, but who will ultimately be reinstated.

As the author of all evil he needs, they say, to be propitiated and honored, and, because of his final restoration, it is worth their while to curry favor with him while he is an outcast, so that when he shall be restored to favor he will intercede for them.

These reasons explain the esteem and reverence in which they hold him, the sacredness with which his name — *Shaytan* — is regarded, so that they never speak it, and the almost divine honors paid to his symbol, which is a brazen ox. They hope in this way to induce him, not only himself to do them no harm in this life, but also to use his good offices for them in the life to come so that *no one else* shall harm them.



From Layard's "Ninevah and Babylon."—Harper & Brothers.

CHIEF OF THE DEVIL-WORSHIPERS.

3. They affirm that there are *seven* gods, each of whom, in his turn, governs the universe for a period of 10,000 years.

These gods have the title of *Melek*, which is an Aramaic word signifying king, or ruler. The god now in power is called by them Melek Taäōōs. As they do not know *when* he began his reign they cannot tell when his 10,000 years will have expired.

4. They possess four symbols of this Melek Taäōōs which are of brass, and more nearly resemble a cock than any other winged creature. They call this symbol "Sanjak Taäōōs," which means the banner of Taäōōs.

The reason they give why the symbol should be of this shape is that this god once appeared in the world in the form of a bird. They bow to and worship this symbol, advance to it on their knees, rise, deposit a contribution in a box

placed for the purpose beside the symbol, and then walk away backward, keeping their eyes fixed upon the brazen bird until they have returned to the door of the house in which the symbol has been set up.

There is a symbol for each of the four districts into which the regions occupied by the Yezidees are divided. These districts are :—

(1) The Sinjar, which is west of Mosul.

(2) The Kherzan, which is in the mountains of Koordistan.

(3) Aleppo in northern Syria, including also the vilayet, or province, of Diarbekir.

(4) Northern Armenia, and the Caucasus in southern Russia.



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HIGH PRIEST OF THE DEVIL-WORSHIPERS.

These symbols are carried about in their respective districts to the Yezidee villages by members of the third order of their priesthood, who are called Kowâls.

The Sheikhs Yusef and Aziz, who constitute the second order, farm this privilege to the Kowâls by an annual contract secured by bids. Only a few years ago a contract for one of these districts was sold for £ T.250 (\$1,100).

Several months are required to canvass a single district, because the villages of the Yezidees are so scattered, and the only means of travel is by horse.

Whatever the Kowâls collect by means of the "Sanjak Taäoös," above the amount contracted for, is their own.

Some of the Yezidees claim that this "Sanjak Taäoös" is the seal and signet

From Layard's "Nineveh and Babylon,"—Harper & Brothers.

DANCE OF THE DEVIL-WORSHIPERS AT THE TOMB OF SHEIKH ADI.



of David, and that it was not made by any earthly artisan, but descended in its present shape directly from heaven.

5. The local centre of their religion is now at a spot northeast from Mosul where stands a large house of worship called "*Sheikh Adi*." Mr. Rassam, the celebrated excavator of Assyrian and Babylonian remains, thinks that the last

name is a corruption of Addai, and that the building was formerly a Christian church of the Chaldee nation, having the name of St. Addai, or St. Taddai, which is in English St. Thaddeus. This apostle preached the gospel in all that region. At all events there is at "Sheikh Adi," a book, not less than 700 years old, which contains an account of Sheikh Adi of Hakkari, who is now regarded by the Yezidees as the beginning and foundation of their belief. They assign to him the same place in their religion that the Jews give to Moses, and that is claimed by the Moslems for Mohammed. They do not reveal the date of the foundation of their religion, but claim that it is *older than Adam*.

6. Much more that is curious and interesting might be written concerning this strange people, but our space will only permit us to add that although we have



From Layard's "Nineveh and Babylon."—Harper & Brothers.

YEZIDEE WOMEN.

been watching our opportunity to get the gospel in among them, while laboring with their nominally Christian neighbors, we have not yet been successful — chiefly on account of their inveterate prejudice against *reading* and against *books* in general.

We did succeed in getting a Yezidee youth to begin reading, but after he had lived two weeks with our helper who was instructing him, his relatives became alarmed at his progress and took him back to his father's house.

Not many months ago, however, word was received from Mardin that an invitation had been received from an influential Yezidee in the neighborhood of Severeke to send a teacher to his village that a school might be started among them. This is a ray of hope for a people of whom we do not yet despair. May we be able to mention things still more hopeful when we again write you concerning the Yezidees.

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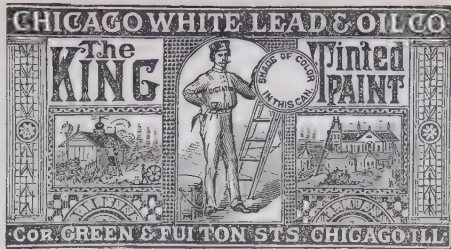
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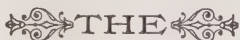
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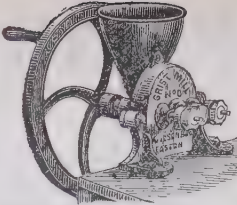
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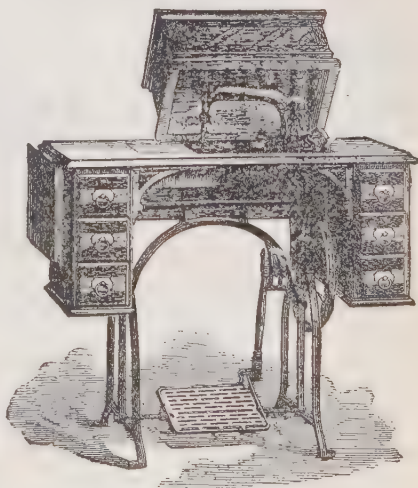
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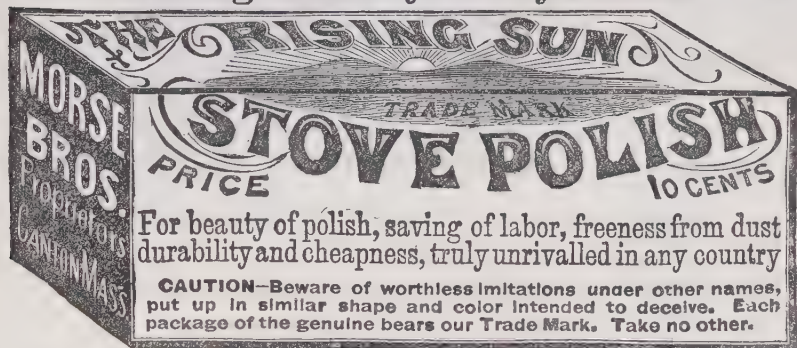
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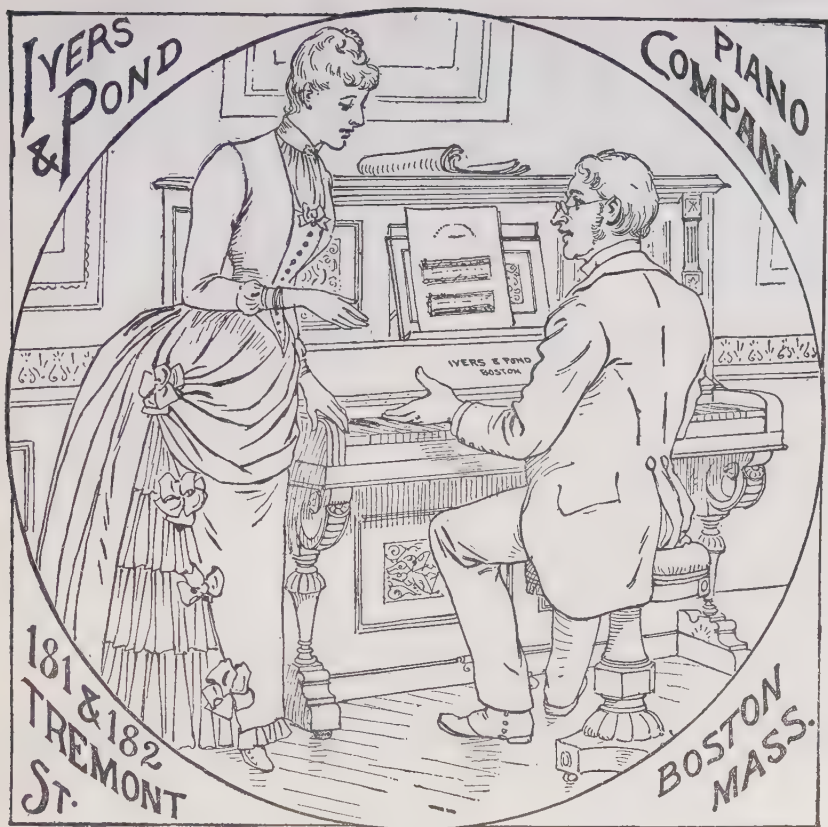
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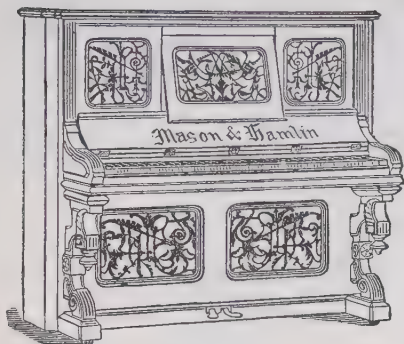
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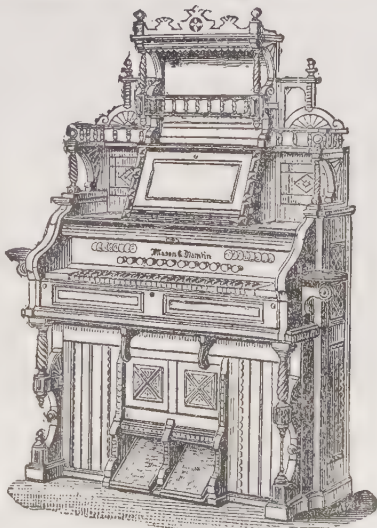
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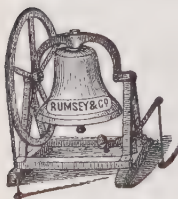
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ANNUAL MEETING OF THE AMERICAN BOARD.

✠ 1889 ✠

The Eightieth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in New York City, in the Broadway Tabernacle Church, beginning on Tuesday, October 15, 1889, at 3 o'clock P.M., and closing Friday morning, October 18. Provision for overflow meetings will be made as needed. The Annual Sermon will be preached by Rev. Lewellyn Pratt, D.D., of Norwich, Connecticut, Tuesday evening.

In accordance with the recent vote of the Board, entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and corporate members and their wives. Persons accepting this invitation are particularly requested to send their names to Caleb B. Knevals, Esq., Chairman of the Committee on Entertainment, No. 48 East 23d Street, New York City, before September 15. As soon as possible after that date cards of introduction will be forwarded to those applying. Each applicant will please state to which of the classes invited he belongs.

Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

RAILROAD RATES.

The railroads in the organizations known as the *Trunk Line*, the *Central Traffic*, and the *Southern Passenger Associations* have granted a rate of a fare and a third on *certificate* plan. The *New England Passenger Committee*, the *New England General Ticket and Passenger Agents' Association*, and the *New York and Boston Lines* [all-rail and Sound lines] at a fare and a half, on the *certificate* plan. Tickets may be purchased three days before, and will be good to return three days after, the close of the meeting. Purchasers MUST ask for and procure a printed [or written] *certificate*, to be filled out by the ticket-seller, that they have paid full fare going to New York. These certificates will be countersigned at the meeting by Homer N. Lookwood, Esq., in order to secure return tickets at above reduction. The New York, New Haven & Hartford Railroad will sell round trip tickets October 14-17, good to return up to and including October 19, at the following stations and rates: Springfield, \$4.15; New Britain, \$3.10; Meriden, \$2.80; New London, \$4.15; Waterbury, \$2.95; South Norwalk, \$1.30; Hartford, \$3.40; Middletown, \$3.15; New Haven, \$2.25; Bridgeport, \$1.75; Winsted, \$4.05; Stamford, \$1.05. Those going from intermediate stations will pay regular fare to nearest station above named and there purchase round trip tickets. The People's Line Steamers from Albany, and Starin's New Haven Boats will give half rates on round trip tickets. Circulars with fuller information concerning the above can be had of the Secretary, 39 Bible House.

ENTERTAINMENT.

The Committee on Entertainment desire to have it understood by visiting friends that all necessary arrangements have been made with private boarding-houses of the best class, at \$1.00 per day and upward; also, with hotels, for rooms at \$1.00 per day, and good board near by at the rate of \$5.00 per week; also, special arrangements with the Park Avenue Hotel, at \$3.00 per day. The Committee desire to help in every way in their power all persons who purpose to attend the meeting, and will give cordial attention to all communications touching the matter of entertainment.

Communications may be addressed to either of the undersigned, with addressed and stamped envelope enclosed.

REV. WM. M. TAYLOR, D.D.,
Chairman Committee of Arrangements,
5 West 35th Street, New York City.

REV. C. H. DANIELS,
Secretary,
39 Bible House, New York City;

CALEB B. KNEVALS,
Chairman Committee on Entertainment,
48 East 23d Street, New York City.

THE MISSIONARY HERALD

OCTOBER, 1889.

VOLUME LXXXV.



NUMBER 10.

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Published by the American Board of Commissioners for Foreign Missions

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THE
MISSIONARY HERALD.

VOL. LXXXV. — OCTOBER, 1889. — No. X.

CLOSE OF THE FINANCIAL YEAR. — One month ago we were obliged to report that the receipts for the first eleven months from legacies were about \$26,000 less than those for the corresponding period of the preceding year. We then supposed that a considerable deficit on the legacy account at the end of the year was inevitable. But quite unexpectedly there came into the treasury, during the month of August, a single bequest from the State of New York of over \$34,000, so that, instead of a deficit on that account, we are permitted to report an increase in legacies for the year of about \$7,000, making the total from legacies \$153,653.72.

The donation account, which at the beginning of last month was about \$9,000 behind that of the preceding year, we are also permitted to report at the end of the year as a few hundred dollars in advance, so that our August report is decidedly cheering, and we close our financial year giving special thanks to God for his favor unto us. The total receipts for the last month were over \$106,000, making the receipts for the year from these two sources, \$548,698.62, a gain over those of last year of nearly \$8,000. Let us now plan for that addition to the regular offerings, so much needed to meet the urgent requests from the missions, of at least \$150,000. Shall we commence the new financial year with unusually liberal donations from individuals and churches? So may it be, if God will!

PREPARATIONS for the Annual Meeting of the Board are going on at New York, and those who have charge of the arrangements at that city are anticipating a meeting of large numbers and of much enthusiasm. Let there be special prayer that the blessing of God may rest upon the assembly.

MR. ALBRECHT, who has recently been transferred from Niigata to Kyōto, writes strongly of the impression produced upon him by what he finds in the Doshisha Institution. "To see thirty-six young men go out into Japanese life, all Christians, with a single exception; to see their chapel full of officials, professional men, merchants, men of almost every walk of life, all interested in and sympathizing with the work of the school, and then to think that all this has been accomplished in about fifteen years, makes one say over and over, 'The Lord hath done great things for them.' 'This is the Lord's doing, and it is marvellous in our eyes.'"

VERY cordial responses are coming from pastors and churches of Massachusetts to the circular sent out from the Prudential Committee and to the letters of the Field Secretary in regard to the proposed "Simultaneous Meetings," beginning September 29. The proposal seems to meet with great favor, and we anticipate blessed results, both for the churches at home and the missions abroad in connection with this week of thought and prayer and consecration. Let it be clearly understood that the object is not the raising of money or the presentation of missionary tidings or the discussion of missionary methods, but rather the consideration of Christ's Great Commission given his Church, and the obligation resting on his people to give his gospel to the whole world. To the end that the Church of Christ may take upon herself the trust, and that the gospel may have power among those to whom it is carried, the great need is more of the power of the Spirit of God upon his servants, both at home and abroad. To ask for and to receive this anointing of the Spirit of God for missionary service should be the distinct object of these meetings. May that Spirit come in the plenitude of his power upon his people while they wait upon him for this endowment !

AMONG the "Farewell Meetings" which have been held at the Missionary Rooms, that of August 29 was remarkable in many ways, especially in the number of those whose departure for their several fields of service was then had in mind. Several of the number were at the time on the ocean, others were crossing the continent between Chicago and the Pacific, and the remainder were to leave either immediately or during the month of September. In all there were 49 missionaries, male and female, 30 of whom were going out for the first time. Of these, 20 were for the three missions in Asiatic Turkey, 4 were for the Madura Mission, 8 for Japan, and 17 for the three missions in China. We hope that those who have never had the privilege of attending these farewell meetings do not imagine that they are occasions for sighs and tears. On the contrary they are uniformly cheerful in their tone, and it will be difficult to find any place on earth where more animating words of Christian cheer and devotion are heard.

THE statistics of the Japan missions of the American Board for the year ending April 30 have just been received. One fact brought out in these statistics is specially worthy of notice. To the 49 churches (8 of which were organized during the year) 1,999 persons were received on confession of faith, or an average of over 40 persons to each church. The new Year-Book reports 4,569 Congregational churches in the United States, which on the average received five and one-half members during the year. Out of this large number of churches only sixty-three received forty or more members on confession of faith within the twelve months.

THE success of an Italian version of the Scriptures, published by a newspaper proprietor of Milan, has induced the editor of a paper in Oporto to issue in a similar way the Bible in Portuguese. These are not religious enterprises, but business ventures, made by men of the world. But the Lord may use them for his glory.

WE call special attention to the report of the remarkable revival at Aintab, Central Turkey, given by Dr. Fuller on page 398. Reports from other sources confirm fully the account there given. Mr. Christie, writing from Aintab, August 1, speaks particularly of the work among the women. "For years there has been seed-sowing among the Armenian women of this city, and now is the time of harvest. Scores of them have come to the Saviour. The prayer-meetings among them are wonderful. Every day sees some new conquest for Christ." Mr. Christie also speaks of the earnest, faithful preaching which God has blessed to the awakening and conversion of souls. He says: "The great throngs that come are sometimes unable all of them to get into our First Church, which will hold 2,000 people. There never has been seen anything like it in Aintab. The three pastors are filled with joy and wonder. They coöperate most heartily, as do the young professors of the college, and the Young Men's Christian Association men, and the workers among the women. I could fill a volume with incidents." At a still later date, August 5, Mr. Christie says that the work was progressing and that many from the surrounding towns and villages were beginning to come to the city to attend the services. It had been decided to hold daily meetings for two weeks longer, and invitations were coming to hold special services at other places. Meetings for the examination of candidates for reception to the churches were held on forenoons of the week prior to Sunday, August 5. Each of these morning sessions occupied the pastors and their assistants from four to five hours. At the end of the week 250 converts had been accepted in the three churches. On Sunday, August 5, at noon, there was a union meeting in the First Church at which over 2,000 persons were present; those who were to make confession in the different churches in the afternoon were seated together and were addressed by Mr. Jenanian. A profound impression was made as the 250 arose and repeated, clause by clause, Romans 8: 35-39: "Who shall separate us from the love of Christ," etc. After this meeting about 300 others remained as inquirers. In the afternoon the reception of members took place in the three churches. With our thanksgivings for this wonderful work of God, we may well lift our prayers that strength and grace may be given both to those who lead in this movement and to those who are reached by it.

THE following language was used in *The English Church Missionary Intelligencer* for March, 1886, in reference to the "Simultaneous Meetings" held in England during the preceding month: "'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.' This has been the uppermost thought in our minds as we have gone through the mass of reports of the Simultaneous Special Meetings, some 800 in number, in this memorable second week of February, 1886. No one can doubt now that 'the thing was of the Lord.' He put it into our hearts, and he has blessed the effort." We trust that when the reports are presented from the "Simultaneous Meetings" to be held throughout Massachusetts, from September 29 to October 6, there will be occasion for united thanksgiving for the grace bestowed upon the people of the Commonwealth in connection with these special services. May there be a great quickening of missionary zeal and devotion like that which accompanied similar meetings in other parts of the world.

FOR some reason which is not apparent, a despatch sent from Washington by the Associated Press, giving some absurd and, on the face of them, untrue statements about missionaries and missions in China, was widely published by the daily press, and has called out a large number of replies. Quite as much attention has been given to this despatch as it deserves, and we do not propose to give it more prominence by commenting upon it here. It certainly is remarkable that travelers who flit through a country and can see so little of what is transpiring in its social and religious life, should venture to pass judgment in such a summary way. Dr. Griffith John, whose thirty years of life among the Chinese has given him some right to speak, has written: "The friends of missions at home would do well to pay as little attention as possible to the accounts given by passing travelers of both the missionaries and their work. Let an enemy talk as much as he likes, and as loud as he likes, as long as he talks from knowledge. But these birds of passage do not speak from knowledge. They are for the most part men who have no faith in missions, and very little in Christianity itself. Even in the case of those among them who are professed believers and friends, their reports are to be taken with many grains of salt. So far as their personal observation goes it must necessarily be extremely limited and intrinsically of little value. In too many cases their conclusions are based upon nothing more solid than the stock tittle-tattle about missions and missionaries which is to be found in every foreign settlement at which they may call."

REV. DR. A. J. GORDON, of Boston, is authority for the statement that ten of the principal churches of Boston, including the largest and the strongest, spent last year \$19,000 for church music, and gave \$6,000 for foreign missions. We have no means of verifying this statement, but Dr. Gordon is not wont to make unwarranted assertions. We are sure, however, that his list of ten churches cannot include some of the largest and strongest churches of Boston which contribute to the American Board, two of which give more than \$6,000 each to foreign missions. But it is a sad fact that self-indulgence may be practised in the church as well as in the household, and that men may go even to the House of God seemingly for worship, when their prime object is self-gratification. As Dr. Gordon says, "The church has come to be valued by many simply for the amount of enjoyment it can afford to its members, not for the amount of sacrifice and service it can move them to put forth."

CHRISTIANS, whether missionaries or not, are not called to self-denial simply for the sake of the suffering connected therewith, but they are called upon to endure whatever hardness may lie in the path of efficient service. No one is bidden to scrimp or starve himself, as if there were some virtue in the process of starvation, but it is a Christian duty to forego comforts, and what are ordinarily regarded as necessities even, where the sacrifices are rendered necessary by the exigencies of the work. There is plenty of evidence that for sacrifices of this latter kind our missionaries are ready. It has just come to our knowledge that at the recent annual meeting of the West Central African Mission at Bihé, a cow was killed, and Mr. Fay incidentally speaks of it as the first beef, either fresh or salt, that they had tasted for nearly two years.

The Christian Register of September 5 contains a report of an interview held between the officers of the American Unitarian Association and Mr. Kaneko, of Japan, who is spoken of as secretary of the Privy Council, and a man of much culture and influence. He graduated from Harvard College some eleven years ago, and he speaks of himself as having studied Christianity while in this country and as having learned through intimate association with the principal Unitarian divines of Boston and vicinity the nature and excellence of Unitarianism. Mr. Kaneko's advice to the Association was to enter vigorously upon work in Japan, since the upper classes in that empire would readily accept the Unitarian faith. Of his own views he says: "I believe Buddhism to be one of the most perfect systems of religion that exists, far surpassing Christianity." Yet in another connection he asks the question, "What is the difference between Buddhism in its highest state and Unitarianism?" And he answers it thus, "*So far as I know they are just the same.*" In view of Mr. Kaneko's familiarity with Buddhism from his childhood, and of the authorities he consulted and the opportunities he had in Boston and vicinity to learn about Unitarianism, this statement which we have italicized is, to say the least, suggestive. The only reason given for the sending of Unitarians to supplant the "far superior" Buddhism is that in Japan "there are no men to build up Buddhism now, such as Buddha was." And Mr. Kaneko advises his friends in entering Japan above all things to "get into the upper classes." All this, both as to doctrine and method, is something very different from the precepts and practice of Jesus Christ. He came into the world to save sinners, an object which, as Mr. Kaneko sharply complains, the present missionaries in Japan always keep in view. He affirms that Japan does not want a religion of that sort, but rather something that may take shape by-and-by as "a Unitarian Buddhism, a philosophical religion." And the strangest thing about the interview with the Unitarian Association, reported so fully in *The Christian Register*, is that there is not a syllable of dissent from Mr. Kaneko's estimate of what Unitarianism is and what it proposes to do in its new mission to Japan.

THE Rev. Josiah Tyler, who joined the Zulu Mission just forty years ago, has arrived in this country, compelled to return to his native land on account of ill-health. He has been greatly benefited by his long voyage, and though such a thing was hardly looked for, he is already talking of the possibility of his return to Natal. *The Natal Mercury* for June 28 has an extended report of an interesting meeting held at Durban, at which representatives of various religious bodies were present to say farewell to Mr. Tyler. The testimonials to his personal worth and the value of his services there given were such as it must be pleasant for any one to hear after toiling for forty years.

A NEW movement has been inaugurated in the diocese of Exeter, England, in accordance with which the bishop designates one of the canons of his cathedral who shall devote all the time that can be spared from his cathedral duties to the advocacy of the cause of foreign missions throughout the diocese. This seems an excellent service for a canon, and we trust that there will be a reverberation throughout all the diocese of Exeter.

IN the day of victory men naturally think of the day of trials. Mr. Christie, in writing of the revival at Aintab, speaks of a meeting held after one of the services, when "good Dr. Nerso and others gathered around me to tell of the early days; of the beloved Dr. Smith and Dr. Schneider; of the persecutions and poverty endured; of their feebleness as a church; of the early attempts made to evangelize Marash and other places from this as a centre; in a word, of all the trials and hopes of that 'day of small things.' Then they spoke of this revival and its blessed fruits, and they simply could find no words with which to express their thankfulness. These aged Simeons! they too are ready to depart."

THE Maine Missionary Society wisely calls upon every church receiving its aid, in view of the fact "that the spirit of benevolence is of vital importance to every church," to take at least three annual collections, one for foreign missions (The American Board) and two for home missions (The Maine Missionary Society and the American Missionary Association). And in order that the pastors shall present the work of these societies with regularity and fulness, the secretary of the society is directed to notify annually every missionary and church under its care that these collections are expected. No church, however feeble, can afford in view of its own interests to neglect these great missionary objects, and every pastor should regard it as a part of his commission to press the claims of home and foreign missions upon his people. We commend this example from the "Dirigo State," to similar societies in other parts of the country.

No direct information has come to us concerning Rev. J. Crossett, an American independent missionary in China, who died on board a steamship between Shanghai and Tientsin, June 21. This missionary had entertained opinions in regard to the abstemious way in which missionaries ought to live when among the heathen which were at variance with the convictions of others with whom he had associated. There were few who believed that any foreigner could live for any protracted period and do efficient work on the diet which Mr. Crossett allowed himself. It seems that this fear has proved true in the case of this excellent man. He reached such a point in his asceticism that, according to *The Chinese Times*, he declined the food and medicine and other human aid which were offered, and which were urged upon him, unfortunately without success. Humanly speaking, his life might have been one of long service for China, but it could not be expected that with his mode of living he could last long.

A SORE loss has befallen the whole Church of Christ in the death of Dr. Theodore Christlieb, Professor of Theology in the University of Bonn. He was an acknowledged leader of the Evangelical forces of Germany against unbelief and rationalism, a man of high scholarship, of earnest piety, and of broad catholicity. The special aim of his life was to prepare and bring forward believing men for evangelistic work, and his influence over students was extensive and powerful. Though engaged in a hand-to-hand fight with the rationalistic tendencies which were obstructing Christian work in his own land, he was profoundly interested in missions, as is shown by his work on Protestant Foreign Missions, published in 1879, which has passed through many editions. He died at Bonn, August 16, at the age of fifty-seven years.

SIR JOSEPH FAYRER, in *The Nineteenth Century* for August, in an article on "The Deadly Wild Beasts of India," gives figures sufficiently startling, it would seem, to arouse the people as well as the authorities of India to decisive action. Notwithstanding all that has been done toward diminishing the loss of human life by wild animals, the evil is unabated, if not absolutely increasing. In 1880, 19,150 deaths were reported as caused by snakes, while in 1886 the number was 22,134. In 1887 there was a slight decrease. But the deaths from wild beasts, not including snakes, in 1887, numbered 2,618, besides 61,021 head of domestic cattle. Tigers killed over 1,000 of these 2,618 persons, the others having been killed by leopards, bears, wolves, hyenas, elephants, or other wild animals. The total loss of life caused annually by four-footed beasts and reptiles is placed at about 25,000 human beings and 55,000 head of domestic animals. In some good degree the religion of India is responsible for this fearful sacrifice of life. The doctrine of the transmigration of souls leads to the belief entertained by the Hindus that these deadly animals are but incarnations of those who have before lived on the earth, so that even a snake found coiled up by the roadside, ready to spring on a passer-by, is not killed lest perhaps the spirit of a father or mother or near friend should be within the beast. India needs the gospel if for nothing else than to deliver it from its deadly wild beasts.

"SEEING is believing," but we can sometimes, when unable to see through our own eyes, see through the eyes of others. Dr. Greene, of Constantinople, writes: "We gratefully appreciate the willingness of the Prudential Committee to do all in its power to help us in our work, but we would to God that we could take the Christian constituency of the Board on an excursion through Turkey, and bring to their personal observation the spiritual destitutions of this land, and the grand and pressing opportunities of service which they are losing!" Cannot our churches believe and act on the evidence coming to us from those who are looking upon these needs in foreign lands?

DURING the past year British Foreign Missionary societies have contributed \$6,134,000 for work in pagan and Mohammedan lands. Of this amount \$2,300,000 came from societies connected with the Church of England; \$1,885,000 from English and Welsh Nonconformists; \$1,014,000 from Presbyterians in Scotland and Ireland. While rejoicing for these gifts that they are so great, we wonder, in view of the wealth from which to draw and the blessedness of the object, that they are not greater.

The Record of the Free Church of Scotland makes the statement that there are 47 Protestant Jewish missionary societies in the world, employing 377 missionaries among the Jews, and spending about a half-million dollars annually. There is, therefore, about one missionary for every 17,000 Jews, inasmuch as their number is 6,500,000. It is said that 80,000 copies of Delitzsch's Hebrew New Testament have been distributed in Eastern Europe and Siberia, while of Salkinson's Hebrew New Testament two editions of 200,000 have appeared. It has been estimated that fully 100,000 Jews have, during the century, been brought into the Church of Christ.

THE Church of England seems to be moving strongly in the direction of the revival of "Brotherhoods" as a means for prosecuting evangelistic work. Arch-deacon Farrar presented a resolution in the Convocation of Canterbury in favor of this movement, which was passed unanimously. The report of the committee on the subject favors the adoption of a vow of celibacy, though not for life, but as essential to the continuance of membership in the Brotherhood. So far as this scheme may bear upon foreign missions, there are, no doubt, circumstances and localities where celibates can do efficient work, especially of the pioneer sort. But in view of the history of missions there can be little question that in the large majority of cases the presence and influence of woman and of the home are essential for reaching a native population with Christian truth. As a rule men can reach only the men, and there can never be a regenerated society where woman is not reached and renewed by the gospel.

THE heathen shame us by their gifts in the service of their gods. A statement is made by Rev. Mr. Noyes, of Canton, that \$200,000,000 are spent annually on ancestral worship alone. He found that the ratio of gifts to income in the case of several families about which he inquired ranged from one fifth to one third, and that in no case were the gifts so small as a tithe. Yet we know that the vast majority of the Chinese are wretchedly poor, living only from hand to mouth. To say that it is impossible for Christians to give a tithe is to say that they cannot do for Christ what the heathen do for their idols.

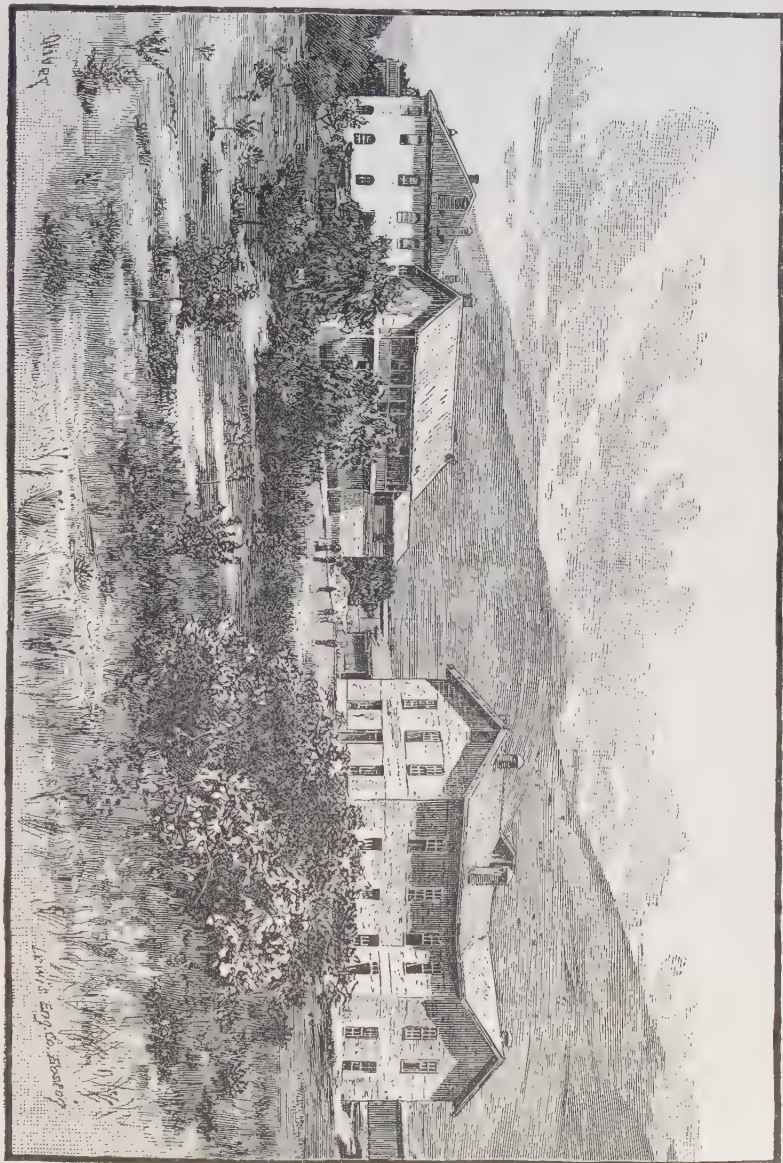
IT is not often that we hear of "reduced rates to missionaries" on the part of the unevangelized, but Mr. Chapin, of Lin-ching, China, reports a recent instance of the kind. A Buddhist priest, who had owned a temple, got sadly into debt by gambling and an immoral life, and it was necessary for him to sell all his belongings. But no one would buy, inasmuch as the ordinary Chinaman has a superstition about using materials that have been employed in a temple. And so the whole property, with the exception of the gods and the incense-pots, was sold to our missionaries at a reduced rate. In this case the superstition of the natives worked to the advantage of the missionary.

SR. MACHADO, the Portuguese engineer, has presented to his government plans for the railroad from Mossamedas to Bihé, that is, for the first part of the route, as far as Chella. But Benguella claims that the road should start from that port. *L'Afrique Explorée* observes that Angola offers to emigrants the same attraction as Brazil or other South American countries. The railroad once constructed, the government could offer to emigrants a favorable climate and fertile soil, with opportunity of disposing of their products. The commerce of Angola has tripled within the last twenty years.

THE East London Institute for Home and Foreign Missions closed its seventeenth session in July last, and a dozen new missionaries are going out from it to the different parts of the world, several of them to Africa, and some to join the China Inland Mission.

MARASH THEOLOGICAL SEMINARY, CENTRAL TURKEY.

THE buildings of both the Theological Seminary and the Central Turkey Girls' College at Marash stand outside of the town. In the cut below the Seminary is on the right, while beyond the dwelling-house is seen the Girls' College.



THE THEOLOGICAL SEMINARY AND GIRLS' COLLEGE AT MARASH, CENTRAL TURKEY.

Until the founding of Central Turkey College at Aintab a dozen years ago, the Seminary joined preparatory with theological training. It is now a distinct theological seminary with a course of three years' study. Some time ago the

Protestant community of Marash pledged themselves to pay four hundred Turkish pounds (or \$1,760) to the institution, over one half of which has been paid in cash, and the remainder has been secured by strong notes which will be met in cash in due time. This sum of money will be used to begin the endowment of a native professorship.

When this pledge was made the Seminary was placed under the immediate direction of a Board of Managers, one half of whom are chosen from the native brethren, and permanent teachers were appointed to care for the school. The course of study has been greatly advanced to meet the increasing demands of the churches, and occasional graduates of former years have returned to pursue their studies two additional years.

The present course consists of instruction in Hebrew, Greek Exegesis of the New Testament, Biblical Theology of the Old and New Testaments, Systematic Theology together with Harris's "Philosophical Basis of Theism," and "Self-revelation of God," Homiletics, Pastoral Theology, Church History with History of Doctrine, Elocution and Vocal Music. A short course in the History of Ethics is to be added, together with lectures on Comparative Religion. Instruction for one or two years is given to special classes from time to time. In connection with these studies much collateral reading in English works is required. To this end a great increase in the size of the present library is pressingly needed, and it is to be hoped that in due time a permanent endowment may be secured. A gift of \$500 from the Hollis Moore legacy, Rev. Dr. E. K. Alden, executor, has been of great aid, but the fund is now exhausted.

The students all engage in evangelical work during term time, in connection with the three churches in Marash, and devote the three months of summer vacation to preaching and hand-to-hand work with the people of the towns and villages of the region. A class of six graduated in June; five of these were graduates of Aintab College, and the sixth member presented a full equivalent of study. The subjects of their graduating essays were, "A Comparison of the four types of Apostolic Teaching," "The Principles of the Reformation," "The Symbolism of Sacrifice," "The True Idea of the Church," "The Importance of Preaching," and "What is Biblical Theology?" The class is of a high character and promises much usefulness.

The value of the Seminary in raising up a native ministry is being increasingly appreciated by the people, while it aims to meet the rising claims of this field. Some six or seven graduates from the Central Turkey College are expecting to enter the Seminary the coming year.

A REVIVAL AT AINTAB, CENTRAL TURKEY.

BY REV. AMERICUS FULLER, D.D., PRESIDENT OF CENTRAL TURKEY COLLEGE.

WE are now in the fourth week of a powerful and widespread revival. The work began in connection with, and near the close of, anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the Central Turkey College, Sunday, June 23. The series included

commencement exercises, examinations, and graduating exercises of the Girls' Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the annual meeting of the mission, July 10. This was, of course, a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jenanian, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land. The fire once lighted spread immediately to the other two churches, and our whole Protestant community was soon in a glow of revival. Special meetings for preaching and for prayer and inquiry were held, and were always crowded with eager listeners. The spirit and impression of such meetings grew more and more deeply solemn and tearful, the awful hush of the Spirit's presence often became most strikingly manifest, and conviction of sin seemed to have smitten all hearts. Christians became earnest and eager, their faces shone with a new light, and wherever they met, in church, street, or market, the warm pressure of the hand, the joyful glance of the eye, the subdued and earnest tone of the voice were electric with the message of God's love. Almost from the first men and women began to cry out with tears, "What must I do to be saved?" and the number of such in the aggregate is already very large.

The missionary friends from Marash, Adana, and Hadjin returned to their fields before the work was fairly under way. As soon, however, as the news of the extent and importance of the movement reached Marash, our brethren there promptly sent us aid in the person of Rev. T. D. Christie. His oldtime military training made it the most natural thing in the world for him to "move toward the sound of the guns," and with his enthusiasm he has brought us most timely and welcome reinforcement. Our college professors, the teachers in the Girls' Seminary, in short, all our force of missionaries and helpers, are at work with a joyful enthusiasm born of the knowledge that the Great Captain is himself in the field and leading on his own hosts. I am aware of the danger of speaking too strongly of a work which is still in progress. It is, however, safe to say that this is "a day of the right hand of the Most High" in Aintab. The number of hopeful converts cannot be less than three hundred, and inquirers are still numbered by hundreds. Many from the Armenian church are joyful partakers of these blessings, and even Jews and Moslems come to inquire what these things which they see and hear mean. Whether we consider the extent and thoroughness of the work, or the importance of it with relation to this mission field, or its future influence on the religious character of the College and Girls' Seminary, it certainly marks an era in the religious history of Aintab and the mission. We ask all our friends to rejoice with and pray for us.

AINTAB, August 1.

NATIVE PASTORS.

THE tidings just received of the death of a faithful native pastor in the Madura Mission call attention to this class of laborers, which is rapidly multiplying in almost all our mission fields. They form the most important body of helpers, and among their number are many men of bright minds and earnest piety and devotion. It is a class for which we may well ask special prayer, that its numbers and efficiency may be increased. In some of our missions these pastors have the sole charge of a single church; in other missions they are supervisors in large districts, with many towns under their oversight. While many persons with limited education are employed as catechists and teachers, those who are advanced to the office of pastor are trained men who have shown superior ability. Speaking of this class of helpers, the last report of the Madura Mission says: "With scarcely an exception they are fairly well educated, efficient, and commanding the respect of both Hindus and Christians." And the report continues: "It is the aim of the missionaries to throw as much responsibility as possible upon the pastors, in order to foster in them a feeling of responsibility and independence, and prepare them for the time when the young church in India shall be supported, officered, and directed only by India's children." The accounts that are now coming concerning the great revival in Aintab repeatedly refer to the admirable work done by the pastors of the churches in that city. They are the peers of their brethren in the pastoral office in any part of the world.

That the thoughts of our readers may be specially directed to this class of helpers, we give a brief account of one of them, Rev. M. Devasagayam, late pastor of a church in India, whose death has just been announced. Rev. J. E. Chandler, now in this country, writes concerning him:—

"Mr. Devasagayam was ordained January 8, 1877, as pastor of the Pommianpatti church, connected with the Battalagundu station of the Madura Mission. He was to receive nothing from the mission, and only about \$3 per month from the Native Evangelical Society, and \$4 from the people in his congregation. We, however, agreed to suffer with them if the threatened famine brought them into great distress. They were not long in learning that their crops were to be an entire failure, and they could for only five months of that year give their portion of his salary. Timely aid from friends in America helped to keep his family from starvation. The famine passed away, and for the past twelve years he has been a faithful laborer in the Lord's vineyard."

This good man died July sixth, of cholera, while he was some thirty-two miles away from his own home, attending the monthly meeting of the mission agents. In reporting his death, Rev. John S. Chandler, under date of July 8, says of him:—

"For two days he attended all the meetings until the last, on Thursday evening. That was a consecration meeting followed by the Communion. He was ready for that, and wrote in his notebook, in anticipation of it, that his decision was 'to abide in Christ and to urge others to do so.' But just before the meeting, the disease appeared and he had to be under treatment. His co-

workers from his station loved him and took care of him most faithfully, watching with him all night, and relieving him of pain in every possible way. Not a word of murmuring or anything but perfect trust and resignation came from his lips, and he died very peacefully about twenty-four hours from his first attack. His work has been a good one, and his church will be overwhelmed with grief."

In speaking of this loss, Mr. Chandler (Senior) says:—

"The death of a faithful pastor is a sad affliction anywhere, but it is particularly so in the foreign field. Here in the States there are hundreds of well-qualified men who could step in to fill a vacancy. But in the Madura Mission, months and sometimes years will pass before a suitable pastor can be found to take charge of a church which has been suddenly bereaved."

Let these native pastors be remembered constantly in the prayers of Christians.

THE INTERIOR OF TURKEY.

BY REV. MARCELLUS BOWEN, AGENT OF THE AMERICAN BIBLE SOCIETY,
CONSTANTINOPLE.

[Our readers will remember that Mr. Bowen was formerly a missionary in connection with the American Board, residing at Smyrna. He now fills the post occupied by the late Dr. Isaac G. Bliss, as agent of the American Bible Society in the Levant. In the interests of the Bible Society he has journeyed through the Eastern, Western, and Central Turkey Missions of the American Board, and in a recent letter to the senior secretary he reports the results of some of his observations. From this letter we are permitted to make the following extract.]

WHAT most interested me in the line of education was the grand work which is being done by the schools or colleges at Marsovan, Harpoot, Mardin, and Aintab. They are a legitimate outcome of the evangelistic conception as to the place of education. They are doing a work every whit as important as that which can be expected from the Protestant pulpit of this country. It would be an exaggeration to claim that every one of the hundreds of young men gathered together in these schools become Christian men, but it is no exaggeration to say that they are all brought under the most positive Christian influences and that probably most of them receive impressions which are to be lifelong in their influence. It requires no great effort of the imagination to believe that most of them are to become the ablest men, the most successful men, and the best men in the communities in which they may hereafter reside. They are to become a leaven, the reach of which in its transforming power is not to be calculated by mathematics.

As to the present condition of the Protestant churches, I may say that to one who for years had experienced the embarrassments attending missionary operations in the coast regions, it was stimulating and full of cheer to travel from place to place and come in contact with the large and healthy congregations of Protestant Christians. It was a privilege and an inspiration to be in the midst of the thousand at Marsovan, and the three hundred children at Sivas, and the seven hundred congregation at Harpoot, and the three hundred at Mardin, and the five hundred at Diarbekir, and the four hundred at Oorfa, and the eight hundred at Aintab; it was cheering, beyond my ability to describe, to

see the smaller but no less earnest and self-denying bands meeting together to worship God in the poverty-stricken villages of Koordistan. There is, beyond doubt, an evangelical Christianity in Turkey, and it is a working Christianity, which, although small numerically, is yet moving powerfully the great mass of population surrounding it.

I was greatly pleased with what I was permitted to see of the leaders in this evangelistic movement in Turkey. There is a band of workers of which no cause need be ashamed. It was my privilege to be at Marsovan during the meeting of the Central Union in that city. This enabled me to become acquainted with most of the laborers in the fields of Marsovan, Sivas, and Cesarea. I was delighted with the zeal, the ability, and the spirituality of these brethren. And so in other fields I was greatly impressed with the character of the men who are doing the hand-to-hand work. Advocates of the most hearty and thorough coöperation need have no fear with such men in the field with whom to coöperate.

REV. ELIJAH ROBBINS, OF THE ZULU MISSION.

TIDINGS of the death of this excellent missionary, which event took place at Adams (Amanzimtote), Natal, June 30, were not altogether unexpected. Though Mr. Robbins has for a long time been in feeble health and unable to attend to his customary work, his death adds another to the series of singular trials to which the Zulu Mission has been subjected in recent years. Mr. Robbins was born in Thompson, Conn., March 12, 1828, and after graduating from Yale College in 1856, and from East Windsor Seminary in 1859, was ordained at East Hartford, August 3, 1859. He was married to Miss Adeline Bissell, August 17, 1859, and a few weeks later (September 29) they sailed for the Zulu Mission, where they labored together for nearly thirty years, Mrs. Robbins dying October 20, 1888. For the first years they were located at Umzumbe, but the latter portion of Mr. Robbins's life was spent in connection with the Mission Training School at Adams. Rev. Josiah Tyler, who has just arrived in this country from Natal, sends the following account of his late beloved associate:—

“The Zulu Mission, so recently afflicted by death and the departure of several of its members, is again called to mourn the loss of a veteran who has been thirty years in the field. Rev. Elijah Robbins passed away peacefully on Sabbath morning, June 30, at Adams, the station on which he had spent the best part of his missionary life. At the time of his death the missionaries were assembled at Adams for their annual meeting, and were enabled to attend his funeral. For more than a year Mr. Robbins had been an invalid, his physicians giving him no reason to expect recovery. The loss he sustained in the sudden death of his wife, who had nursed him with unwearied care, regardless of her own health, greatly depressed him and may have shortened his days. Death, however, had no terror for him. The Master whom he had served long and faithfully was with him to the end.

“When I bade him farewell, before leaving Natal, he said, with a smile, ‘You will soon hear that I have resumed my work, if I have not left it.’ In

previous conversations he had spoken of the deep interest he felt in the theological department at Adams, and his gladness that I could give to the students a course of lectures on pastoral duty. The seminary for training Zulu men for the ministry is, in a great measure, the fruit of Mr. Robbins's zeal and perseverance. Amid many discouragements he carried out a plan he had formed nearly twenty years ago of training the best men we had on our stations for evangelistic work. His zeal was not spent in vain, and the native laborers now in the field are ready to testify to the diligence and thoroughness of their teacher. Who will succeed him and labor as successfully? Strong men, intellectually and physically, are needed in the Zulu Mission at once, that it may not suffer."

Letters from the Missions.

Mission to Spain.

"PROTESTANTS NOT TO BE AFRAID OF."

IN the annual report of this mission Mr. Gulick gives some interesting incidents, of which the following is one:—

"In the spring of the present year a wedding took place between two young Protestant Germans, the bride being the member of a family living in this province. The legal act was performed before the German Consul in our parlors, which was immediately followed by the religious ceremony in the chapel.

"In preparation for the event the chairs had been removed and the floor polished with wax and ornamented with rugs, and the chapel adorned with flowers. The special and most significant feature of the occasion, however, was the choir. This was formed of the older girls of the school and six or eight members of the 'San Sebastian Choral Society.' One of these is a young gentleman of fortune and of leisure, and the others are clerks—one of them in a banking house with which the mission has occasional dealings. During the previous month three or four times they had met with Mrs. Gulick, and the teachers and girls, in the schoolroom, to rehearse the music. The leading singer, with an unusually fine bass voice, is also a frequent voluntary singer in the chief Roman Catholic church of the city. Besides these, there were four instrumental performers. All were grouped around the chapel organ, which was played by the

little thirteen-year-old son of the missionary.

"The service was in Spanish and, with the Scripture readings and music, occupied about half an hour. The audience standing, the breathless attention of the young Roman Catholic gentlemen of the choir who for the first time in their lives found themselves in a Protestant chapel and taking part in a Protestant religious service, and the hush over all made a very impressive scene.

"For those who have lived and labored for years in communities the better part of which have uniformly only tolerated their presence in silent aversion, if they have not repelled them with open scorn, it was a sight never to be forgotten. Three newspapers reported the event, each one in its own way, but all sympathetically, and one reporter, especially, who headed his article, 'A Protestant Wedding,' describing it in much detail, citing the passages of Scriptures read, and concluding with the observation, 'After all, the Protestants are not people to be afraid of.'"

THE MINERS OF BILBAO.

The mining district between Bilbao and the sea forms a special field for the evangelistic labor of the Spanish pastor. Of one of this pastor's tours through this district not long ago, Mr. Gulick writes:—

"He was accompanied by an intelligent but free-thinking lawyer from Logroño. When they set out this gentleman made no little fun of the heavy pack of books

and tracts with which the pastor had laden himself. But this laughter died out and honest surprise took the place of sarcastic gibes when, from group after group of the iron-stained and hardy miners, stalwart fellows greeted his companion with cordial and well-bred salutations, and at once commenced earnest and intelligent conversation respecting the books that they had been reading and those which were now brought to them. Many of these books and tracts had been selected for special individuals, to whom they were now delivered as they were found in the various workings of the mines.

"From this missionary excursion with our pastor, the lawyer went down to his house with quite revolutionized ideas respecting religion in general and Protestantism in particular. He marveled at the manifest sincerity of these rough men and at the softening and elevating effect of their religion on their whole bearing and manner. He admired the religion that had turned these most coarse and blasphemous of all the sons of toil into readers of books — and of *such* books! And he declared that one would rarely see anything to compare with the respect and the evident love of these people for their pastor in the relations of the people of the country generally with their parish priests.

"Would that there were scores and hundreds of such evangelists traversing the wide provinces of Spain with the message of God's love to men in Christ Jesus!"

European Turkey Mission.

MR. BAIRD, of Monastir, writing July 16, speaks of what he had seen on a recent tour:—

"In Strumnitz there was not much progress. The trouble about the lot they bought for a chapel was not yet over. In Velusa there were two new hearers, and in Monospitovo some had been coming regularly from a neighboring village. In Monospitovo the brethren seem to be growing in grace. They need a school, but do not dare to begin one until they

are recognized as a Protestant community. Two previous applications to the government to be so recognized miscarried, and lately they have tried again and we hope will succeed.

"In Radovich there is steady progress. Seven were received to communion. These, with the accessions in January (3) and in March (4), double the number of followers at the end of December, 1888. Some three or four others were advised to wait so as to be better rooted in knowledge and experience. The house in which they have preaching cannot hold the audiences. They are making preparations to build, and hope to have a building ready for use before winter.

"We have just sent a Bible-woman there and hope that she may be of great assistance to them. I urged on them the organization of a church, and I think they will be so organized after they get through building their chapel."

Western Turkey Mission.

THE ANNUAL MEETING.

THE annual meeting of this mission was held this year for the first time at Marsovan, having heretofore been held at Constantinople. The meeting is reported to have been one of unusual interest and profit. Dr. Greene, of Constantinople, writing from Marsovan, says:—

"We wish very heartily to congratulate the officers and constituency of the American Board on the educational institutions planted in Marsovan, and especially on the Evangelical Church established here, which in a period of some thirty-five years has grown from nothing to a congregation of a thousand, which is well organized, harmonious, self-supporting, and the special friend and supporter of Anatolia College. Our souls have been refreshed by the kindness of our native friends, who four times have invited us to open-air picnics and feasts, and in many ways have manifested their love and gratitude to us and to the American Board.

"One very delightful feature of the meeting has been the morning hour of devotional exercises, which has been specially rich in instruction and profitable in impression. Much prayer had been offered for the special presence of Christ at this meeting, and we have reason to believe that both to ourselves and to the people of the city the meeting has brought a marked increase of faith, love, and devotion. The delightful intercourse of our American and native sisters has bound them together in tender sympathy and mutual confidence, and to both parties has been a stimulus to more faith and prayer."

The reports which were presented at this meeting from the various stations were unusually full, and on the whole unusually cheering. One encouraging fact brought to view was that, of the total amount expended for evangelistic and educational work, the native brethren have paid more than one third. Of the sectarian movement which a year or two since threatened serious interruption to evangelical work, Dr. Greene says:—

"The wave of sectarianism which for some years has been rolling in upon us from America has partially spent its force. Would that those persons in America who think more of the advancement of their sects than of the common cause of Christ might personally witness the shipwrecks which the unwise expenditure of their money has caused among men who are of unstable mind and the prey of unworthy motives. Let it suffice to say that the sectarian preachers who have returned to labor in this country have made scarcely any impression on the non-Protestant communities, and the result of their labors has been (though, thank God, only to a slight extent) to divide and weaken the native evangelical body and bring it into reproach before the people of the land."

CHURCH ORGANIZED AT SAMSOON.

On returning from the annual meeting the brethren tarried at Samsoon, which is the port on the Black Sea at which all

missionaries for Marsovan, Sivas, and Harpoot disembark, and organized a new church. Dr. Greene writes:—

"On Saturday afternoon, July 27, a council convened at Samsoon, *consisting of five missionaries, the Armenian pastor at Trebizond, the Greek pastor at Ordo, and Mr. Asadoorian, representing the church at Marsovan, with lay delegates. According to the decisions of that council, the following day, with very suitable exercises, a church of twenty-three members—for many years a branch of the Marsovan church—was recognized as a separate Evangelical church, and Rev. Simeon Babasinian, a graduate of Union Theological Seminary, New York, and preacher at Samsoon for seven years since his return from America, was ordained as pastor. The church was crowded to excess, and all hearts were made glad. Think of a church, the larger part of whose members are Greeks—speaking Turkish—unanimously and most heartily choosing an Armenian to serve them as pastor!"

Central Turkey Mission.

BEFORE THE REVIVAL.

ON another page will be found a letter from Dr. Fuller, president of Central Turkey College, giving an account of the remarkable revival which is now blessing Aintab and vicinity. The following letter was written just prior to the commencement of the revival, and shows some of the conditions precedent:—

"There has been a constant series of anniversaries and special meetings commencing with Sunday, June 16, when I had the privilege of preaching the baccalaureate sermon before the graduating class of Marash Theological Seminary. Then followed in close succession the examinations and graduating exercises of the Girls' College and Theological Seminary at Marash, the Female Seminary and Central Turkey College at Aintab, and the annual meetings of the Native Union, the conference, and the mission. The exercises have been throughout largely at-

tended and full of interest and productive of the very best results. The college examinations were excellent, showing steady progress in the work accomplished in the institution. I think all agree that as a whole the exercises of the college touched a higher plane of general excellence than ever before reached.

"Our governor and his high officials were present on commencement day and expressed themselves satisfied with all our exercises, and highly pleased and gratified at many of them. Of course some of the essays of the young men contained rather '*strong meat*' for Moslem babes, and yet they seemed to accept it with some queryings whereto all these things will lead. Then, too, the Armenian priests and chief men are always out in force on such days, and they have to hear many things which cannot but be prolific seeds, which we trust the Lord of the harvest will water and refresh till the results are ready for his garner. *Ten* young men were granted diplomas in course, all but one of whom are members of the church, and that one has applied to his church committee for admission. I hope he is a true Christian. Of these young men six or seven, we hope and expect, will continue their studies in the Marash Theological Seminary. One is to be put in charge of the high school of the Second Church, Aintab; one is to be teacher at Aleppo; one head teacher of the orphanage at Tarsus, and one is spoken for as Turkish teacher for a boys' school near Constantinople. So all are to find immediate employment; not a very easy thing to do in these hard times."

Ceylon Mission.

THE SABBATH QUESTION.

MR. W. W. HOWLAND writes from Oodooville, July 15:—

"Five of the pupils of the boarding school were received to the church yesterday. Three of them are children of Christian parents. There are other candidates who may be received afterward. There are also some candidates from the

villages. It is in one aspect encouraging that so many assent to the truth, and on the other hand discouraging that so few accept it for salvation. The state of the people generally seems to be not so much trust in Hinduism as carelessness.

"The felt necessity for drawing water on the Sabbath to irrigate their fields is a temptation to the Christians, and is often the obstacle alleged by those who are convinced of the truth to coming out as Christians. In the dry season fields are extensively cultivated by irrigation from wells. The wells are large, and usually three or four people who have fields adjacent to a well have a share in it, and have their fields watered in turn. Three or four men work together—one drawing at the well, one or two, according to the depth of the well, walking back and forth on the well-sweep as the large bucket comes up or goes down, and one with a hoe to turn the water into the little channels in the field. The wells are drawn dry each time, and fill again in time for the next. There is scarcely a case where three or four Christians, or even two, can have shares together, and when a Christian's turn comes on the Sabbath, if he does not draw, he must wait three or four days for his turn to come again, as his heathen partners will not consent to any change, and in the meantime the young plants or grain will wither for want of water. It is a very difficult matter to settle."

THE WORK OF THE YEAR.

From the annual report of this mission we learn that:—

"The number of churches has been increased by one during the year, making the total number fifteen, with a membership of 1,442, a net gain of 41 members during the year. The number of ordained pastors is 13, and the total number of admissions on profession of faith during the year was 81.

"The hopes of a much larger ingathering, which were awakened by the signs of revival in all the churches in the earlier part of the year, were not fully realized in the results of the later months.

And yet, though we were not privileged to witness a powerful revival, we do feel that it has been a year of quickening in the life of some of our Christians, and that the gain in their spiritual life is greater than would appear from the statistics for the year.

"The missionaries and native pastors are aided by a force of 10 licensed preachers, 17 catechists, and 37 other helpers, including 29 Bible-women. In addition to these, 11 Bible-women in our field are supported by grants from the British and Foreign Bible Society.

"The forms of evangelistic work include house-to-house visitation, the thorough canvassing of special districts, neighborhood meetings by night or day, larger moonlight meetings in schoolhouses and private dwellings, and formal union Bible meetings at the chief centres, in which we have the coöperation of the leading agents of the two English missions which share with us the care of the peninsula of Jaffna.

"We have been aided in all these forms of evangelistic effort during the past year to a degree never before equaled by the voluntary coöperation of the lay members of our churches, men and women, teachers, lawyers, doctors, merchants, farmers, Christian women of all ranks, and pupils from our boarding schools, many of whom have been most diligent and earnest in carrying the gospel message to their heathen neighbors and friends."

EDUCATIONAL WORK.

The report speaks of the college at Jaffna and the Female Seminary at Oodoo-ville as intimately connected with the mission, although financially independent of it. The Training School at Tillipally and the Girls' Boarding School at Oodoo-pitty received together 900 rupees (\$315) from the American Board. Of the total cost of maintaining these four institutions of higher education the Board pays only six per cent.

"These institutions have 20 teachers and 250 pupils on their lists, and the number of students graduated during the past year was 33. It is worthy of note that *all*

the teachers are Christians, that 144 of the pupils are communicants, while more than three fourths of the remainder are nominal adherents, though no less than half of the pupils are the children of heathen parents and come from heathen homes.

"The day-schools are almost entirely independent of the mission treasury, though fully under missionary control. They are chiefly supported by grants-in-aid from the government, calculated on the results of an annual examination in the secular subjects prescribed in the schedules of the Code. The total number of day-schools is 129, of which 26 are girls', and 5 English schools at the chief stations. There are 8,074 pupils in these schools, of whom some 1,600 are girls, and they are taught by 221 teachers, nearly all of whom are Christians, the exceptions, as a rule, being merely pupil-gatherers of local influence associated with Christian headmasters.

"This spectacle of a high-caste Hindu community so well contented with the Christian education of the mission schools is probably unique in Asia. Nearly three generations of Jaffna Tamils have now received this training in Christian truth. In each generation the knowledge of Christianity has increased, and, quite aside from the constantly increasing rate of open acceptance of Christianity, it is bearing manifest fruit in modifying the type of Hinduism prevalent in Jaffna, and in preparing the way, however slowly, for a far more intelligent exchange of the old superstition for the new faith than would otherwise be possible. We would not doubt the possibility of speedy decisive results, but, even if they are delayed, we may well possess our souls in patience, confident of the ultimate result of this enlightening process which history teaches to be sure, although it may be slow."

North China Mission.

RELIGIOUS FAIRS.

MR. CHAPIN, of Lin-ching, writes of the unusual number of patients treated in the dispensary, and says:—

"The reason for this large increase was a fair, the largest held in this region, and which has continued for half a month or so. We have never seen the city so crowded with people. They verily came in swarms, and from long distances as well as the nearer villages. We improved the opportunity to preach as much as possible and to sell books and tracts. Of the latter more were disposed of than in all the rest of the year put together.

"Like all such gatherings for business in China, this great fair has as a basis a religious festival. The goddess 'Grand-mother' (in other places usually spoken of simply as 'mother') is 'borrowed' for the occasion from one of the temples on the famous T'ai An mountain, a hundred miles and more to the southeast. This mountain is the great resort of pilgrims from this part of Shantung. Multitudes go thither every year, who are welcomed back by their friends with a great show of rejoicing and the usual accompaniments, burning of mock-money and firecrackers. But as it would be impossible for all to go to T'ai An, the goddess is brought here and seated in a temple two miles or more from the city. Men and women who cannot afford the expense of going to the home of the goddess flock to the temple in companies of from five to fifty. Many carry small flags or pennons, on which are written a few words in praise of the goddess. Occasionally some band of pilgrims is accompanied by a drum, and their progress through the streets is heralded by the explosion of firecrackers. A large proportion of these pilgrims are women, but the worship of the goddess is not confined to her own sex. Men, women, and children all go and engage in the worship."

"DOING GOOD."

"What strikes the uninitiated foreigner is that this worship is described by the Chinese as 'doing good.' Nineteen out of twenty persons, if asked what has brought them to the fair, will give this as their answer. 'To do good' means to us some form of benevolence; here it is

confined in its use to the worship described above. I have found it almost fruitless making inquiries as to the character of this 'good,' or what benefit it was expected would accrue to the worshiper. The whole matter seemed bound up in that one expression 'to do good,' and I failed to find one who had sought to understand what the worship was, or why any one should worship at all. I have heard of one or two who came to fulfil their vows, and in one case a woman came for her friend to implore the goddess to restore her friend's eyesight. But of the vast majority it may be safely asserted that they came because others came and worshipped for the same reason.

"But it is gratifying to have the people worship, even if it is only a lump of dirt. It represents to them a higher power, which is better, infinitely better, than the atheism and indifferentism in other cities. Mr. Pigot, of the China Inland Mission, who visited us when the attendance at the fair was the greatest, said he never saw anything of the kind in Shansi; not but what fairs are held in that province, but the religious element is wanting there. What I saw in traveling through the northern part of that province confirms his statement. For this reason, because the faith or belief in higher powers has not died out among the people, I regard our work here as more hopeful."

Japan Mission.

SUMMER SCHOOL FOR BIBLE STUDY.

DR. GORDON writes from Kyōto, July 12:—

"The first Japanese students' summer school for Bible study, so long planned for, prepared for, and prayed for, is now a part of history. On Saturday evening, June 29, a company of fully 700 students, evangelists, and pastors assembled in the Doshisha chapel to participate in the opening exercises of the school.

"Principal Kanamori of the Doshisha English and Theological Schools (the beloved and honored Neesima is still presi-

dent of all the schools embraced under the name Doshisha) presided, and gave an address of welcome. This was responded to by students from the Imperial University, the Anglo-Japanese College (Methodist), the Meiji Gakuin (Presbyterian), and by Rev. Mr. Tamura, of Tōkyō. Mr. Wishard, the well-known college secretary of the Young Men's Christian Association, of whose most excellent work in Japan during the past six months this summer school is a direct outgrowth, then gave an outline of the object of the school, which in a word was to 'make Jesus King' in the hearts and lives of the Japanese people.

"On Sunday two excellent sermons were preached by Pastors Miyagawa, of Osaka, and Tamura, of Tōkyō. A gentleman who heard Mr. Miyagawa on two or three occasions said with much feeling, 'The sending out of one such man as Mr. Miyagawa is more than enough to repay American Christians for all the money they have put into Kyōto.'

"On Monday the regular weekday sessions of the school began, the instruction clustering around four points: prayer, the Holy Spirit, the use of the Bible in Christian work, and how to reach young men. The principal feature of the instruction was the daily Bible readings and addresses of Mr. Wishard; but he was ably supported by a few American missionaries and a larger number of native pastors. The addresses of some of the latter were so able that Mr. Wishard seriously raised the question of having them translated into English and published for circulation in the United States. Arrangements have already been made for their publication in Japanese.

"The number of regular attendants at the school was about 600, and transient hearers sometimes swelled the number to 700 or 800. Twenty-six schools were represented by regular delegates, and at least seven different Christian denominations were present by delegation. These came from Sapporo, in the extreme north, to Kumamoto, in the far south.

"Perhaps the two most important les-

sons learned in the school were the importance of individual work and the direct use of the Bible in such work; but the increased confidence inspired in the workers by this short season of Christian fellowship was no small gain. We of the Doshisha have much to be grateful for, if I may mention just one thing: during the school the *last* member of our incoming senior class decided to follow Christ.

"A similar school is planned for next year, and will probably be held in Tōkyō. Mr. Wishard will soon start for China, and after a few months there go on to India. May a continual blessing follow him!"

FROM OKAYAMA.

Miss Gill writes of her school at Okayama:—

"God has been in our school this year, and many of the girls say that they want to be Christians. But we have to advise many of them to wait before joining the church, for we wish to be very sure that their desire is something more than a passing feeling. Hence among the forty who are trying to live for Jesus, only ten are to be taken into the church this month, and seven were baptized during the winter. But I feel sure that all of them will be led by the Spirit into the way of truth.

"The ten who joined the church in July had to be examined in regard to their faith before the whole church, and it did my heart good to hear them answer the minister. Their faith is very strong, and they show by their work in the school that they are changed. All of the girls, save one in the highest class, now are Christians, and there are twelve in the class. These girls' homes are open to Christian teaching, and some of the girls have led their mothers to Christ. I hope some time to be able to do work in these homes.

"Tottori and Onomichi are both earnestly praying for missionaries, and if we cannot have help for next year, we may think it best to divide our station. Quite a number of people come in to attend our

morning service of prayer with the servants. Among them are two men and three women who are not Christians. One of these women walks in from her home, which is nearly two miles away. We only give one hour to the Bible study, but they often stay till 10 A.M. and talk over the lesson. A priest comes every morning, and since coming he has left his temple and had his name changed. I believe that one always takes a new name when he becomes a priest, and by leaving his temple this man lost his name. He is earnest in his Bible study, and he has written out quite a commentary on what we have gone over. He is an interesting young man and a good scholar. I hope that soon he will become a Christian, and that he will feel it his duty to preach the gospel."

A MISSIONARY TRIP TO TAMBA AND VICINITY.

Dr. Gordon, of Kyōto, sends us the following letter:—

"One of the good ladies of our mission who go scattering blessings in their pathway has recently been visiting our Tamba church. The members of this church are scattered in the villages and towns of that mountainous province, embracing a district over thirty miles long and more than ten miles wide. Three church buildings have been erected, four houses are rented for church services, and regular meetings are held in nine different places. If we add the places in which occasional services are held the number would be doubled.

"After spending a few weeks among these Christians, Miss Barrows, accompanied by her Japanese associate and the unordained pastor of this 'church in the mountains,' went for a short visit to the important town of Fukuchiyama, a dozen miles into 'the regions beyond.' From there came an earnest invitation to me to join them. An early breakfast and thirteen hours in a jinrikisha through beautiful mountain scenery, and the nearly sixty miles that separate Kyōto and Fukuchiyama are behind me, and I am with the

little company arranging our plans for the campaign of the next day.

"It appears that there is an invitation for us to go to Ayabe, seven miles away, Miss Barrows to speak to the women, and I to speak on education to the teachers and pupils of the High School there. One of the teachers in the school, a former student in our school, is now an earnest Christian, and another is interested. A Christian from a village beyond waits to carry back our (affirmative) answer on foot and by night. We are off early in the morning; are met outside the town and conducted to the best house in the place. Soon after the *guncho* (the chief officer in a district as large as two or three New England towns), having first sent us a present of fruit, called and gave us a warm welcome to the place. A little later the second officer, the principal of the school, and others called."

"At ten o'clock Miss Barrows held her meeting, and reported an audience of nearly one hundred eager listeners. Later we went to the school, where I spoke to an audience of 200 or more on the relation of education to character. A considerable number of the officials of the district were present. When my address was ended the *guncho* said, 'We would like to hear you on Christianity; come to my house and I will invite my friends to hear you.' So we went, and for another hour I gave, in just as simple and straightforward language as I can command, the story of the love of God in Christ to the more than thirty teachers and officials who gathered there. Miss Barrows was speaking to the women in an adjoining room.

"We were under promise to go back to Fukuchiyama for a meeting in the evening, and on the following day engagements called us both elsewhere, and so we could not follow up this work. How loath were we to go! And yet, as was said, there are to-day a thousand—I might as well say ten thousand—places in Japan where the same kind of an opening awaits the bearers of the glad tidings of a Saviour's love. At Fukuchiyama that

evening a hall seating about 300 was crowded to its utmost limit, and addresses by two Japanese evangelists and myself were very attentively listened to. Here, too, the principal of the High School called to see us repeatedly, and gave us his assistance in arranging for our meeting. Other men of intelligence and position did the same. Doubtless there was in all this a good deal of simple curiosity; but the earnestness with which they plead for an evangelist showed that it was much more than mere curiosity.

“Well, what of it?” I hear some one say. ‘That is the way with you missionaries. You fix your eyes on some insignificant place, and then speak as though its evangelization were a matter of tremendous importance. Why is it necessary for missionaries or evangelists to try to rush into all such places? What good will come of it, anyway?’ To which I would reply, not by recalling the fact that this is not a New Testament question; nor by showing how foreign this is to the whole spirit of Christ; but by taking the questioner’s own point of view, and asking ‘What good may *not* come of it?’

“A few years ago, for example, a young man from this same town of Fukuchiyama came to our school, and becoming an earnest Christian, began fitting himself for Christ’s service. To-day he is serving the Master by teaching philosophy from a professor’s chair in Yale University to American young men; perhaps to the sons of the very men who are crying ‘*Cui bono?*’ Often as I stand before a Japanese audience I say to myself, ‘Who knows but there may be here a Neesima or a Nakashima?’”

WOMAN’S WORK.

From a brief letter of Miss Barrows, referring to the same trip which Dr. Gordon describes, we glean a few additional particulars. Of the two men who walked the seven miles from Ayabe to invite them to visit that place she writes:—

“They wanted a woman’s meeting, but said they were afraid there would be but few out, as they were old-fashioned people

there, and the women seldom left their homes. As at Tamba, the schoolgirls had the space in front, and there were only a few others when we began; but they kept coming till in the end there were nearly a hundred. The faces of some were an inspiration. The mayor’s wife gave little nods of approval, and the mother of another official by her side wiped away the tears. At the close they said, ‘If you could only stay two or three days more!’ In the afternoon Dr. Gordon addressed the schools on education, and at the close was asked to go to the mayor’s house to meet and speak of Christianity to some who wanted to hear, and we had another chance with the few women who were there. How we longed to stay and help them! In one place where the first Christians were baptized a year ago, the opposition has been so strong that a man not a Christian was obliged to give up his office because his younger brother became one. Now that whole family are near the kingdom, and there are many inquirers, and public opinion is so much changed that the theatre was easily secured for a preaching service.

“In another place we were invited to attend the exercises connected with the promotion of pupils in the public schools, and to speak to the 200 to 300 scholars. In another place where a teachers’ convention was in progress, a dozen or more came into the adjoining room and were unexpected listeners at a woman’s meeting. The programme of the meeting was not changed for them, but they received their crumb afterwards from the pastor. It is a marked fact that so many of the teachers are either Christians or inquirers. I would like to tell you more of the different places and some of the instances of personal work, but it is the same story everywhere. We are each one of us sure, when we come home from one of these trips, that *our* experience has been the most interesting, that *our* field is the most important. This is the best kind of work we can do, and our great regret is that we can do so little of it, our hands

are so tied here. I do not understand how it is that there are not more who are pressing into the service. These opportunities cannot last always. It is a grave mistake not to be able to make the most of them now."

West Central African Mission.

A SINGULAR CUSTOM.

LETTERS from this mission report good health at all the stations. Miss Bell had arrived at Bihé, and Mrs. Webster, who was with her husband at Benguella at the time of his death, was on her way returning to Bailundu.

Mr. Currie, writing from Chisamba, June 17, gives an account of native customs, some of which are quite revolting. One of the caravans, which had been absent at the coast for a few months, returned in sorrow, since two fine young men had died on the journey. Mr. Currie writes:—

"The people here, when one of their neighbors die while on a journey with a caravan, cut off a part of the forefinger on the right hand or knock out one of the

front teeth and carry it back to his village, together with a lock of the hair, and, if a man with a beard, a little of his whiskers. Some say this is to serve as a proof to his relatives that the person actually died, and was not sold as a slave. Some say it is to appease the spirit of the deceased, who would otherwise trouble his relatives for leaving him buried and uncared for in a strange country. The truth of the matter probably lies in a blending of the two ideas. Arrived at their village, the parts of the deceased are carefully enclosed in a parcel, which is buried with all the usual ceremonies, and if the spirit, in answer to the questions put to it at the funeral, ascribes the death to the same cause as that given at the burial of the deceased on the journey, they accept it as conclusive proof that the real cause has been ascertained.

"My health leaves me little cause for complaint. I am still in my little cabin, but it is now so comfortable that if the Lord willed it so, I could without murmuring continue alone for another year. If, indeed, at any time I complain, it is more for the work's sake than for my own."

Notes from the Wide Field.

AFRICA.

FROM LIVINGSTONIA. — The political difficulties in the region of Lake Nyasa and even the slave-raids have not altogether prevented spiritual work. Dr. Laws reports that they have received the firstfruits of their work among the Atonga. Five adult baptisms have recently been reported. He also reports that in Angoniland the gospel is making progress, quietly as the leaven. Dr. Kerr Cross, in connection with his account of the atrocities of the Arabs referred to below, reports an incident indicating the hold the mission has upon the natives. Writing from Karonga on the twentieth of April last, he says: "To our inexpressible joy, a week ago two Wankondé chiefs, who have been with the Arabs since the early days of the war, came to us with all their people and cattle and belongings. They had been waiting for a suitable opportunity for many days past, which presented itself at midnight a week ago, when every creature, to the number of over three hundred, made an exodus from the Egypt of the Arabs. They are about to erect a village near to our stockade. This must be a crushing blow to the Arabs. To see these poor, naked, lean creatures craving our forgiveness and protection was touching in the extreme. May God put it into the heart of the poor Wahenga to do likewise!"

THE SLAVE-TRADE AND THE ARABS. — This subject is far from an agreeable one, but our readers ought to know what is transpiring in Central Africa. We make the

following extracts from letters of missionaries of the Scotch Free Church, which appeared in its *Monthly* for August. The first extract is from Rev. J. A. Bain, who went to Livingstonia with Professor Drummond, and who has been at the new station Malindu, from which place he wrote in April last from that station north of Lake Nyasa: "You have already heard of our attempt to found a station some thirty-five miles or so northwest of Nyasa, on the river Kiwira, and in the country of the Wakukwè. You have heard, too, how cordially we have been received by the natives wherever we have gone. The most serious obstacle to our work here presents itself from a source entirely outside of us, as you will see. At daybreak on Friday, the fifteenth of this month, we were roused from our sleep by a number of shots fired in rapid succession, and at no very great distance from us. We were told that it was Merere, or Nzukuru, as the natives call him, who had attacked Mwasoyoghi, our nearest neighbor, as his land is coterminous with that of Kararamuka. Two large bands of Arabs were with Merere. The surprise was complete. Upwards of thirty women, with their babies, and several young girls were captured. The men, scarcely awakened, tried to defend themselves, and to save their wives and children, but were driven back by the murderous fire of the Arab guns, and finally driven from their villages. The miscreants, having securely intrenched themselves in a stockade of bamboos and banana stems, settled down to enjoy themselves in their own brutish way, gorging themselves on the spoil, and glutting their savage lust by outraging the women and young girls. Two children who disturbed their beastly revel were flung into the flames of some burning houses. All next day and the next again were spent in plundering, destroying the food, and burning the villages of which they had made themselves masters. Two poor women escaped by night. They alone will ever see their home again. The cattle, of which some twenty were seized, are Merere's; the women go to those merciless scoundrels the Arabs, who will probably sell them when they have sated their fiendish lust. On Monday at midday, after burning everything that would burn, the enemy went his way, much to our relief, as you may suppose, for we were all greatly alarmed. The natives say he will return with another moon in greater force, as he did not think he was strong enough to attack the white man. Seeing that his numbers were certainly not under two hundred, I think he need not have hesitated to attack the white man."

A story quite as sorrowful as this of Mr. Bain was sent from Karonga in April last by Dr. Kerr Cross. Captain Lugard, the English officer who commanded the expedition against the Arabs, speaks in the highest terms of the ability and self-sacrificing spirit shown by Dr. Cross in connection with missionary work. Dr. Cross writes: "During the last five weeks the Arabs have kept up a constant period of harassing. They lie in the woods and murder men and women as they come and go to their gardens. A few days ago, a party of Wankondè men who were out at their gardens were attacked by a band of M'loze's Rugaruga (as the fighting men are called). One man was shot in the leg, and a second was killed. At this, the Wankondè fell back in order to rally and make a forward rush. Meantime, the Arabs had cut off the murdered man's head and arms, and bolted for their village. That man's head is now stuck up on one of the poles in M'loze's stockade. Another Wankondè man was out in the woods a little way from where we are, cutting trees for his house, when four Arabs fired on him. Fortunately he escaped with his life, one bullet only having pierced his shoulder. Again, as a band of our men were returning from the woods along the Tanganyika road, they were fired on by a crowd of Arabs hidden in the long grass. Strange to say, only one man was shot on that occasion too. He was brought in to us carrying a large piece of his bowel in his hand. We did what we could for him, but he died that night. Just a week ago at midnight we were alarmed by a volley of fifteen or twenty shots being fired quite near us. In a few minutes our stockade was lined with armed men, every man being at his post. All of us expected a repetition of the events of

November, 1887, when the little garrison at Karonga was attacked by a horde of ruffian Arabs. Fortunately it was not so serious. A band of twenty Arabs had crawled through the bush to Kayune's village and fired a volley into the huts of the people, and then bolted. Strange to say, only one person was injured. With a dozen armed men, I went along the sands about two in the morning to see the wounded person. It was a poor old woman, who had been sleeping in one of the outermost houses, and three bullets had gone right through her body. We did our best for her, but she died yesterday. This is a perfect picture of how the Arabs would treat these poor creatures if we should ever be forced to leave this unhappy country — which may God forbid ! ”

THE CONGO. — *Regions Beyond* for August gives an encouraging account of the political condition of the Upper Congo district. Bangala station is said to be flourishing. There is a marked increase of confidence on the part of the natives in the white men, and they are willing to enlist as soldiers for a period of two years to serve under white officers. This is certainly a great change since Stanley came down the river, or even since white missionaries ascended it. The Belgian Resident at Stanley Falls reports that the situation at that important centre was favorable, and that Tippu Tib, who has been falsely reported to be on the way from Nyanza to Zanzibar, is ruling fairly well in the neighborhood about the Falls.

THE PORTUGUESE IN NYASALAND. — In consequence of the disordered state of affairs in eastern equatorial Africa, the Romanist missionaries who were driven out thence have founded a station at Mponda, south of Lake Nyasa, upon the river Shiré. It has been announced by the Portuguese government that a station will be established at the southern extremity of Lake Nyasa on the lands of the native chief Migorde. This will be the first act of occupation by Portugal upon the Nyasa.

COMMERCE IN SOUTH AFRICA. — The Natal railroad, which has its terminal point at Ladysmith, on the way to the diamond mines, is proving wonderfully remunerative. Its receipts for the month of February last reached the incredible sum of £45,000 sterling. Besides this, it is said that a hundred ox-wagons leave Ladysmith daily, many of them loaded with lumber for building. The two navigation companies between London and Natal have recently dispatched a steamer every week instead of every fifteen days. Even the telegraphic line is overtaxed.

FRANCE.

FRENCH FOREIGN MISSIONS. — The August number of the *Journal* of the Société des Missions Evangéliques de Paris gives the annual report of its work for the year 1888 to 1889 as follows: The Tahiti Mission has 4 French missionaries, 20 native pastors, 2,044 church members, 54 having been received the past year, and it has 1,412 pupils in religious schools. The Basuto Mission has 20 missionaries, 67 native evangelists, and 6,543 church members. There are also 3,332 catechumens, which raises the whole number of Christians to 9,875. 1,022 of these are converts received during the remarkable religious awakening of the past year.

SOCIÉTÉ EVANGÉLIQUE DE FRANCE. — Evangelical work in France seems to be progressing with many tokens of divine favor. A correspondent of *The Nonconformist*, writing in behalf of the Société Evangélique, makes the following statement: —

“ We started in connection with Mr. McAll three *new* popular conferences (in Paris, Connerre, Poitiers); besides these we possess already regular services in two large villages, and visited more frequently certain other places. On the whole we had 38 workers, 22 stations, 67 *annexes*, about 400 places more or less regularly visited, 13 schools, and an average attendance of 14,000 per month. In a village we were asked to preach the gospel by 34 of the inhabitants petitioning for this, their signatures being witnessed by the mayor, and themselves offering lights, fire, and room for the services. as we wanted them to do. We had several such calls. There is an unmistakable

reaction in favor of religion, by which our work is much benefited, Roman Catholics coming to our places of worship in unusual numbers. On the other hand, this reaction is met by an Ultramontane one. Hence persecutions, either in deeds or in words or in writings. A venomous pamphlet is being circulated in certain parts of the country against Protestants in general, and our society especially. In these portentous times we need sympathy and help."

ITALY.

COUNT CAMPELLO. — Rev. Alexander Robertson, in *Evangelical Christendom* for August, reports that this nobleman, who till 1881 was a Canon in St. Peters, with the prospects of high ecclesiastical promotion, since his rejection of Romanism has been working very quietly and successfully in his native district of Valnerina in Umbria. He recently came to San Remo to hold certain conferences, and the people turned out in thousands to hear him. The Syndic granted him, free of expense, the use of the town theatre, and on a recent Sunday afternoon the theatre was packed from floor to ceiling. The count discoursed on the nature of true religion, as a thing of the heart and of the will, as reconciliation to God through Jesus Christ, and submission of the whole being to his law in living, and of the mission of the Church to teach and foster this religion in the heart. His plea for a reformed Catholic Church was cordially entertained, and a large body of the best young men of San Remo have entered into an agreement to establish such a reformed mission.

MADAGASCAR.

THE DRINK TRAFFIC. — Mrs. Leavitt, the representative of the Woman's Christian Temperance Union, who has visited many lands in the interests of the temperance reformation, has recently given an address at a meeting of the British Committee of the Society for the Protection of Native Races, held in London, presided over by Mr. Samuel Smith, M.P. Having visited Madagascar personally, she described the way in which liquor is sold under the English and French treaties, and the terrible results of the traffic.

"A large bowl of rum was kept tapped in two thirds of the houses, and men, women, and children went to it in the same way as we in this country go to a water tap. The result was that the villages, in the latter part of the day and during the night, were turned into veritable pandemoniums with the noise, the fighting, and the confusion which prevailed. She therefore wished that society to take up the question of the liquor traffic in Madagascar, and do their utmost to save the natives from total destruction."

CHINA.

ROMAN CATHOLIC MISSIONS. — Mr. H. P. McElrone, in *The Independent* of August 22, gives an interesting account of what the Roman Church is doing in the various provinces of China. The facts are gathered from the reports of missionaries as published in the Propaganda Press in Rome. These reports, it is admitted, are not clear and full, but the following summary is given:—

"The twenty-nine Vicariates Apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants, 485,403 Catholics, 2,460 churches and chapels, 440 European missionaries, 303 native priests, 1,804 schools, 25,219 pupils, 34 seminaries, 666 seminarians. Besides these there are colleges, orphan asylums, homes for the aged, industrial schools, foundations of nuns and sisters, etc., concerning which the reports are very incomplete, merely saying that they are in proportion to the other figures." Mr. McElrone calls attention to the fact that these converts are not massed in certain localities, but are scattered in every province throughout the empire, and that nearly one half the Catholic priests in China are natives.

Miscellany.

MISSIONARY UNBELIEF.

THE following utterances are from the pen of Rev. Dr. Herrick Johnson, of Chicago:—

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in long meter. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? "If thou canst believe, all things are possible to him that believeth."

BIBLIOGRAPHICAL.

Foreign Missions: Their place in the Pastorate, in Prayer, in Conferences. Ten Lectures. By Augustus C. Thompson, author of "Moravian Missions," "The Mercy Seat," "The Better Land," etc. New York: Charles Scribner's Sons.

These ten lectures, originally delivered before the students of Hartford Theological Seminary, while peculiarly adapted to ministers, are to be commended also to all thoughtful Christians who would understand their obligations to Christ and to his kingdom on earth. The responsibility of the minister as the appointed leader of the Lord's people is clearly set forth. We wish especially that the fourth lecture, upon "Ministerial Prayer and Missions," could be read and pondered by all who lead in public prayer. Should this be done there would unquestionably be something like a revolution in the devo-

tional services of some of our churches. The three lectures on "Missionary Concerts of Prayer" present clearly the history, the nature, and the value of this service, with practical suggestions as to methods for making it effective. The eighth lecture shows how prayer for missions has been answered, a stimulating subject, indicating what may be expected when Christians shall be fully united in earnest supplications for the advancement of Christ's kingdom. The series closes with two lectures on "Missionary Conferences," a theme with which the author is specially familiar. Indeed there is little upon the subject of missions on which Dr. Thompson is not an authority, and this volume will add to his reputation in this regard. With his wonted felicity of thought and expression, he treats in these lectures of matters which properly claim the most earnest attention of ministers and all Christians. The book will give impulse and guidance of the best sort.

Asa Turner, a Home Missionary Patriarch and His Times. By George F. Magoun, D.D. Pp. 345. Price, \$1.75. Congregational Sunday-School and Publishing Society.

This volume for the home field may be appropriately regarded as complementary to that of the memoirs of Dr. William Goodell, published several years ago, for the foreign field. Both men were natives of the same honored town, Templeton, in central Massachusetts. Each passed through a peculiarly interesting and instructive period of youth and early manhood in coming into the personal knowledge of Christ and in educational training for the ministry. Each was endowed with superior native ability, each had the excellent gift of playful humor, each was possessed of indomitable energy, and they were alike thoroughly consecrated to their one Lord and Master. Their names deserve to be perpetuated together as pioneer missionaries, representing during the same period the vigorous aggressive work of the great kingdom in the fellowship of

the home and foreign fields. The story of "Father Turner," as he was affectionately called throughout the Northwest, is well told by one who knew him intimately, and whose own life has been devoted to the same honorable service in Illinois and Iowa. Appropriate mention is made of the "Iowa Band," several of whose faces benignantly greet the reader as he turns the pages of this interesting volume. Every missionary on the foreign field, as well as on the home field, would be greatly delighted and profited by its perusal. If this last remark should give a hint to anybody, the Congregational Publishing Society will not object.

Map of Central Africa. Published by the "African News," Vineland, N. J.

This is an interesting and valuable map of Equatorial Africa, covering that portion

of the continent between six degrees north and twenty degrees south latitude. It is 18x24 inches in size, but on the same sheet are several insets giving (1) the whole of the continent, with enlargements of the Delta of the Nile and Southern Africa; (2) map of Liberia; (3) Angola; (4) Africa in its relation to other continents; (5) Bishop Taylor's missions on the lower Congo. Leopoldville, on Stanley Pool, is made the centre of circular lines showing distances across the continent. The publication is specially designed to illustrate the missions and plans of Bishop Taylor, but will be valuable to any one who desires a good and detailed map of this portion of the great continent. The map is on good paper, printed in colors, and folded into a cover which renders it convenient for use. Price, 75 cents.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With devout thanksgiving for the work of grace now in progress in Central Turkey, let there be earnest petitions that the work may deepen and widen until it reaches the whole Empire. For the approaching Annual Meeting of the American Board: that its counsels may be directed by Divine wisdom, and that its results may be the great enlargement of the missionary work. For the "Simultaneous Meetings" to be held throughout Massachusetts, September 29 to October 6.

ARRIVALS AT STATIONS.

July 20. At Mardin, Eastern Turkey, Rev. Alpheus N. Andrus.
July 20. At Durban, Natal, South Africa, Miss Gertrude R. Hance, Miss Martha H. Pixley, and Miss Mary E. McCornack.

DEPARTURES.

August 13. From San Francisco, Rev. and Mrs. I. J. Atwood, M.D., returning to the North China Mission; also, Dr. and Mrs. F. E. McBride, and Miss Mary E. Stanley, daughter of Rev. C. A. Stanley, to join the same mission; also, Dr. and Mrs. James Goldsbury, Jr., to join the Shansi Mission.
August 31. From Boston, Rev. and Mrs. Herman N. Barnum, D.D., Miss Emily C. Wheeler, Mrs. Olive L. Andrus, and Miss Clarissa H. Pratt, returning to the Eastern Turkey Mission; also, Miss Emma M. Barnum, daughter of Dr. and Mrs. Barnum, to join the same mission.
August 31. From Boston, Rev. and Mrs. Henry L. Bailey, to join the Madura Mission.
September 6. From Vancouver, Rev. and Mrs. Hilton Pedley and Miss Mary Radford, to join the Japan Mission.
September 10. From San Francisco, Rev. and Mrs. G. M. Gardner, Dr. and Mrs. H. M. Kinnear, to join the Foochow Mission; Rev. and Mrs. Charles W. Price, Rev. and Mrs. Francis W. Davis, to join the Shansi Mission; and Dr. and Mrs. Edward R. Wagner, to join the North China Mission.
September 14. From Boston, Rev. and Mrs. James L. Fowle, returning to the Western Turkey Mission.
August 1. The *Morning Star* sailed from Honolulu, having on board as missionaries for Micronesia, Rev. Alfred C. Walkup, Mrs. Mary E. Logan (returning), Mrs. Alfred Snelling, and Rev. and Mrs. John J. Forbes.

ARRIVALS IN THE UNITED STATES.

August 15. At New York, Miss Sara E. Graves, of the European Turkey Mission.

September 1. At Boston, Rev. Josiah Tyler, of the Zulu Mission, with his daughters, Miss Susan Tyler and Miss Martha Tyler.

September 11. At Toronto, Canada, Rev. and Mrs. James Smith, of the Marathi Mission.

MARRIAGES.

July 24. At Mardin, Eastern Turkey, by Rev. A. N. Andrus, assisted by Rev. W. C. Dewey, Daniel M. B. Thom, M.D., and Miss Helen L. Dewey.

DEATHS.

June 30. At Adams (Amanzimtote), Natal, Rev. Elijah Robbins (see page 402.)

August 27. At Worcester, Mass., Mr. John A. Butler, for some years a missionary printer in the Zulu Mission of the American Board. Mr. Butler, who was born at Essex, Mass., October 23, 1826, joined the Zulu Mission in 1850, where he printed the first hymns with music that were used in that mission. On one occasion when crossing a swollen stream, he was seized by an alligator which for a long time held him by one of his legs. He escaped with his life but the shock and wound injured him permanently. He returned to the United States in 1854, residing in Chelsea, Mass., and retaining his deep love for missionary work, and especially for Africa, till the close of his life.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A summer school for Bible study in Japan. (Page 408.)
2. An out-district in Japan. (Page 410.)
3. The Sabbath question in Ceylon. (Page 406.)
4. The year in Jaffna, Ceylon. (Page 410.)
5. The slave-trade in Africa. (Page 412.)
6. The year in the Western Turkey Mission. (Page 404.)
7. The revival at Aintab, Central Turkey. (Pages 398 and 391.)

Donations Received in August.

MAINE.

Cumberland county.	
Auburn, Sixth-st. Cong. ch. and so.,	
12.18; C. W. L., 2,	14 18
Falmouth, 1st Cong. ch. and so. (of	
wh. 16 special from members for	
six months),	29 00
Gorham, ———,	5 00
Minot Center, Cong. ch. and so.	40 00
Portland, 2d Cong. ch. and so. (of	
wh. 200 from Hon. W. W. Thom-	
as, to const. OSMAN ADAMS and	
MARIA D. GOULD, H. M.), 324.90;	
do. An absent member, 5; do.	
Cash, 2,	331 90
Yarmouth, 1st Parish ch.	50 00—470 08
Hancock county.	
Ellsworth, Cong. ch. and so.	75 00
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so.	33 00
Newcastle, 2d Cong. ch. and so.	48 00—81 00
Oxford county.	
Turner, Cong. ch. and so.	35 59
Penobscot county.	
Bangor, Central Cong. ch. and so.,	
100; Rev. J. E. Adams, 10,	110 00
Piscataquis county.	
Garland, Cong. ch. and so.	9 00
Somerset county.	
Norridgewock, Cong. ch. and so.	57 00
Union Conf. of Ch's.	
Waterford, 1st Cong. ch. and so.	4 00
Washington county.	
Dennysville, Cong. ch. and so.	18 61
Robbinston, Cong. ch. and so.	10 00—28 61

York county.

Buxton, North Cong. ch. and so.	12 00
Kennebunk, Union Cong. ch. and so.	54 97—66 97

NEW HAMPSHIRE.

937 25

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Alstead, 2d Cong. ch. and so.	10 00
Jaffrey, Cong. ch. and so.	30 00
Walpole, 1st Cong. ch. and so.	40 25—80 25
Coös county.	
Lancaster, Cong. ch. and so.	16 64
Grafton county.	
Barnstead, John W. Smith,	10 00
Hanover, Rev. S. C. Bartlett, D.D.	30 00—40 00
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so., 37.30;	
A friend, 3,	40 30
Goffstown, Rev. James E. Odlin,	
extra,	10 00
Hollis, Cong. ch. and so.	15 00
Hudson, Cong. ch. and so.	9 00
Manchester, So. Main-st. Cong. ch.	
and so.	10 00
Milford, 1st Cong. ch. and so.	35 00—119 30
Merrimack county Aux. Society.	
Concord, An old contributor,	10 00
Rockingham county.	
Auburn, Cong. ch. and so.	5 00
Brentwood, Cong. ch. and so.	8 44
East Derry, 1st Cong. ch. and so.	16 71
Exeter, 2d Cong. ch. and so., 20; 1st	
Cong. ch. and so., 1,	21 00
Greenland, Cong. ch. and so., 57;	
A friend, 25,	82 00

Kensington, Mrs. Sophia Brown, Plaistow and No. Haverhill, Mass., Cong. ch. and so.	5 00
Seabrook and Hampton Falls, Cong. ch. and so.	227 12
Stratham, Cong. ch. and so.	8 00
Strafford county.	34 05—407 32
Centre Harbor, Cong. ch. and so.	3 00
Gilman Iron Works, Cong. ch. and so.	8 18
Wolfboro, 1st Cong. ch. and so., 40.24; A friend, 5,	45 24—56 42
Sullivan co. Aux. Society.	10 00
Acworth, C. F. Morse,	739 93
<i>Legacies.</i> —Amherst, Lucy W. Blunt, by E. O. Blunt, Ex'r,	1,720 00
	2,459 93

VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	10 00
Salisbury, Cong. ch. and so.	43 19
Shoreham, Cong. ch. and so.	5 35—58 54
Bennington county.	
Bennington, Income of Norton Hubbard Scholarship for Ahmed- nagar Theol. Sem'y,	40 00
Bennington Centre, 1st Cong. ch. and so., to const. JOANNA H. ROBINSON, H. M.	104 33
Dorset, Cong. ch. and so.	33 00
Manchester, Cong. ch. and so., to const. CHARLES B. BUCKLIN, H. M., 100; Samuel G. Cone, 25,	125 00—302 33
Caledonia county.	
Lower Waterford, Cong. ch. and so.	4 31
St. Johnsbury, Mrs. Horace Fair- banks, 200; Donald McCleod, for work in Japan, 15; Agnes F. Willard, 10,	225 00
St. Johnsbury Centre, 1st Cong. ch. and so.	5 00—234 31
Chittenden county.	
Jericho, 2d Cong. ch. and so.	20 45
Richmond, Cong. ch. and so., 33; Friends, 20,	53 00—73 45
Franklin county.	
Georgia, Cong. ch. and so., 15; Cong. ch. and Sab. sch. and a friend, for Austria, 44,	59 00
St. Albans, Cong. ch. and so.	107 00—166 00
Lamoille county.	
Cambridge, 1st Cong. ch. and so.	30 00
Johnson, 1st Cong. ch. and so.	29 00
Stowe, 1st Cong. ch. and so.	67 25—126 25
Orange County.	
North Thetford, K.	5 00
Strafford, Cong. ch. and so.	50 00—55 00
Orleans county.	
Brownington and Barton Landing, Cong. ch. and so.	21 61
Greensboro, Cong. ch. and so., 26; Rev. S. Knowlton, 25,	51 00
Newport, Cong. ch. and so.	12 75
North Craftsbury, Cong. ch. and so., 15; Rev. John Fraser, 25,	40 00—125 36
Rutland county.	
Brandon, Cong. ch. and so.	7 25
Middletown Springs, Cong. ch. and so.	10 00
Rutland, Cong. ch. and so.	100 00
West Rutland, Mrs. Chauncey T. Gorham, 5; Charity M. Gorham, 5,	10 00—127 25
Washington county.	
Northfield, Cong. ch. and so.	19 03
Waterbury, Rev. and Mrs. L. H. Elliot,	10 00—29 03
Windham county.	
Brattleboro, Centre Cong. ch. and so., 23.65; do. m. c., 73.84,	97 49
Saxton's River, Cong. ch. and so., with other dona., to const. S. W. WARNER, H. M.	40 00
West Townshend, A friend, for work in Africa,	1 00—138 49
Windsor county.	
North Pomfret, Cong. ch. and so.	9 03

Woodstock, Cong. ch. and so.	273 18—282 21
<i>Legacies.</i> —Essex, Nathan Lathrop, by S. G. Butler, Ex'r,	1,718 22
	35 00
	1,753 22

MASSACHUSETTS.

Berkshire county.	
Lee, 1st Cong. ch. and so.	600 00
Pittsfield, 1st ch., "Cash,"	10 00
Sheffield, Cong. ch. and so.	18 21—628 21
Bristol county.	
Fall River, 3d Cong. ch. and so.	16 25
Brookfield Association.	
Gilbertville, Cong. ch. and so.	100 00
North Brookfield, 1st ch., Mrs. H. M. N.	10 00
Ware, Mrs. William Hyde, 500; Sarah R. Sage, to const. ANDRUS B. ENGREM, MARIA A. BARLOW, SARAH E. HARDING, HENRIETTA T. HITCHCOCK, and Mrs. MICHAEL F. BROWN, H. M., 500,	1,000 00—1,110 00
Essex county.	
Andover, South Cong. ch. and so., 100; "Two Mites," 20,	120 00
Lawrence, Trinity ch. and so.	42 07
North Andover, Cong. ch. and so., with other dona., to const. MOSES MERRILL, H. M.	85 00—247 07
Essex county, North.	
Amesbury, Main-st. Cong. ch. and so.	8 50
Bradford, Cong. ch. and so.	47 32
Groveland, Cong. ch. and so.	12 00
Haverhill, Algernon P. Nichols, 200; Mrs. Gyles Merrill, 50,	250 00
Newburyport, Prospect-st. Cong. ch. and so.	132 75—450 57
Essex county, South.	
Ipswich, South Cong. ch. and so.	25 00
Salem, A deceased friend, interest on bonds,	45 00
Tapleville, S. R., 5; F. L. R., 4; M. R., 3,	12 00
West Boxford, Cong. ch. and so.	10 25—92 25
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Deerfield, Cong. ch. and so.	15 63
Northfield, Mrs. E. J. Humphrey, <i>extra</i> , to const. HENRY B. HUMPHREY, H. M., 100; Rev. M. H. Wells, 20,	120 00
South Deerfield, Cong. ch. and so.	50 00
Wendell, Cong. ch. and so.	8 06
West Hawley, Cong. ch. and so.	10 00—203 69
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so., 41.86; 3d Cong. ch. and so., 4.56,	46 42
Hampden, Cong. ch. and so.	8 54
Holyoke, 1st Cong. ch. and so.	106 62
Huntington, 2d Cong. ch. and so., 19.85; 1st Cong. ch. and so., 7,	26 85
Longmeadow, Cong. ch. and so.	96 00
Ludlow, Cong. ch. and so.	12 45
Mitteneague, Cong. ch. and so.	18 86
Monson, E. F. Morris,	100 00
Springfield, Memorial ch., 77.93; A friend, 1,000; T. H. H., 50; Mrs. A. C. Hunt, 10; Rev. Ed- ward Clarke, 10; Rev. Henry Cooley, 2,	1,149 93
Westfield, Income Norman T. Leon- ard Scholarship for Student in Eastern Turkey, 55; H. Hooker, for preacher in Africa, 20; H. Holland, 4,	79 00
West Springfield, Ashley School and Charitable Fund,	144 58—1,789 25
Hampshire co. Aux. Society.	
Amherst, 2d Cong. ch. and so.	5 45
Belchertown, A friend,	3 00
Easthampton, Rev. A. M. Colton,	5 00
Greenwich, Cong. ch. and so.	30 00
Haydenville, Cong. ch. and so.	20 00
Northampton, Edwards ch. Benev. Soc.	208 66
Southampton, Cong. ch. and so.	45 15

South Hadley, 1st Cong. ch. and so.	21 00
Westhampton, Cong. ch. and so.	21 00
Worthington, O. H. Buck,	50 00—409 26
Middlesex county.	
Auburndale, Cong. ch. and so., 116.65; H., 25,	141 65
Concord, Cong. ch. and so.	30 75
Framingham, Plymouth ch. and so.	100 00
Lincoln, 1st Cong. ch. and so., to const. JOHN R. HARTWELL, H. M.	100 02
Lowell, 1st Cong. ch. and so., 12; James Skilton, 25,	37 00
Newton Centre, A friend, for Tabor church,	50 00
North Chelmsford, 2d Cong. ch. and so., add'l,	5 00
South Framingham, So. Cong. ch. and so.	395 94
Waverly, A friend,	20 00
Winchester, 1st Cong. ch. and so., 208.71; do., Interest on legacy of D. N. Skillings, 200; A friend, 10,	418 71—1,299 07
Middlesex Union.	
Fitchburg, Rollstone Cong. ch. and so., to const. HENRY S. HITCHCOCK, H. M.	100 00
Lancaster, Edward Phelps, of wh. 10, extra,	60 00
Townsend, Cong. ch. and so.	14 00—174 00
Norfolk county.	
Braintree, Storrs Ladies' Foreign Miss'y Soc'y,	44 00
Cohasset, 2d Cong. ch. and so.	100 00
Holbrook, Winthrop Cong. ch. and so.	25 21
Hyde Park, Cong. ch. and so., 34.34; M. E. T., 20; "Widow," 1,	55 34
Medfield, 2d Cong. ch. and so.	78 00
Norfolk, Union Cong. ch. and so.	3 00
Quincy, Evan Cong. ch. and so.	12 00
Readville, Bluehill Evang. soc.	3 13
Wellesley Hills, K.,	400 00
—, B. C., for Hermosillo,	20 00—742 68
Plymouth county.	
Abington, Cong. ch. and so.	41 63
Cochesett, Mrs. H. W. Leach,	7 00
Middleboro, Central Cong. ch. and so., to const. Rev. JOHN B. LAWRENCE and JOSHUA SHERMAN, H. M.	154 20
North Carver, Cong. ch. and so.	12 50—215 33
Suffolk county.	
Poston, Park-st. ch., 1,612; T. T. H., extra, 1,000; A member of do., 100; do., M., Thank-offering, 5; Second ch. (Dorchester), of wh. 100 from Mrs. E. Torrey, 173.07; for Anatolia College Endowment, 500; Rev. Arthur Little, D.D., 100; Eliot ch. (Roxbury), 10; Immanuel ch., 5.20; Hollis Moore Memo. Trust, by E. K. Alden, Residuary Legatee, for Pasumalai Sem'y, 500; do., for books for missionaries, 60; John P. Nichols, 100; A friend, 20; From Box in Cabinet, 2.13,	4,048 20
Chelsea, Y. P. S. C. E. of 1st ch., for use of Miss Stone, Philipopolis,	50 00
Revere, 1st Cong. ch. and so.	20 00—4,108 20
Worcester county, North.	
Ashburnham, 1st Cong. ch. and so.	33 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Boylston Centre, Charles T. White, Leicester, 1st Cong. ch., for chapel at Guadalajara,	40 00
Worcester, Plymouth Cong. ch., P. P., 25; Old South Cong. ch. and so., 17.33; P. L. Moen, 500; A friend of missions, 15; M. W. G., 2,	559 33—604 33
Worcester co. South Conf. of Chs. Amos Armsby, Tr.	

Douglas, Cong. ch. and so.	20 00
Uxbridge, 1st Cong. ch. and so., to const. Rev. FRANK LOUIS BRISTOL, H. M.,	55 00
Whitinsville, Cong. ch. and so.	2,313 32—2,388 32
	1 00
Legacies.—Cummington, Mrs. R. P. W. Baldwin, by Ethan Clark, Ex'r,	500 00
Nahant, Geo. Curtis, by Richard H. Dana, Tr., add'l,	3,000 00
Southampton, Eunice L. Strong, by Henry M. Bosworth, Adm'r,	733 33—4,233 33
	18,745 81

RHODE ISLAND.

Barrington, Cong. ch. and so., to const. ROYAL D. HORTON, H. M.	132 25
Bristol, 1st Cong. ch. and so.	164 49
Newport, United Cong. ch., T. T., to const. JOHN R. HAMMETT, H. M.	100 00
Pawtucket, Wm. H. Tolman,	3 00
Pawtuxet, Mark A. Herrick,	10 00
Providence, Union Cong. ch. and so., 1,100; Central Cong. ch. and so., 535; Pilgrim Cong. ch. and so., 95, 1,730 00—2,139 74	

CONNECTICUT.

Fairfield county.	
Darien, Cong. ch. and so.	40 70
Norwalk, 1st Cong. ch. and so.	65 00
Southport, Cong. ch. and so., to const. D. HENRY GOULD, Mrs. JOHN A. ALVORD, ALICE HULL, CHARLES A. WHEELER, and GEORGE E. ELWOOD, H. M.	512 00
Stratford, Cong. ch. and so. (of wh. m. c. 13.50), 53.50; Oronoque Cong. ch. and so., m. c., 7,	60 50
Trumbull, Cong. ch. and so.	13 25—691 45
Hartford county. W. W. Jacobs, Tr.	
Buckingham, Cong. ch. and so.	4 86
East Hartford, "Missionary Ten," for Catechist, Madura,	29 40
East Hartland, Cong. ch. and so., for work of Rev. L. S. Gates,	5 00
Hartford, Asylum Hill Cong. ch., Mrs. Eliza T. Smith, 50; Pearl-st. Cong. ch., Rev. George E. Sanborn, 50; Roland Mather, 500,	600 00
Kensington, Miss F. A. Robbins,	10 00
Newington, Cong. ch. and so.	71 09
South Glastonbury, Cong. ch. and so.	7 06
South Windsor, 1st Cong. ch. and so.	15 85
Unionville, 1st Ch. of Christ, Litchfield co. G. M. Woodruff, Tr.	40 00—783 26
Ellsworth, Mrs. Robert Buckley,	5 00
Milton, Cong. ch. and so.	10 00
Norfolk, Cong. ch. and so.	310 48
Plymouth, Mrs. M. T. Wardwell,	40 00
Thomaston, Cong. ch. and so.	12 80
Winchester, Cong. ch. and so.	17 83
Winsted, 1st Cong. ch., Mrs. Jerusha C. Spring,	5 00—401 11
Middlesex co. E. C. Hungerford, Tr.	
Durham, Cong. ch. and so.	30 52
East Haddam, 1st Cong. ch. and so.	88 45
Hadlyme, Cong. ch. and so.	19 14
Middletown, 1st Cong. ch. and so.	114 10—252 21
New Haven co. F. T. Jarman, Ag't	
Meriden, 1st Cong. ch. and so., to const. JOHN Q. RYDER and DAVID S. WASHBURN, H. M.	200 00
New Haven, 1st Cong. ch., Edward A. Anketell, 50; United Cong. ch. and so., m. c., 5; do., J. L. E., 30; Dr. and Mrs. Robert Crane, 20; James M. B. Dwight, 10; Miss E. K. Talcott, 1,	116 00
North Madison, Cong. ch. and so.	40 00—356 00
New London co. L. A. Hyde and H. C. Learned, Trs.	
Griswold, Rev. Edward G. Stone,	5 00
New London, 1st ch. of Christ., m. c., 16.08; do., A friend, 50,	66 08

Niantic, Cong. ch. and so.	4 00
North Stonington, Cong. ch. and so.	117 50
Stonington, 1st Cong. ch. and so.	8 00—200 58
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	12 11
Rockville, Union Cong. ch. and so.	19 23
Vernon Centre, Cong. ch. and so., m. c.	12 40—43 74
Windham county.	
Brooklyn, Woman's Aux., for chapel at Guadalajara, Mexico,	12 51
Pomfret, A friend,	5 00
Westford, Cong. ch. and so.	6 75
Windham, Cong. ch. and so.	23 15—47 41
Shelton, J. Tomlinson,	15 00

2,790 76

<i>Legacies.</i> —Rocky Hill, Rev. Asa B. Smith, by Elijah Harmon, Ex'r, add'l,	550 00
Winchester, Mrs. Louisa W. Pettibone, by Ira W. Pettibone,	50 00—600 00

3,390 76

NEW YORK.

Aquebogue, Cong. ch. and so.	9 18
Brooklyn, Church of the Pilgrims, J. L. P., 50; A friend of mis- sions, 500; Prof. Edward P. Thwing, 5,	555 00
Buffalo, Pilgrim Cong. ch. and so.	8 11
Camden, Cong. ch. and Sab. sch.	40 78
Chautauque, "The Retreat,"	40 00
Danby, Mr. and Mrs. C. L. Vorhis, 2; innie Vorhis, 1,	3 00
Deansville, Harriet E. Randall, for Japan,	20 00
Duanesburgh, Rev. David B. Hall,	1 00
East Otto, Cong. ch. and so.	2 50
Gaines, Cong. ch. and so.	12 66
Middletown, 1st Cong. ch. and so.	21 25
Newark Valley, Cong. ch. and so.	38 00
New Haven, Cong. ch. and so.	46 10
New Lebanon, C. L. Churchill,	5 00
New York, Z. Stiles Ely, 1,000; L. A. B., 50; Charles E. Pier- son, 30; John S. Pierson, 20; A friend of missions, 10,	1,110 00
Reed's Corners, Cong. ch. and so., m. c.	5 75
Riverhead, Rev. Samuel Whaley,	1 00
Stockholm Depot, Mrs. S. A. Worden,	2 00
Warsaw, A friend,	25 00
West Bloomfield, Cong. ch. and so.	51 00—1,997 33

<i>Legacies.</i> —New York, John F. Dela- plaine, by Jas. Cruikshanks, Ex'r, 36,140.00 less legal expenses,	34,223 33
	36,220 66

PENNSYLVANIA.

Braddock, Thos. Addenbrook,	5 00
Conemaugh, Rev. I. A. Smith,	2 00
Ebensburg, 1st Cong. ch.	7 55
Farmington, Cong. ch. Mission Mite Box,	6 00
Harrisburgh, Edith V. White, 1; Robert B. White, 1,	2 00
Philadelphia, "Dundee," 100; Chas. Burnham, 100; Charles W. Spar- hawk, 25,	225 00
Pittsburg, 1st Cong. ch.	30 00—277 55

NEW JERSEY.

Bloomfield, I. B. W.	1 00
Chester, 50 ack'tg'd in Sept. <i>Herald</i> as from Closter should have been from Chester.	
Closter, 9 ack'tg'd in Sept. <i>Herald</i> as from Chester should have been from Closter.	
Jersey City Heights, Mrs. C. L. Ames,	5 00
Ocean Grove, Rev. C. H. Yatman, for preacher and teacher at Satara,	115 00—121 00

MARYLAND.

—, A friend,	500 00
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NORTH CAROLINA.

All Healing, Lillian S. Cathcart,	2 50
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ARKANSAS.

Fort Smith, Mrs. L. G. Denton,	1 00
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TEXAS.

Austin, Rev. Henry L. Hubbell, D.D.	10 00
Palestine, 1st Cong. ch.	19 50
San Antonio, —, —,	3 00—32 50

MISSOURI.

Amity, Cong. ch.	3 00
Annapolis, A friend,	1 00
Breckenridge, Cong. ch.	8 05
De Soto, Cong. ch.	6 00
St. Joseph, Tabernacle Cong. ch.	51 71—69 76

OHIO.

Austinburg, 1st Cong. ch.	18 00
Batesville, Mrs. A. H. Cowgill,	9 00
Belpre, Cong. ch.	12 00
Chagrin Falls, A friend,	1 00
Claridon, 1st Cong. ch.	29 23
Cleveland, Bethlehem (Bohemian) Cong. ch., 50.08; Justus L. Cozad, for Christian education of women in Nagaoka, No. Japan, care of Rev. H. B. Newell, 100,	150 08
Cuyahoga Falls, Cong. ch.	10 12
Freedom, Cong. ch.	5 90
Hampden, Cong. ch.	5 00
Harbor, Cong. ch., for Foochow,	10 29
Lorain, 1st Cong. ch.	44 66
Lower Belpre, Cong. ch.	6 00
Medina, Y. P. S. C. E., for catechist in Madura district,	27 24
Oberlin, Rev. Charles P. Spear, <i>extra</i> ,	500 00
Ruggles, Cong. ch.	62 08
Wellington, 1st Cong. ch., 60; J. S. Case, 10,	70 00
—, H. C. H.	25 00—985 60

ILLINOIS.

Alton, Ch. of Redeemer,	48 15
Atkinson, Cong. ch.	30 00
Beecher, A member of Cong. ch.	10 00
Chicago, 1st Cong. ch., 122.96; South Cong. ch., 35; U. P. C. C., m. c., 6.22; Rev. Henry Willard, add'l, 30; L. W. Bodman, 5,	199 18
Chicago. The following are <i>extra</i> : Wm. E. Hale, 5,000; E. W. Blatch- ford, 500; C. H. Case, to const. Mrs. E. P. GOODWIN, Mrs. LAURA P. CASE, and WALTER HAWKS, H. M., 300; H. Witbeck, 100; Rev. E. P. Goodwin, 100; D. R. Holt, 100; Geo. N. Culver, 100; A friend, 100; L. P. ch., H. M. Hobart, M.D., 100; Rev. A. N. Hitchcock, 60; A. L. Coe, 50; Wm. Dickinson, 50; J. H. Moore, 50; Albert Dow, 25; Rev. H. S. Harrison, 25; F. S. Rockwood, 25; J. C. Newcomb, 25; J. M. Sherman, 25; Rev. Henry Willard, 25; Thomas Templeton, 25; F. E. Ballard, 25; Rev. H. M. Penniman, 15; W. A. Hammond, 10; S. D. Ludden, 10; Z. P. Han- son, 10; R. E. Haskett, 10; Mrs. E. G. Francis, 10; E. J. Harkness, 10; Chas. G. Singer, 10; E. B. Case, 10; Wm. Hinchliff, 7; N. A. Palmer, 5; F. E. Brett, 5,	6,922 00
Cragin, Cong. ch.	3 55
Dover, Cong. ch.	7 00
Englewood, No. Cong. ch. Y. P. S. C. E., for Mr. Gregorian's school, Yozgat, 2; E. M. Condit, 10,	12 00
Galesburg, 1st Cong. ch.	80 00
Geneva, C. H. B., to const. Rev. CHAS. A. BLANCHARD and Rev. CHAS. H. ABBOTT, H. M.	100 00
Hermosa, Cong. ch.	6 67
Hinsdale, Mrs. A. P. Kennedy, <i>ex- tra</i> ,	50 00

Kewanee, Cong. ch.	12 00
Lake Forest, Rev. W. A. Nichols,	10 00
Malden, Cong. ch.	7 87
Norris City, Rev. and Mrs. R. F. Shinn,	2 00
Oak Park, James W. Scoville, <i>extra</i> , 100; Wm. Spooner, <i>extra</i> , 50; S. E. Hurlbut, <i>extra</i> , 50,	200 00
Olney, Mrs. C. Hollister,	5 00
Pecora, Plymouth Cong. ch.	50 00
Ravenswood, R. J. Bennett, <i>extra</i> ,	100 00
Ridgeland, E. H. Pitkin, <i>extra</i> ,	100 00
Roscoe, Cong. ch.	7 60
Rutland, Rev. L. Taylor,	3 00
Shabbona, Cong. ch.	52 82
Summer Hill, Mary Schwartz,	6 00
Wheaton, Cong. ch.	6 27—8,034 20

MICHIGAN.

Addison, Cong. ch.	5 00
Ann Arbor, "First by a friend," 50; Rev. F. Hurd, 8.45,	58 45
Benton Harbor, Cong. ch.	18 60
Carmel, Cong. ch.	2 63
Charlevoix, 1st Cong. ch.	13 65
Detroit, 1st Cong. ch.	40 00
Imlay City, 1st Cong. ch.	10 00
Ithaca, Mr. and Mrs. A. H. Norris,	15 00
Laingsburg, Cong. ch.	1 50
Lansing, Plymouth Cong. ch.	60 53
Manistee, Cong. ch.	11 25
Moline, A friend,	2 00
Oxford, Cong. ch.	4 00
Portland, Cong. ch.	40 00
Pottsville, Chester Station ch.	1 17
St. Clair, Mrs. O. P. Andrus,	3 00
Union City, Cong. ch., 104; I. W. Clark, 100,	204 00
Vernon, Cong. ch.	3 40—494 18

WISCONSIN.

Beloit, 1st Cong. ch. 52.60; do., Rev. and Mrs. S. Norton, 5,	57 60
Kenosha, 1st Cong. ch.	60 62
La Crosse, Cong. ch.	83 88
Lake Mills, Cong. ch.	3 82
Leeds, Cong. ch.	21 22
Menasha, E. D. Smith,	150 00
Milwaukee, Pilgrim Cong. ch., 20; Edward D. Holton, 100; Rev. S. R. Bonnell, for the Doshisha, Kyōto, 5,	125 00
Racine, Welsh Cong. ch.	13 66
Watertown, Cong. ch.	18 91
Waupun, Cong. ch.	25 00
Wauwatosa, Cong. ch.	70 88—630 59
<i>Legacies.</i> —Berlin, Hiram Joslyn,	3,833 33
	4,463 92

IOWA.

Algona, Cong. ch.	7 00
Boonsboro, I. W. Dodds,	1 00
Fort Dodge, Cong. ch.	10 00
Franklin, Cong. ch.	6 55
Grinnell, Cong. ch., m. c.	8 76
Humboldt, Cong. ch., 14; Weaver Cong. ch., 6.06,	20 06
Iowa Falls, Cong. ch.	11 33
Kellogg, Cong. ch.	11 00
Keokuk, Cong. ch., 64.53; In Memoriam, 10,	74 53
Maquoketa, Cong. ch.	7 66
Monona, "Anniversary Token,"	20 00
Monticello, Cong. ch.	15 58
Ogden, Cong. ch., 10; Rev. D. D. Tibbets, 10,	20 00
Postville, Cong. ch.	20 00
Rockford, 1st Cong. ch.	16 44
Traer, Cong. ch.	10 00
Warren, 1st Cong. ch.	2 50—262 41

MINNESOTA.

Clearwater, Cong. ch.	6 00
Freedom, Cong. ch.	2 19
Glenwood, Cong. ch., add'l,	86
Lida, Cong. ch.	8 10
Maine, Presb. Ch. Coll., per Miss Ella J. Newton,	5 00
Mapleton, Cong. ch.	4 00

Minneapolis, Pilgrim Cong. ch., 56; Vine Cong. ch., 7,	63 00
Northfield, 1st Cong. ch.	122 65
Rushford, Cong. ch.	7 81
Sterling, Cong. ch.	3 00
Worthington, Union Cong. ch.	4 34—226 95

KANSAS.

Boston Mills, J. Hubbard,	4 00
Blue Rapids, Cong. ch.	5 88
Council Grove, Cong. ch. (of wh. m. c., 2.15),	17 15
Elmdale, Ladies' Home and Foreign Miss'y Soc., 5; Young Folks' Mission Soc., 9; Children's Soc., "Mustard Seeds," 5; Boys' Class, 1; all for use of Mr. Price,	20 00
Kansas City, 1st Cong. ch.	31 30
Parsons, F. A. Locke, 5; S. C. Boardman, 3,	8 00
Russell, Cong. ch.	4 35—90 68

NEBRASKA.

Fairmont, Cong. ch.	25 09
Fremont, Mrs. Mira J. Abbott, to const. Mrs. S. R. DIMMOCK, H. M.	100 00
Hastings, 1st Cong. ch.	15 75
Haysprings, Cong. ch.	3 50
Indianola, 1st Cong. ch.	7 73
Linwood, Cong. ch.	6 25
Macon, Cong. ch.	65
Riverton, Cong. ch.	8 85
Scribner, Cong. ch.	2 00
South Bend, Cong. ch.	5 00
Upland, Cong. ch.	3 12—177 94

CALIFORNIA.

Oakland, Plymouth-ave. Cong. ch., 112.90; 2d Cong. ch., 5.10; C. B. Tenney, 10; Rev. W. P. Sprague, 10,	138 00
San Francisco, Olivet Cong. ch., 4.30; Rev. J. C. Holbrook, 18.42; Chinese Miss'y Soc., for India, 10,	32 72
Santa Cruz, Cong. ch.	32 10—202 82

OREGON.

E. Portland, 1st Cong. ch.	12 03
Forest Grove, Cong. ch., 25; 1st Cong. Sab. Sch., for support of native helper, care of Rev. J. E. Walker, Foochow, 40,	65 00—77 03

COLORADO.

Montrose, Cong. ch.	8 70
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DAKOTA TERRITORY.

Alexandria, Cong. ch.	22 00
Springfield, Cong. ch.	1 00
Vermillion, 1st Cong. ch.	6 20
Zion, German Ladies' Soc.	5 00—34 20

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Chigwell, Miss S. Louisa Ropes,	75 00
England, London, E. B. T.	100 00
Scotland, Helensburg, Income of legacy of Dr. Hugh Miller, for Ahmednagar Theol. Sem'y,	82 28
Turkey, A friend, through Treasurer of European Turkey Mission,	100 00—357 28

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part,	8,504 26
For Bombay Girls' School premises, in part,	6,500 00
For expenses of 15 missionaries in this country since January 1,	2,814 49
For outfits and refits of 16 missionaries going out,	2,783 15
Income of Euphrates College Female Teachers' Fund,	150 00—20,751 90

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> , 2,600 00	
For Shan-Tung work, care Rev. A. H. Smith,	40 00
For Rev. F. N. White's work, Sendai, Japan,	15 00
For Mrs. A. H. Smith, China,	12 50—2,667 50

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—East Fremont, Cong. Sab. sch., 1.16; Enfield, Y. P. S. C. E., for Africa, 1.26; Great Falls, "Order of Grain of Mustard Seed," for pupil in Cesarea, 25; Temple, Cong. Sab. sch., 10.36,	37 78
MASSACHUSETTS.—Easton, Y. P. S. C. E., for student in Japan, 6.25; Y. P. S. C. E. of Cong. ch., for theological students, Zulu Mission, 15; Newburyport, No. Cong. ch. Y. P. S. C. E., for Africa, 3.75; South	

Deerfield, Cong. Sab. sch., 11.40; Southwick, Cong. Sab. sch., 2.68,	39 08
CONNECTICUT.—Bridgeport, Park-st. Cong. ch., Y. P. S. C. E., for Africa,	4 00
New York.—Cambria Centre, Cong. Sab. sch., 12; Gaines, Cong. Sab. sch., 6.65,	18 65
OHIO.—Cleveland, Y. P. S. C. E. of 1st Cong. ch., for the "Volunteer Fund,"	20 00
ILLINOIS.—Chicago, U. P. Cong. Sab. sch., extra, 50; Freeport, Mary C. Townsend, for Mrs. Gulick's school, San Sebastian, 10,	60 00
MICHIGAN.—Sault Ste Marie, Y. P. S. C. E., for High School pupil in Turkey,	15 00
WISCONSIN.—Racine, Welsh Cong. Sab. sch. Class No. 4,	2 07
IOWA.—Ogden, Cong. ch., Y. P. S. C. E.,	5 00
MINNESOTA.—Ash Creek, Cong. Sab. sch.,	1 50
KANSAS.—Arkansas City, Cong. Sab. sch., 5; Clay Centre, Eastman Mem. ch., Y. P. S. C. E., 3,	8 00
NEBRASKA.—York, Y. P. S. C. E. of Cong. ch., for India,	5 65
	\$216 73

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Cohesett, Mrs. H. W. Leach, 1; Newton Centre, A., towards salary Miss Little, 25; West Brookfield, Mission Circle, 5,	31 00
NEW YORK.—Brooklyn, —, —,	25
PENNSYLVANIA.—Braddock, Friends,	1 00
OHIO.—Ruggles, Cong. ch.	5 00
ILLINOIS.—Blue Island, Friends, by Mrs. C. S. Harmon,	5 50
IOWA.—Albia, Mrs R. C. Payne's boys,	75
WISCONSIN.—Appleton, Cong. Sab. sch., Primary Dep't,	5 00
CALIFORNIA.—Wheatland, Cong. Sab. sch.	3 00
	51 50

FROM THE WILLIAM WHITE SMITH (SPENCER, MASS.) FUND.

Income for education of preachers and teachers in Africa,	561 63
Donations received in August,	61,671 86
Legacies received in August,	44,644 99
	106,316 85
Total from September 1, 1888, to August 31, 1889: Donations, \$395,044.90; Legacies, \$153,653.72 = \$548,698.62.	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

MASSACHUSETTS.		WISCONSIN.	
No. Brookfield, 1st Cong. ch. and so.	3 00	Emerald Grove, by Mrs. Leake,	6 00
CONNECTICUT.			16 00
Pomfret Centre, A friend,	5 00	Previously received,	39,258 94
MICHIGAN.			39,274 94
Ann Arbor, A friend,	2 00		

FOR SUFFERERS IN CHINA.

CONNECTICUT.		CANADA.	
Pomfret Centre, A friend, 5; Winchester, A friend, 2,	7 00	Belwood, Mission Band of Cong. ch.	6 25
MICHIGAN.			26 25
Detroit, Trumbull-ave. Cong. ch.	10 00	Previously received,	496 17
IOWA.			522 42
Farmington, M. H. Cooley, 2; Tabor, Mission Band, 1,	3 00		

THE BENJAMIN SCHNEIDER MEMORIAL FUND.

FOR EDUCATION OF STUDENTS IN AINTAB AND MARASH, TURKEY.

MASSACHUSETTS.		PENNSYLVANIA.	
Auburndale, Rev. and Mrs. H. N. Barnum, D.D., 5; Haverhill, Madame Hosford, 5,	10 00	New Hanover, William H. Schneider,	100 00
NEW YORK.			125 00
Brooklyn, Amy E. Halliday, 10; Geneseo, Rev. G. N. Wood, D.D., 5,	15 00	Previously received,	614 00
			739 00

FOR YOUNG PEOPLE.

A GREEK TOWN IN TURKEY.

BY REV. JAMES W. SEELYE, OF CONSTANTINOPLE.

THE town of Ordoo lies on the eastern slope of a promontory in the Black Sea and the adjoining low-lying plain. It is ninety-two miles west of Trebizond and twenty-five west of Kerassoun, and is accessible by a weekly steamer or in small open sailboats. Owing to the well-known characteristics of the Euxine, the sailboats are rarely employed for this journey by the missionaries, unless the tour is intended to take in the intermediate small coast villages. The steamer has the drawback, however, of obliging the passengers to embark and disembark at midnight in small boats and frequently in a heavy storm and a high-running sea.

Ordoo has a population of about 7,500 souls, or 1,500 houses. Of these 200 are Turkish, 300 Armenian, and 1,000 Greek. The majority of the people are wretchedly poor. Some of the houses on the hillside seem well-to-do, but most of those on the lowland are mere hovels.

The narrow streets between the low huts are reeking with filth and garbage. If it happens to be the afternoon of a bright, sunny day, you will see a number of women sitting on the thresholds of their doorways, knitting and chatting with their neighbors across the way. The older ones rise out of deference, and stand until you have passed; the brides and marriageable maidens disappear within. Young and old are dressed in gay colors. Even the poorer have found time to embroider a jacket as a sample of their skill with the needle. You notice the headdress peculiar to the Greek women of that region, as shown in the picture on the opposite page, the arrangement of which impresses you constantly with the fear that they are suffering from chronic neuralgia or toothache.

If you like we will visit the house of one of the brethren who has returned early from his work. Stoop low or you will hit your head. We descend a step to the damp earth floor, and, as our eyes get accustomed to the darkness, we follow our host across the one room and take our seats, cross-legged, on mats placed to right and left of the fireplace, in which a fire is soon roaring and threatening to burn the frail house down over our heads. The smoke seeks to escape through the ragged hole in the thatch which serves as a chimney. The wood is dry and quickly turns to coals. While the hostess is busy making coffee for us, we take a glance at our surroundings.

At one side of this room, which serves as kitchen, dining-room, bedroom, sitting-room, parlor, guest-room, and sometimes workshop and hennery, is a low board platform covered with pieces of matting or a cheap rug. On one corner of it the bedding of the family is neatly piled, to be out of the way during the day.

There is also the old family cradle, in which the latest comer is quietly sleeping. The next older, a boy, is sitting on the bare ground toasting his naked feet and legs before the fire, while the eldest girl is shyly sweeping portions of the floor and setting things to rights, not that the floor needs sweeping nor that the room is disorderly, but the touching-up is in honor of the guests. Under the platform is the general storehouse where are tucked the odds and ends. On the other side of the room is a small, hanging cupboard and a rack for pans and platters. The tin and copper ware are kept scrupulously clean and polished. The floor though of black dirt is always cleanly swept. In this one room the father,



A GREEK PEASANT WOMAN.

mother, five or six children, and the grandparents live, and to this home will the boys, when they grow up, bring their brides. Here is found a corner for one or more guests. Every housekeeper takes pride in the extent and warmth of her hospitality.

The coffee is ready and handed to the guests in tiny cups. It is black and strong and may or may not be sweetened. In certain localities the guest discovers the degree of honor in which he is held by the amount of sugar he finds in his cup. In serving, the hostess uses the word "*oriste*." This is a flexible and convenient term, an equivalent for which the English lacks. It corresponds in this case to "help yourself." The greeting on entering a house is always "*Kalos oriste*" — welcome. The freedom of the house is yours. It

has numberless meanings and is very convenient. It may mean, take a seat, begin to eat, go out, come in, let's be going, please repeat what you were saying, what do you wish, etc.

On leaving, we find our rubbers, which our party had discarded on entering, nicely cleaned and arranged in a row ready for slipping on. Instead of raising our hats in European style as we depart, we return the salutation of the host by touching the chin and forehead with the fingertips of the right hand, replying to the "*Hairete*" (rejoice) with "*Sas aphinomen ēgēan*" (we leave you health).

During such a call the conversation will turn on a variety of topics. If religion and spiritual things are not discussed at first they will be before leave-taking. The housewife may bring out her treasures of embroidery for the guest to look at. There may be a sick baby in the cradle to prescribe for, since all foreigners are *ex officio* physicians. Official oppression always keeps the attention where other topics may fail.

The tax-gatherers are always oppressive: this year especially so. The complaints have resulted in the sending of an inspector from Trebizond to inquire into the matter. Notice was sent to the villages and on a certain day of January, during my visit, the streets were filled with villagers ready to file their complaints. They brought their proofs along too. One burly fellow brought in a filbert-tree on his shoulder. "This tree," cried he, "was taxed for 120 pounds of filberts. Will some one be kind enough to tell me on which branch to look for them?" The inspector on hearing the complaints of the villagers seemed quite touched, wiped his eyes, and called them "My poor people."

The tax-gatherers, not a little aroused by the inspector's visit, were on the alert, and seeing the tears, they summoned a physician to certify to the inspector's insanity. So he was seized and shut up where he could neither hear complaints nor be heard himself. Meanwhile the collection of taxes continues.

The chief business of Ordoo is the providing a market for the mountain villagers who bring in produce to exchange for tea, coffee, sugar, cloth, kerosene, etc., or for cash. In Ordoo Wednesday is a special market-day, and from before daylight until noon the highway is filled with men, women, and children, horses, mules, and donkeys, laden down with bundles of wood, bags of wheat, corn, flour, vegetables, cheese, butter, eggs; molasses made of grapes, pears, or mulberries; fox and jackal skins, nuts, etc. etc. At the entrance to the town a rope is stretched across the street at what is called the *kantarlık*, or weighing office. Here each person is obliged to pay one cent for his burden, be it large or small, and two cents for that of each of his animals. In return for the toll he receives an order on the public weigher in the central market, where all are obliged to go first, entitling him to the free weighing of his goods. The poverty of the people is astonishing. One cent does not seem a large fee, but hundreds and hundreds of these poor fellows cannot pay even that. They are obliged to leave their very garments at the office, as surety that on their return at nightfall, after a day's bargaining over a few cents' worth of produce, the result of a week's hard labor in their mountain homes, the one cent will be forthcoming. These pledges are piled in a hopeless heap in an open shed, to be picked out and claimed by the individual on his return.



KERASSOUN, ON THE BLACK SEA, BETWEEN ORDOO AND TREBIZOND.

In the summer, Ordoo is considered very unhealthy, and the merchants with their families move up into the mountains to their *Yailah*, or summer village, on a plateau 6,000 feet above sea-level, distant 39 miles. They begin to make the change in May, and gradually all the town find their way up the mountain.

Lack of trade compels a large number of the men to leave their families in the early spring and go off to Russia or Bulgaria to find work. The wives at home spend the long intervening months caring for the children as best they can. They cut and fetch wood from the mountains, work in the fields for a few cents



GREEK YOUNG MEN.

a day, and if household cares confine them, keep their fingers flying over their knitting. The art of knitting is not limited to the women. Men and boys are often seen on the road or in the fields carrying burdens or tending sheep, while their fingers are hard at work on a stocking. Knitting is something to which the women can turn at any time; but it is often their only employment for many weeks. The housewife buys the raw wool at 24 cents the *oke* (about two pounds and a half). It takes three days to prepare this for spinning, seven more to spin it by hand, and twenty-six more to knit the twelve pairs of socks which the *oke* is supposed to make. Each pair sells for eight cents, or ninety-six cents for the lot. The difference between the cost and selling price is seventy-two cents, to make which the poor woman has been laboring for thirty-six days; that is, she has made two cents a day!

Evangelical Christianity in Ordoo had an interesting beginning. It sprang from a single Testament which a Greek merchant of the place bought in Constantinople many years ago. He was ignorant of the character of the book and consulted a priest about it. He was ordered to burn it. He was loth to do so, but feared the priest. A friend found him and purchased the book, read it, became enlightened, and was converted. When Dr. Parmelee visited the place he found this man dying, and heard from his lips the story of his conversion and an expression of a genuine faith in the Saviour for salvation. He soon passed away, but the seed bore fruit and resulted in the prosperous state of the churches there to-day. One of the oldest Greek Evangelicals is a woman who, eighteen years ago, hearing that a preacher had come to town, and curious to see what sort of a creature he might be, watched for him near the public fountain. After seeing him her first remark was, "Why, he is just like any other man!"

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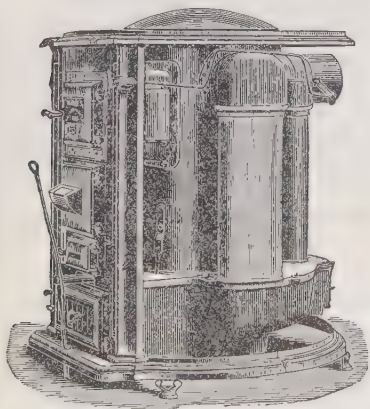
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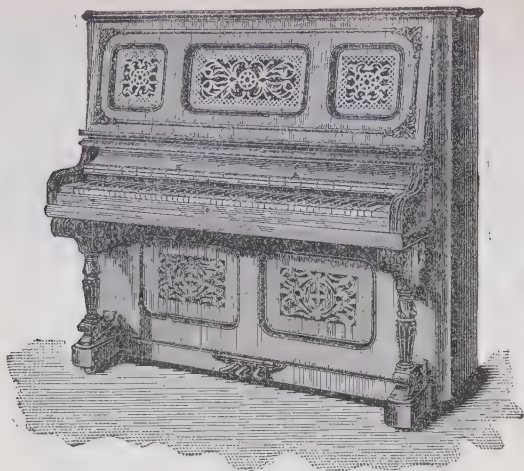
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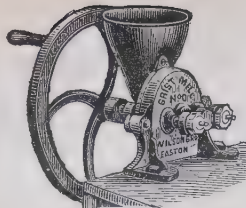
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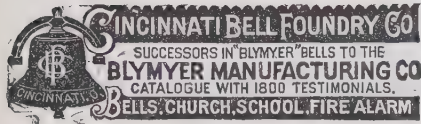
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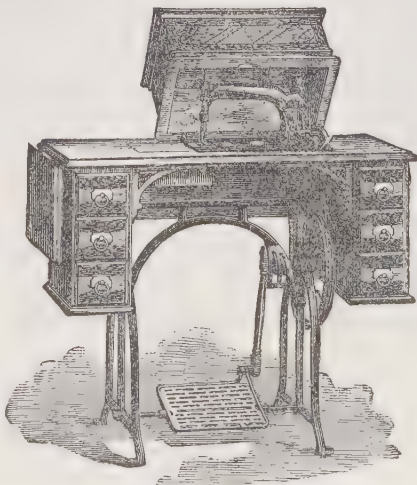
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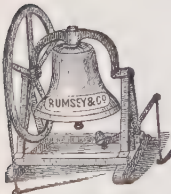
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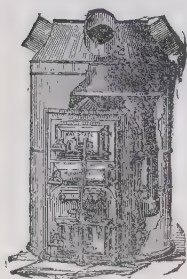
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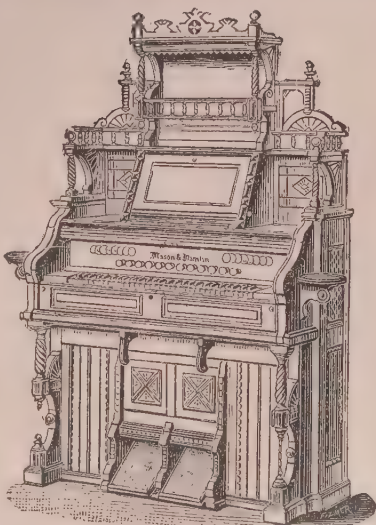
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ANNUAL MEETING OF THE AMERICAN BOARD.

✻ 1889 ✻

The Eightieth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in New York City, in the Broadway Tabernacle Church, beginning on Tuesday, October 15, 1889, at 3 o'clock P.M., and closing Friday morning, October 18. Provision for overflow meetings will be made as needed. The Annual Sermon will be preached by Rev. Lewellyn Pratt, D.D., of Norwich, Connecticut, Tuesday evening.

In accordance with the recent vote of the Board, entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and corporate members and their wives. Persons accepting this invitation are particularly requested to send their names to Caleb B. Knevals, Esq., Chairman of the Committee on Entertainment, No. 48 East 23d Street, New York City, before September 15. As soon as possible after that date cards of introduction will be forwarded to those applying. Each applicant will please state to which of the classes invited he belongs.

Any one receiving a card of assignment, and deciding not to attend the meeting, will be expected to notify the Committee, that his place may be given to some one else.

RAILROAD RATES.

The railroads in the organizations known as the *Trunk Line*, the *Central Traffic*, and the *Southern Passenger Associations* have granted a rate of a fare and a third on *certificate* plan. The *New England Passenger Committee*, the *New England General Ticket and Passenger Agents' Association*, and the *New York and Boston Lines* [all-rail and Sound lines] at a fare and a half, on the *certificate* plan. Tickets may be purchased three days before, and will be good to return three days after, the close of the meeting. Purchasers MUST ask for and procure a printed [or written] *certificate*, to be filled out by the ticket-seller, that they have paid full fare going to New York. These certificates will be countersigned at the meeting by Homer N. Lockwood, Esq., in order to secure return tickets at above reduction. The New York, New Haven & Hartford Railroad will sell round trip tickets October 14-17, good to return up to and including October 19, at the following stations and rates: Springfield, \$4.15; New Britain, \$3.10; Meriden, \$2.80; New London, \$4.15; Waterbury, \$2.95; South Norwalk, \$1.30; Hartford, \$3.40; Middletown, \$3.15; New Haven, \$2.25; Bridgeport, \$1.75; Winsted, \$4.05; Stamford, \$1.05. Those going from intermediate stations will pay regular fare to nearest station above named and there purchase round trip tickets. The People's Line Steamers from Albany, and Starin's New Haven Boats will give half rates on round trip tickets. Circulars with fuller information concerning the above can be had of the Secretary, 39 Bible House.

ENTERTAINMENT.

The Committee on Entertainment desire to have it understood by visiting friends that all necessary arrangements have been made with private boarding-houses of the best class, at \$1.00 per day and upward; also, with hotels, for rooms at \$1.00 per day, and good board near by at the rate of \$5.00 per week; also, special arrangements with the Park Avenue Hotel, at \$3.00 per day. The Committee desire to help in every way in their power all persons who purpose to attend the meeting, and will give cordial attention to all communications touching the matter of entertainment.

Communications may be addressed to either of the undersigned, with addressed and stamped envelope enclosed.

REV. WM. M. TAYLOR, D.D.,

Chairman Committee of Arrangements,

5 West 35th Street, New York City.

REV. C. H. DANIELS,

Secretary,

39 Bible House, New York City.

CALEB B. KNEVALS,

Chairman Committee on Entertainment,

48 East 23d Street, New York City.

THE MISSIONARY HERALD

NOVEMBER, 1889.

VOLUME LXXXV.



NUMBER 11.

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

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Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

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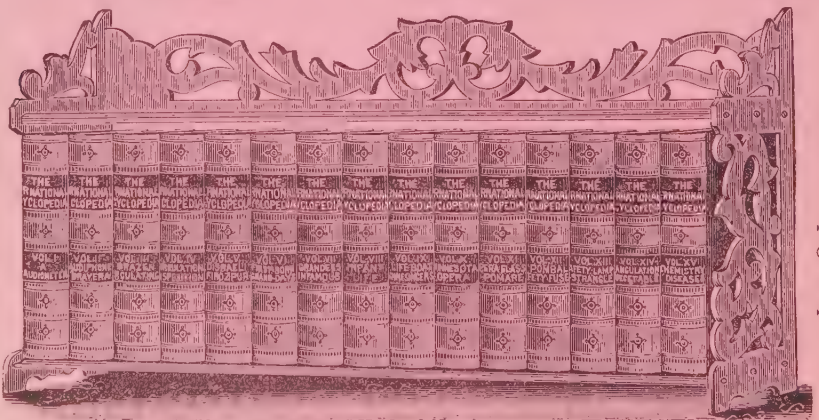
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THE MISSIONARY HERALD.

VOL. LXXXV. — NOVEMBER, 1889. — No. XI.

THE receipts for the first month of the new financial year amount to \$25,726.91, an advance over those of the first month of the preceding year of a little over \$12,000, of which increase about \$3,000 is from donations and \$9,000 from legacies. For the urgent call for a large and continuous increase throughout the coming year, see the reports and special papers presented at the Annual Meeting.

ON account of the coming of the Annual Meeting at the time it does, this number of the *Missionary Herald* will go to press a few days earlier than usual. It will be found to contain *in full* the papers from the Prudential Committee, to be presented by the secretaries, and will make a number of unusual value. To make room for these papers, much interesting matter has been crowded out. The minutes of the Annual Meeting must, of course, be put over until our next issue. We trust that all who go up to this convocation will go in the spirit of prayer and devotion to the interests of missions, and that the Spirit of God may descend and rest upon his people as they wait before him. It is an auspicious time for a great forward movement in the interests of the kingdom of Christ in foreign lands. Will the churches discern their opportunity and respond to the call of divine providence? God grant that it may be so!

As we go to press earlier than usual, on account of the Annual Meeting of the Board, we are unable to give a full report of the "Simultaneous Meetings" held in Massachusetts during the missionary week which ended October 6; but from accounts already received, covering a large portion of the State, we feel confident that at least eighty per cent., or more than 400, of our Congregational churches have held meetings in the interest of foreign missions. Probably not less than 100 of the meetings held during this missionary week have been union meetings with our Methodist and Baptist brethren, some of them including other denominations. In quite a number of the churches meetings have been held nearly every night during the week, and in almost all of them earnest and telling sermons have been preached. It is believed by those who are competent to judge that more meetings in the interest of evangelical work in "the regions beyond" were held between September 29 and October 6 in the Old Bay State than have ever been held in the same period of time in this country. We feel confident that, as a result of the instruction and inspiration given by

pastors and missionaries and other speakers, contributions to the foreign missionary treasuries will be greatly increased, and that not a few will be moved to give themselves to foreign missionary work. And we look for another result, quite as important as these just named—a vast increase in the volume of prayer in behalf of missions. It is probable that similar meetings will be held in other States—may we not say in all parts of our land?

THE letters given on another page concerning the remarkable revival at Aintab will rejoice the hearts of all friends of missions. Since these letters were in type, further reports indicate the continued progress of this work of grace. Two hundred and eighty-eight persons were received to the three churches of the city on August 25, making the total number received during August, 538. Mr. Jenanian, of Tarsus, who had devoted all his energies to this work for ten weeks, preaching during this period more than fifty sermons, left Aintab August 28, but Mr. Christie remained to assist the pastors. One of the most delightful meetings of the series was that held at noon on the Sabbath when the 288 persons were received to the churches. Mr. Jenanian preached on Christian giving, and the duty of preaching the gospel to every creature, and the vast congregation was asked at once to make contributions and pledges for missionary work. It was a joyous half-hour spent in taking the collection, and enough was received to support a missionary for six months. Considering the hard times and the recent collections in support of the work at home, this result was very gratifying. A missionary society was at once organized and arrangements made for a monthly meeting. Mr. Christie well speaks of it as “one of the best fruits of the revival, and its permanent memorial.” The last word is that conversions were still taking place daily, and arrangements were being made for the systematic training of the converts. Let it be the prayer of all Christians that this revival may extend throughout the Turkish Empire.

THERE has been a sad breach made in the missionary ranks in Japan, resulting from the serious illness of Miss Catherine S. Scudder and the age and infirmities of Rev. Dr. and Mrs. H. M. Scudder, compelling them, under medical advice, to return to the United States that they may try the effect of the climate of southern California. The feebleness of his parents and his sister compel Dr. Doremus Scudder and wife to accompany them, for a longer or a shorter stay. Niigata is thus left without any male missionary, and the Japan Mission will be called upon to detail some of its members to take charge of this important station.

THE calamities which have recently befallen Japan through flood and fire and earthquake are certainly most remarkable. Among the letters from the missions will be found a striking account of the recent earthquake at Kumamoto. So far as we have as yet heard, the catastrophe in southwestern Japan, chiefly in the province of Kii, though directly south of Osaka, has not affected seriously the district in which our missionaries are located. By the crumbling of a mountain many villages were buried in the earth, and the rivers were filled with a vast mass of *débris*. It is a catastrophe perhaps more serious than that which desolated the Conemaugh Valley above Johnstown. We shall expect to hear the saddest stories of suffering and desolation.

As we go to press a mail has been received from West Central Africa bringing good health reports. The Gospel of John in Umbundu has been completed, and a bound copy has been forwarded to the Mission Rooms. The work was done at Benguella, and in the typesetting and printing Mr. Sanders was assisted by his wife and Mrs. Webster.

It is difficult for us in America to understand the singular ferment pervading China in reference to the building of railroads. In deciding what shall be the action of the government in this matter the officials have to consider not merely their own opinions as to what would be best for the nation, but also the prejudices and superstitions of the people. This may account for the vacillation of the government within the past few months. We have chronicled within less than a year the permission of the emperor to build a railroad from Tientsin to Tung-cho, the peremptory recall of that permission later, and now we can record not merely the consent for the building of this comparatively short road, but an order for the construction of a great trunk line from Peking to the city of Hangkow, on the Yang-tse, a distance of seven hundred miles. It appears that after the withdrawal of his consent to the Tung-cho extension, the emperor last spring called for the opinions of the chief men of the empire on the subject. We find in *The London Times* summaries of the reports given by two of these officials, Chang, the Viceroy of Canton, and Liu Ming, Governor of Formosa. Chang is said to be, next to Li Hung Chang, the leading official in China. Although no friend to foreigners, and one who would retaliate on the United States for its anti-Chinese legislation, he argues in favor of railroads as a means of national defence, though he thinks the line from Tientsin to Tung-cho would not be serviceable in this regard. This viceroy squarely meets an objection raised by the "Censors," who had given as one reason for opposing the Tung-cho extension the fear of the spread of foreign religions, by affirming that "China has not found that the introduction of steamers and telegraphs has been followed by the spread of ideas subversive of morality." He urges the building of the road from Peking to Hangkow, since it would be too far from the coast to be seized by an enemy, while "the disturbance to houses and graves would be comparatively small." The Governor of Formosa also argues in favor of the new proposal, and it seems that the emperor, strengthened by the opinions of his great men, has reversed the action which he took at the request of the Censors, and has definitely adopted the policy advocated for many years by Li Hung Chang. The construction of this line from Peking to Hangkow may be a work of years, but the enterprise will doubtless be undertaken soon, and with it will be connected results momentous to China in many ways. Those who believe in a divine providence cannot fail to see in this movement the opening of a highway for our God.

In the summary received from Japan, on which we commented last month, 130 persons who made confession of faith at Kumamoto during the past year were not included, so that the total number received during the year ending May 1 was 2,129 instead of 1,999. This makes on an average over forty-three persons to each of the forty-nine churches.

THE Brahmans of India are familiar with the Scriptures if for no other reason than that they may oppose their teachings. In the course of a conversation on Christianity, a missionary asked a well-known Brahman in Calcutta whether he had ever read our Bible. The man looked at him, and calmly and slowly answered, "I have read the New Testament eighty-three times and the Old Testament twenty-seven."

THE trustees of the Doshisha at Kyōto, in sending thanks through Dr. Neesima to the unnamed donor of the \$100,000 for the purpose of enlarging the institution, say in true Japanese phraseology: "Your kindness will be regarded higher than the highest mountain and deeper than the deepest sea."

AT the commencement of this year the church on Murray Island, New Guinea, gathered from among the cannibals there, gave a remarkable illustration of Christian liberality. The London Missionary Society being in financial embarrassments had instructed its missionaries to urge upon their young churches the duty of larger contributions for the work to which they owe their existence. Mr. Hunt laid the case before the Murray Island Christians and advised them to call a meeting to consider it; not only the church members but the whole population, only 450 in all, came together and fixed upon a day for offering gifts to the London Society. They then assembled in their best attire "to throw money," as they expressed it, and actually contributed \$150 for the extinction of the deficit.

VARIOUS intimations have appeared in the public press that China is about to drive from her borders all United States citizens, in retaliation for the recent course of our government in excluding the Chinese. We do not anticipate any such action. Doubtless the officials are strongly tempted to do this, and there are many among them who favor such a course, but taken as a whole the Chinese authorities are wise and patient and look for redress in some other way. Would that they might find this redress in a better attitude of our people toward the Chinese who come to these shores! What could any American say if a mandarin should ask him what injustice there would be in excluding from China the citizens of a nation that would not allow him to enter its ports? If China does not retaliate, it will be because her officials are more independent of popular opinion than are our political parties.

THERE is a singular Chinese superstition that a certain amount of happiness is allotted by the fates to each individual as his earthly portion. He is to have no more and no less, whatever he may do, but he may draw on this portion too fast, and so use up all his happiness before he gets halfway through life. It behooves a man, therefore, not to be too happy at any one time, for he is squandering the happiness he may very much want by-and-by. This superstition, according to Rev. Mr. Farthing, an English missionary in Shansi, is leading some Chinamen to the singular suggestion that the emperor ought to withdraw, inasmuch as, from present appearances, his quota of happiness as ruler has been exhausted. Floods and famines and manifold disasters which have come upon the empire within a year are signs that there can be no more favors during his reign.

It will be remembered that many years ago a mission was established at Jerusalem, Episcopal in form, under the patronage of the Prussian government and the Church of England. On the death of Bishop Gobat this arrangement ended. There has now been formed at Berlin, to take the place of this Anglo-German bishopric, the "Evangelical Jerusalem Foundation" (Stiftung) with the object of maintaining the existing evangelical establishments in Jerusalem, the creation of new ones, and the support of a Protestant congregation there. A board of control in Berlin will direct the affairs of the congregation.

THE secretary of the English Church Missionary Society reports, in the London papers of September 11, that he has telegrams announcing the safety of their missionaries at Kisokwe on the twenty-eighth of August. These were the missionaries who removed from Mpwapwa at the time it was attacked by Bushiri's men. No news later than January last has been received from Mr. Mackay and the other English Church missionaries who are on the southern shore of Victoria Nyanza. It is hoped and believed that these missionaries are out of the way of the hostile forces arrayed against the Germans.

AN East African mail received in London reports that an English vessel was on the way to the mouth of the Zambesi to examine the newly discovered entrance to that river. Serpa Pinto in July last was at the junction of the Zambesi and the Shiré rivers, leading an expedition to the Upper Zambesi. The traffic in arms and ammunition continues, notwithstanding the blockade. Five tons of gunpowder have been secured for Serpa Pinto's expedition. The Arabs on the north end of Lake Nyasa could obtain all the ammunition they needed with which to fight against the African Lakes Company.

WE have little expectation that the trial of Mousa Bey, the Koord who has committed such atrocities in Eastern Turkey, will result in any adequate punishment of this man who has been guilty of almost every conceivable crime. Those who might bear witness against him know too well what would probably happen in their distant homes if they should tell all they know. There has certainly been a great deal of stir at Constantinople, as well as elsewhere, in regard to the brutal conduct of this official, but he is too powerful a man in his own district to make it easy for the Turkish government to inflict upon him the punishment which he deserves.

IN connection with the annual meeting of the Hawaiian Evangelical Association an address was delivered by Hon. A. F. Judd at a special service held to commemorate the fiftieth anniversary of the publication of the whole Bible in Hawaiian. Portions of the Scriptures were translated by the missionaries soon after their arrival, but the whole Bible was not given to the people until May 10, 1839. Judge Judd, in his address, gave an interesting history of the work of translation, and closed with an eloquent appeal to the Hawaiians to make the Word of God their guide. "You were blessed, indeed, O Hawaii, when you, on the tenth of May fifty years ago, received this great gift. Its value to you was greater than ships of war, an army of soldiers, or millions of gold."

It is well that the methods of conducting missionary work should be closely examined. God gave man his reason, and it should be used in the conduct of the affairs of the kingdom of Christ as much as in matters of lesser importance. But while we discuss methods it should never be forgotten that there is something of higher concern, the presence and blessing of the Spirit of God. As a missionary worker in China has well said, "There is no missionary method which with more Holy Ghost power would not bring abundant returns to the praise and glory of God. What the Church needs is to be filled with the Holy Ghost."

Two recent volumes bearing upon missions, one of which we noticed last month (Dr. A. C. Thompson's *Foreign Missions: Their Place in the Pastorate, in Prayer, in Conference*), and the other the *Autobiography of John G. Paton*, noticed more fully on another page of this issue, are specially valuable additions to missionary literature. We have just learned that a Christian gentleman has been so impressed with the worth of these volumes that he has distributed 150 copies of each among home and foreign missionaries. No better investment for missions could be made.

THE twenty-sixth annual report of the Hawaiian Evangelical Association has reached us in print, and gives a full, and on the whole encouraging, account of Christian work at the Hawaiian Islands. The fifty-six native churches report a membership of 5,747, besides other churches for English-speaking residents and Chinese, having a membership of 679. These native churches contributed for pastoral support \$9,531, and for home and foreign missionary work, if we rightly understand the treasurer's report, something over \$20,000. Eight pastors have been installed during the year, seven of whom were ordained. The Chinese mission, under the care of Mr. F. W. Damon, has been prosecuted with success. Daily evening schools have been well attended. Four new Sabbath-schools for the Chinese have been opened in different parts of Honolulu. There are 22,000 Chinese now residing in the Hawaiian Islands. The Japanese work, begun so recently, has had a remarkable development, both in Honolulu and in other parts of the islands. The North Pacific Missionary Institute, under the care of Dr. Hyde, has graduated eleven students and received ten in their place. These graduates are all at work in different localities.

IN the wonderfully impressive autobiography of Rev. J. G. Paton, the missionary to the New Hebrides, who before he went to the South Seas was a most successful laborer in city missions in Glasgow, he speaks of some of the objections he had to meet when he decided to go to the heathen. "Some said, 'There are heathen at home: let us seek and save, first of all, the lost ones perishing at our doors.' This I felt to be most true, and an appalling fact; but I unflinchingly observed that those who made this retort neglected these home heathen themselves; and so the objection as from them lost all its power. They would ungrudgingly spend more on a fashionable party at dinner or tea, on concert or ball or theatre, or on some ostentatious display or worldly or selfish indulgence, ten times more, perhaps, in a single day than they would give in a year, or in half a lifetime, for the conversion of the whole

heathen world either at home or abroad. Objections from all such people must, of course, always count for nothing among men to whom spiritual things are realities. For these people themselves—I do and always did only pity them, as God's stewards making such a miserable use of time and money entrusted to their care." And in reference to the argument used to dissuade him from his purpose drawn from the needs of the poor people in Glasgow to whom he had been so successfully ministering, Mr. Paton says: "I saw them (the heathen) perishing for lack of the knowledge of the true God and his Son Jesus, while my Green Street people had the open Bible and all the means of grace within easy reach. None seemed prepared for the heathen field: many were ready for the home service."

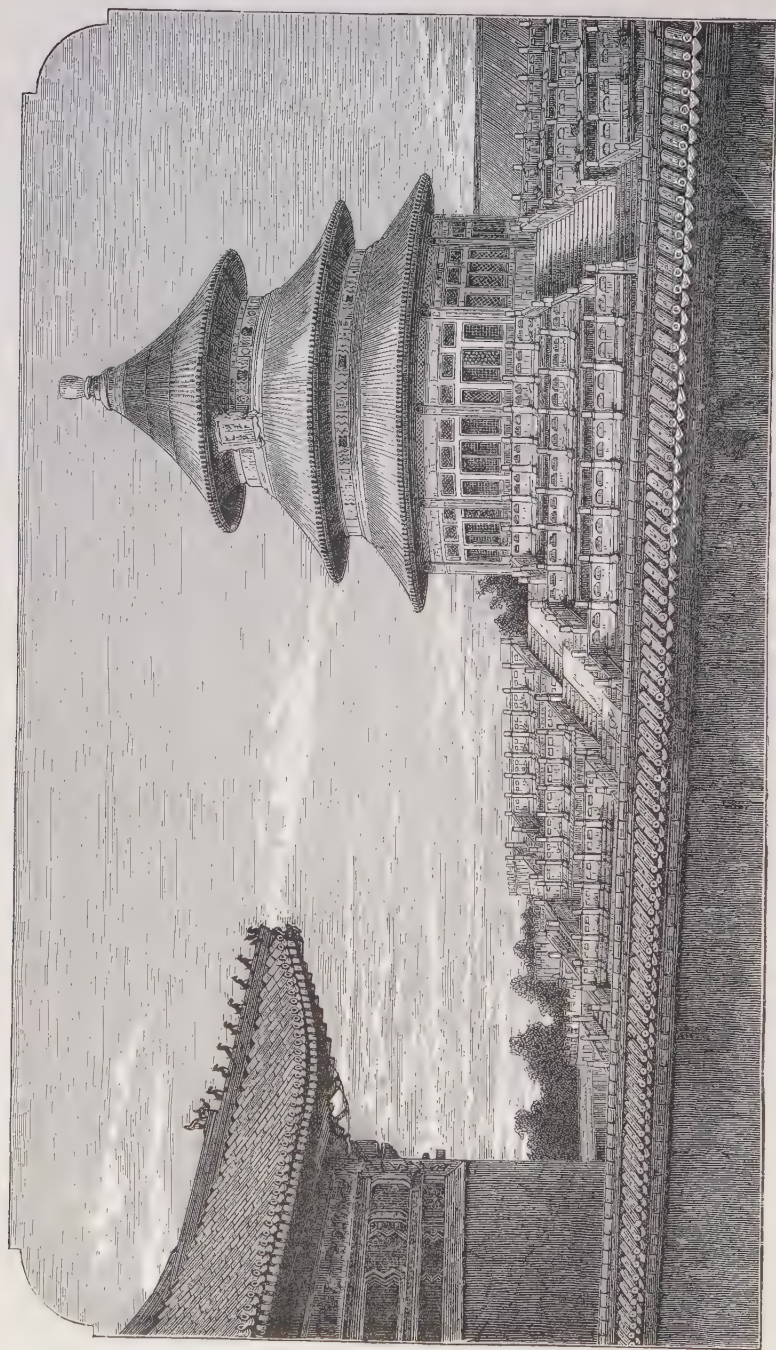
It is said that no single word in Chinese can give the meaning of "Amen," and a phrase must be used to translate it which means. "My heart wishes it to be exactly so."

WE close our pages for this issue of the *Herald* while the National Council of Congregational Churches is in session at Worcester, too early to learn of its action on many important matters to be brought before it. But the noble address of Rev. Dr. Storrs on "Foreign Missions," on the evening of the first day of the session cannot fail to have a marked influence on all the deliberations of the Council. After a stirring presentation of the manifold and pressing calls for Christian effort in our own land, Dr. Storrs dwelt most impressively upon the Master's command to preach the gospel to all the nations, urging that the duty of caring for our own land, to which we are summoned by motives of patriotism, should not be suffered to obscure the claims of foreign missions, which more than any other object can inspire the highest form of Christian enthusiasm. It was an address worthy of the occasion and the man, and it produced a profound impression.

THE DESTRUCTION OF THE "ALTAR OF HEAVEN."

THE telegraph reports the destruction by fire of the "Altar of Heaven" at Peking on September 27. This structure is the most imposing and sacred of all buildings in China, and if it has really been destroyed a profound impression will unquestionably be produced upon all Chinamen. It is impossible to foresee what superstitious notions may be awakened in the minds of the people, who will doubtless regard this calamity as a fearful warning from heaven. Perhaps it may be connected in their thoughts with the revolutionary projects of the emperor in reference to railroads.

This "Altar of Heaven," of which we give a cut on the opposite page, is an immense structure, in the midst of a vast compound, surrounded by a wall three miles in extent and fifteen feet high. Within, on the various terraces, are groves of locust and pine and fir trees. Dr. Williams, in his "Middle Kingdom," says: "The great South Altar, the most important of Chinese religious structures, is a beautiful triple circular terrace of white marble, whose base is 210, middle stage 150, and top 90 feet in width, each terrace encompassed by a



THE TEMPLE OF HEAVEN, PEKING.

richly carved balustrade. A curious symbolism of the number three and its multiples may be noticed in the measurements of this pile." This structure is covered with blue enamel tiles, and leading up to it are many avenues, some of them nearly a mile long.

To this "Altar of Heaven" the emperor is brought with the greatest solemnity once each year, and there offers prayers in behalf of the people. Connected with it is a great furnace in which, at the yearly ceremonial, a whole bullock is offered as a burnt-offering. According to Dr. Williams, no foreigner has ever witnessed this ceremony, but foreigners have often entered within the enclosure. It is said that the premises have had for a long time an air of neglect, and that the really noble structure seemed to be going to decay. In view of the fact that the whole structure is of white marble, it is difficult to understand how a fire could seriously affect it. It will be interesting to watch the effect produced upon the Chinese if this report of the destruction of their sacred edifice should prove correct.

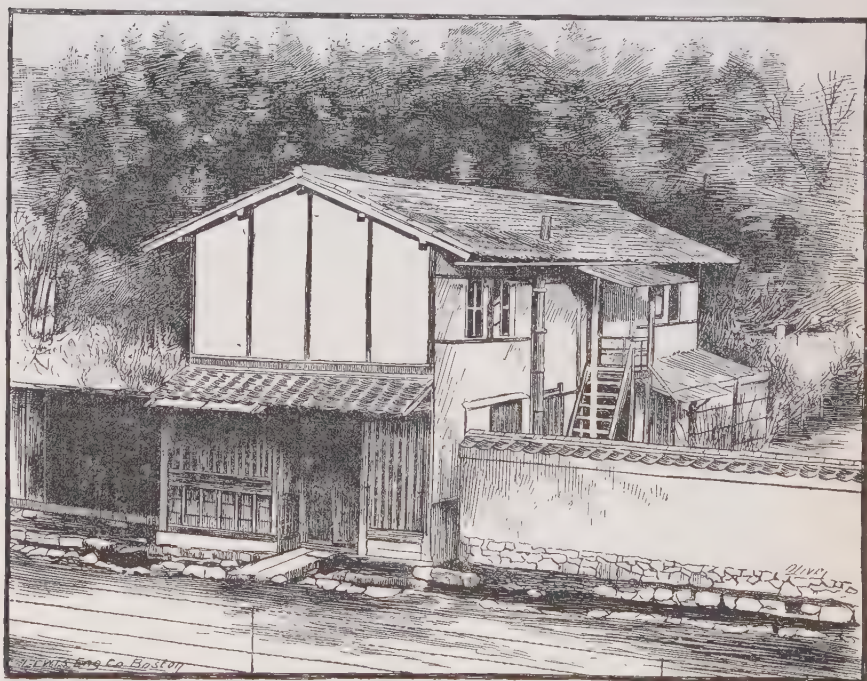
Since the foregoing was written a further despatch from Peking states that the fire is supposed to have been the work of incendiaries, whose object, it is said, was to create a popular impression that "heaven" was displeased at the imperial approval of the scheme for building railroads. There is nothing improbable in this, though there is something ludicrous in the idea of seeking to force a verdict from heaven by setting fire to a temple. But a less *ominous* event than this has been known to change imperial action in China.

THE BEGINNINGS OF THE DOSHISHA AT KYOTO.

It is interesting to look back upon the beginnings of this Christian training school of the American Board in Japan, which in the short space of fourteen years has grown from nothing to an institution of national reputation, with seven hundred students. Little did Mr. Neesima anticipate, when he pleaded on the platform of the American Board at Rutland, in 1874, for means to open a Christian school in his native land, that within so brief a period he would stand at the head of an institution of such magnitude, and one which would receive the hearty encomiums of his countrymen, including some of the highest officials of the empire. From the position which the Doshisha now occupies, we look back with mingled wonder and gratitude at the commencement of the enterprise in narrowest quarters and amid bitterest hostility. Dr. Davis, of Kyōto, who from the first has borne a most honorable part in the work of the Doshisha, has sent us a photograph of the building called "No. 30," in which instruction was given to the first theological class. We give, on the next page, an engraving from the photograph, with the note from Dr. Davis which accompanied it. Clearly, the value of an institution is not to be measured by its buildings. Plain living and high thinking went together at Kyōto, as they have often done elsewhere. This picture of the earliest "theological hall" of the Doshisha may serve as a memorial of the past, and should prompt all hearts to devout thanksgivings to Him who has so wonderfully prospered the

institution during the brief period of its life. The following is Dr. Davis's note respecting this building :—

"When Mr. Neesima secured permission, in 1875, to open a Christian school in the old city of Kyōto, and when, in October of that year, Mr. Neesima and Rev. J. D. Davis and family removed to the city, the whole city was moved. The Buddhist and Shinto priests were greatly stirred, and they sent a strong petition to the central government to have the *vile thing* expelled from the city. On account of this great prejudice the central government counseled great caution, and especially that the Bible should not be taught in the school for the present. The Bible classes were taught in the house of Mr. Davis for



THE BUILDING USED BY THE FIRST THEOLOGICAL CLASS AT KYOTO.

the first year. In September, 1876, the first two buildings were finished, and the school was opened in them. The government conceded to us the right to teach the Bible and to preach in our own private houses, and preaching was conducted only in our private houses for several years. This old building stood immediately across the street from our new buildings, and it was also adjoining a piece of land owned by Mr. Neesima. It was offered to us, with the land on which it stood, for thirty dollars, and Mr. Neesima bought it; and in it, for more than two years, all our biblical and theological teaching was conducted. The first theological class—the somewhat famous class of fifteen—received most of their teaching in this building. The occasion for teaching the Bible there ceasing to exist, the building was used for students' rooms, for a hospital, and finally for a storeroom, and now, before it was torn down, its photograph is taken to be preserved as a picture of one of the historical landmarks of the Doshisha."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1888-89.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the Board at New York City, October 15, 1889.]

PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

THE part of the Annual Survey here presented includes four missions in Papal Lands, one in Bulgaria and Macedonia, three in India and Ceylon, and two in Japan.

PAPAL LANDS.

The work in Papal Lands has been prosecuted, as in former years, by eight missionaries, assisted by four unmarried ladies in charge of schools for girls, and twenty-five native assistants, including pastors, preachers, and colporters. Eight stations are occupied, one missionary at each, and preaching is conducted at fifty-six other points under their supervision. Twenty-four churches have been organized, reporting a membership of 912, of which 214 were added the past year.

In Western Mexico the steady and persistent efforts of the missionaries have not failed of good results such as cheer and encourage. Prejudice is waning and access is gained to the better classes. The leaven of the gospel spreads from one point to another, until believers are to be found in eight or ten places outside of Guadalajara. A semi-monthly religious paper is a most valuable auxiliary to the general work. In Northern Mexico one new station, four new out-stations, and three new churches have been established, while the net increase in church membership amounts to seventy-five. The church in Chihuahua, with upward of sixty members, is becoming more and more a power in the city and the state. A like favorable report comes from other stations. The one great need of this mission is an efficient native agency. Various plans are now under discussion to provide one. A number of earnest Christian young men could be secured for study if an opportunity was afforded them.

The year has been one of quiet work in Spain. While we cannot speak of any widespread movement in favor of the gospel, or of great eagerness on the part of the people to hear or to accept it, the way is opened, nevertheless, for wise Christian effort. The Girls' School at San Sebastian has already achieved a great success, not only as an educational institution but as a means of securing the respect and interest of the better classes.

In Austria substantial progress has been made in spite of restrictions which would seem at first to debar all possibility of success in missionary work. The one missionary left for seven years alone in charge of this interesting field, reports ninety-five additions to the churches under his care. In no mission of the American Board has there been greater progress and larger returns for the effort put forth. The one great need of this mission is the means to provide suitable places of worship for the growing work.

BULGARIA.

Enlargement by healthful growth has been the order of the day in the Bulgarian mission. The Christian character of believers has been confirmed by sacrifice and self-denial to support their own religious institutions. The truth meets a generous response at many points. The high schools for both sexes have been well sustained, and give promise of most valuable service as evangelical agencies.

Looking back over a period of fifteen years, no one can fail to realize that the gospel has obtained a substantial foothold among the Bulgarians. The churches have increased from three to nine; the Sabbath attendance from 500 to 1,600; church members from 147 to 650, and the schools in still larger proportion. Contributions for preaching, education, and church building have increased fully tenfold; able native preachers have been put into the field, and a home missionary society has rendered most valuable aid to the mission. Bulgaria has made good use of the liberty achieved a few years since. The material progress of the last ten years has been remarkable. The chief danger here now lies in the prevalence of irreligion and infidelity among the leading classes. These facts emphasize the importance of the work this Board is carrying on in that interesting country.

INDIA.

In the Marathi Mission steady progress is making. It is much that the gospel is preached regularly by missionaries and native agents at 117 different towns and cities, in the midst of a population of over 3,000,000 of souls living in 30 cities and 3,570 villages. Looking back over a period of ten years, the mission reports an increase of churches from twenty-three to thirty-three, fifty per cent.; advance in church membership till the whole number is about 2,000; a fourfold increase in the number of pupils in the schools, till they now number over 3,000; a like growth in Sabbath-schools, and a threefold increase in the contributions of native Christians. The most important feature in the history of the year was the organization of five new churches in villages near Ahmednagar. It is the conviction of the mission that if funds could be supplied to establish mission schools, at comparatively small expense, in scores of villages now begging for them, the number of churches might soon be greatly increased. The mission has been sadly crippled now for several years, for want of funds to improve opportunities thus crowded upon them. The educational work, as usual, is being blessed as an evangelistic agency, and a large number of young men and young women are being prepared for Christian work, provided the means are to be had to employ them. Among other educational agencies, the industrial school at Sirur holds an important place. It is offering facilities for worthy youth to secure the advantages of an education, while forming habits of life under religious influences that will be of the utmost value to them in coming years. Other forms of labor, medical, literary, touring, have all had their place and done much to disseminate a knowledge of the gospel. English officials show their appreciation of the work in this mission by generous contributions in its behalf.

The Madura Mission rejoices in the coming of two new missionaries to take the places of those who have been removed by death. Three or four more, at least, are needed in order to the efficient carrying forward of the great and varied work of this field. The mission is well organized in all its varied departments, evangelistic, educational, medical, and for woman's work. Adequate means are wanted to turn these varied agencies to the best account. Although there are now 12,000 who are known as Christians and 3,500 communicants in the churches, a beginning only has been made; the great mass still wait to be won to Christ. In no field are native preachers brought into closer relations with the missionaries. Every month the missionary gathers around him pastors and preachers from thirty to forty villages, to hear their report of work done in the previous month, and to instruct them for the service of the month to come. These monthly meetings, with their fellow-workers, present a great opportunity to the missionaries for impressing their best thought and profoundest Christian sentiment upon the hearts of those who shall reproduce the same in their several fields of labor. Not the least interesting part of this mission's work is that conducted by Bible-women going from house to house among the people. The Girls'

School at Madura and the College at Pasumalai are steadily gaining in influence and power. The number upon the school roll of the latter is about 400, of whom twenty-two entered the station church upon profession of their faith the past year. The missionaries in this field after a review of their methods find little occasion for changing them. These methods are the result of careful study and experience. The one burden on their hearts is the need of more laborers to gather in the whitening harvest.

The promise of a large ingathering of a year ago in Ceylon has not been realized. The churches were revived and many gave evidence of an awakened interest, but comparatively few came forward for the public confession of Christ. One new church was organized, making the total number fifteen, with a membership of 1,442, to which were added during the year eighty-one on profession of faith. The reports of the native pastors are models of their kind, and, with varying lights and shadows, give proof of faithful labor and watchfulness over their flocks. The thoroughness with which evangelistic work is done may be inferred from the following extract from the last report of the mission: "The forms of evangelistic work include house-to-house visitation, the thorough canvassing of special districts, neighborhood meetings by night or day, larger moonlight meetings in schoolhouses and private dwellings, and formal union Bible meetings at the chief centres. . . . We have been aided in all these forms of evangelistic effort during the past year to a degree never before equaled by the voluntary coöperation of the lay members of our churches, teachers, merchants, lawyers, doctors, farmers, Christian women of all ranks, and pupils from our boarding schools, many of whom have been most diligent and earnest in carrying the gospel message to their heathen neighbors and friends." In view of such earnest and varied efforts, the day cannot be far distant when the gospel shall win its triumphs in Ceylon.

The only event of special interest in the educational work in Ceylon is the retirement of Dr. Hastings from the presidency of Jaffna College, and the appointment in his place, by the Trustees of the College in Ceylon, of Rev. Samuel W. Howland. Dr. Hastings has seen this institution become well established and highly esteemed for its religious as well as educational character. He retires because of the infirmities of age that will no longer permit him to bear such heavy responsibilities. Mr. Howland, who takes his place, is an accomplished scholar who brings to his new duties large experience for general missionary work.

JAPAN.

It is hard to keep up with the course of events in Japan; statistics must be revised after every mail. Despite some distractions over church polity questions and the popular interest awakened by the promulgation of a constitutional government, the first of its kind in the Orient, our missionary work has enjoyed the signal blessing of God in every department. Details given in the columns of the *Missionary Herald* need not be repeated here, yet we cannot forbear alluding to the 172 students of the Doshisha who have made profession of their faith in Christ during the year, ninety-eight at one time; and to the special labors of Messrs. Wishard and Swift at Kōbe and Kyōto and other points, including the summer school for Bible study at Kyōto, quite in the style of Mr. Moody's at Northfield, attended by 600 students from more than twenty schools to the empire. As we think of the condition of Japan twenty or even ten years ago, "what hath God wrought"! Yet grander results seem near at hand. With religious liberty secured to all classes to a degree practically unknown outside of Protestant countries, and with freedom of travel and residence secured by the revision of treaties, opportunities for Christian effort, already overwhelming, will be greatly increased. Attempting to tabulate some of the results of last year, we find that eight new churches have been organized, more than 2,100 new members received to the churches, an average of over forty to each church, and that forty-three of the forty-nine churches are self-supporting. The schools have grown in number and influ-

ence. In no other mission field are we reaching to such an extent the middle and higher classes; hence the relative economy with which our work can be conducted among a people ready, save in exceptional circumstances, to support their own preachers, build their own churches, and to sustain their own schools. Indeed, as related to the entire expenditure, this is one of the least expensive and most fruitful missions of the Board. The returns in souls won to Christ in late years are at least fourfold greater, to say nothing of the vast moral influence exercised upon the popular mind; nor is it to be forgotten that the population now accessible to Christian effort in Japan is greater than in almost any other mission field. In view of reports recently received, it is no exaggeration to say that hundreds of cities, with populations ranging from 5,000 to 20,000, are eager to receive the messengers of the gospel and Christian teachers for their schools. When was there ever such an opportunity offered to the Christian Church? When such results from Christian effort? When a future with such promise to the Redeemer's kingdom?

Is it strange, then, that the mission, while grateful to the Board and the churches for the generous support it has received in past years, notwithstanding most urgent and pressing calls from our other mission fields, feel compelled to cry out for help to meet opportunities so unexampled in the history of missions?

It is with no little satisfaction that we are permitted to report the generous gift of \$100,000, outside the treasury of the American Board, toward the establishment of a Christian university supplementing the great educational work already developed at Kyōto. The generous donor has thus far declined to have his name made public. He has had favorable opportunity for becoming thoroughly acquainted with the wants of this mission field and with the special value of higher Christian education at this eminently formative period in the history of Japan. It is to be hoped that others, with equal breadth of view and just appreciation of the value of Christian thought in all the higher departments of knowledge and endeavor, will cooperate with him in the establishment of an institution that cannot fail to be a centre of light to an empire.

ASIA MINOR, CHINA, AFRICA, AND THE PACIFIC ISLANDS.

[SECRETARY SMITH'S DEPARTMENT.]

TWELVE missions of the Board are here passed in review for the year: three in Asia Minor; four in the Chinese Empire; three in Africa, and two in the Pacific Islands.

Some of these missions being among civilized peoples, with a literature of their own and well-established forms of government, while others are among peoples without civilization, without letters, and without settled governments, four having been organized within the last decade, while five look back on more than fifty years of history, it is not strange that the work is found in all stages of advancement, and presents wide diversities of method and result. Through the divine blessing on the workers and the work we are permitted to speak of growth and prosperity in every field, and in some cases of truly remarkable advance. Of the 323 missionaries now connected with these fields thirty-three have been sent out for the first time within the past year. The following have been removed by death during the year: Mrs. Emerson, resident in the Hawaiian Islands for fifty-seven years; Mrs. Walkup at Kusaie, Micronesia, a devoted wife and mother and the faithful sharer in her husband's labors in behalf of the Gilbert Islands; Mr. and Mrs. Robbins, members of the Zulu Mission for thirty years and full of service, lovely in their lives and in death not divided; Mr. Ireland, of the same mission, after forty years of invaluable service in church and school, with voice and pen; Dr. Webster, of the West African Mission, as earnest a missionary as he was a sympathetic and able physician, cut down by fever after two years' labor, just as his

work had begun; and Mr. Montgomery, of Adana, Turkey, joyful in his quarter of a century's missionary service, but broken down by the long and heavy strain upon heart and mind and physical powers from work and famine relief during these past two years.

ASIA MINOR.

Direct evangelistic effort in the three great missions embraced within the limits of the Turkish Empire in Asia is still confined mainly to Armenians and Greeks; the barriers against such labor among the Moslem population being as firm and insuperable as ever. The prompt and able intervention of Mr. Straus, whose withdrawal from the post of United States Minister to Constantinople all missionaries deplore, has on several different occasions kept our mission schools from being closed, or has opened them when closed, and has saved much Christian labor on the part of natives and foreigners alike from serious disturbance. There is growing proof that the leaven of the gospel is more and more reaching beyond the evangelical communities to the churches of the old faith, and arousing a desire for biblical preaching and the practical righteousness of a living faith. In some cases the priests favor the new movement, and invite missionaries and native pastors into their pulpits, and give a more biblical tone to their own preaching; in other cases resistance is offered, and the rising movement is more or less effectually checked. The great revival in Aintab which followed immediately upon the close of the annual native conference and the annual meeting of the mission in that city, is the most cheering single fact to be reported from these fields. For six weeks all other interests were swallowed up in this wonderful work of grace; the churches were thronged day after day by multitudes, men and women, young and old, evangelicals and Gregorians, eager to hear the deep and simple truth of the gospel; the after-meetings were crowded with inquirers intent on learning the way of salvation; the voice of prayer arose from houses on all the streets of the city; sins were confessed, wrongs redressed, enmities forgotten, whole families united in the new, sweet joy of forgiveness and peace. Two hundred and fifty united with the three churches of the city on the first Sunday of August, and three weeks later nearly three hundred more; and more than two hundred Gregorians indulged a Christian hope, while temporarily deferring a public profession.

The work of the Greek Evangelical Alliance, from its centre at Smyrna, is extending its work and shows increasing vigor and promise of growth. In spite of a few exceptions here and there, harmony and coöperation between missionaries and native brethren, and within the native evangelical communities themselves, was probably never greater than at the present time. The evangelical communities in the capital are laying definite plans for the erection of much-needed church edifices in Pera and in Stamboul; and after pledging themselves to the limit of their means, they make appeal to Christian friends in this country to aid them in this most interesting enterprise.

The schools of these three missions form one of the most interesting parts of our work in the empire, and yield results in the line of evangelistic work scarcely second to those of any other agency. Including all grades, the kindergarten and day school, the high school for boys, the boarding school for girls, the college for both young men and young women, and the theological seminary, gathering more than 17,000 pupils in their classes, 2,100 of them picked youths of both sexes in the higher schools, and doing their work under the personal care of an able corps of missionary and native teachers and in the atmosphere of a warm Christian life, it is not easy to overstate the influence they exert. Conversions are both more numerous and more hopeful in these schools than in any other equal number of people within reach of the gospel. All the teachers in the common schools, and nearly half of those in the higher schools, are graduates of these mission schools, and as a rule are earnestly engaged in the work of evangelization.

Woman's work from the first has held an important place in these fields, and it gains in breadth and influence more rapidly than most of the other agencies at work. Besides the invaluable aid which is rendered by the devoted women who preside in the missionary homes, and the vast educational work now in the hands of the teachers in our girls' schools, an indispensable work in touring and other evangelistic agencies is administered by women, and greatly deepens the hold and enriches the results of our work.

The burdens of poverty, the results of famine, sometimes almost equaling the evils of famine itself, of misgovernment and oppressive taxation, still rest heavily on this people and delay their progress toward self-support. It is cheering to report that in spite of these obstacles the native churches are advancing in this most important aspect of the Christian life; not a few instances occur in which the self-denial practised to support the church, to educate a son or a daughter, to sustain missionary work, goes far beyond the tithe, and encroaches on the very necessities of subsistence.

The progress of the evangelical faith in this empire, noted from year to year, often seems but small; in the larger view it is steady and grand; the future of these lands and peoples is with this faith, and in due season the prayers and labors and lives of two generations of Christian workers will reap their rich reward, and the gospel once again possess this land.

AFRICA.

The eyes of the Christian and Mohammedan world are upon Africa as never before; and the unending conflict between these rival faiths for the control of great lands and numerous peoples finds its present greatest theatre in the heart of the Dark Continent. The forces are strong, the field of conflict is wide, the stake is imperial, the wider issues are of transcendent meaning, and the whole world are spectators. Many other circumstances also conspire to draw the thoughts of the civilized world to this great continent and to engage them in making a new world therein. Its great population, its magnificent but undeveloped resources, commercial and political and scientific and philanthropic interests, all are rapidly bringing its vast interior to view and hastening conquest and colonization and the means of communication in every part. No part of the world excited a wider or deeper interest in the "World's Foreign Missionary Conference" at London last year; no political event of modern times is more striking and significant than the Berlin Conference of 1884 which ordained and defined the Free State of the Congo, and without a battle or the shedding of a drop of blood guaranteed the opening of a vast empire to the free access of the commerce and science and faith of the great Christian powers of the world; and the proposed conference for the suppression of the slave-trade in Africa commands the applause of every lover of his race.

Events like these place the missionary work in Africa on a new footing, and open before it opportunities far exceeding all that have hitherto been enjoyed. The work of the Board shares these advantages and steadily assumes broader relations and a deeper significance. The location of the two new missions is most happy with reference to these recent movements. The West African Mission works among people using the Umbundu, a language widely spoken by the tribes to the north toward the Congo basin, to the east toward the upper waters of the Zambesi; and its field is absolutely untouched as yet by either Mohammedanism or the slave-trade. The East African Mission is engaged with peoples speaking two languages distantly related to each other and to the Zulu tongue. The late exploration conducted by Messrs. Wilder and Bates to the capital of the Gaza country, north of the Sabi River, proved that the Zulu language is understood through all the wide region to the north of the present location, making it probable that the literature already provided for the Zulus will be available for the vast and populous region ruled by Umzila's successor

and stretching northward to the Zambesi and far inland toward the heart of the continent. Nothing but the want of reinforcements and the means to sustain them is lacking in order to our enlarging the area of our field and the volume of our work in this part of Africa to four or five times its present proportions.

The process of reducing languages and translating the Scriptures and providing the books needed for schools and the growing evangelistic work is going forward with much steadiness in both the new missions. Schools furnish at present the most direct contact with the people, and gather under the missionary's daily influence precisely those who can be most deeply impressed by Christian truth and personal example. Nearly all the pupils in these schools are members of the missionary families and render valuable service for the privileges they enjoy. The testimony in both missions is the same, that these pupils are of bright and capable minds, and that they make rapid progress in reading, writing, and numbers. The church of seventeen members at Bailundu maintains itself in good spiritual condition, is gathering the means with which to build a place of worship, has chosen one of its own number as pastor, and has pledged itself to provide his support. A goodly number at other points in both missions have made public profession of Christ and are receiving instruction in preparation for baptism.

The Zulu Mission has suffered unusual affliction in the death of three of its older members and the absence through age and infirmity of three other of its veterans. The need of reinforcement is urgent in the extreme, both because of the withdrawal of so many from its working force and, perhaps even more, because of the prosperous state of the work and its multiplying opportunities. Marked religious interest has prevailed on several of the stations, increasing the membership and piety of the churches; a deepening sense of the meaning and scope of the Christian life manifests itself among the communicants, and the tyranny of old and corrupting customs seems thoroughly broken. Within the year a more distinct step has been taken to secure the formation of the pastoral relation between the native preachers and the churches, and there is promise that the churches will generally respond. The schools have enjoyed a year of unusual prosperity in point of numbers, discipline, and results, and a goodly number have been received to the churches. The ability and promise of the men in training for the ministry are superior to what has been found in former classes. The new buildings for the Inanda Seminary and the Umzumbe Home, both for girls, have brought increasing numbers and greatly enhanced the value of the year's work. Nothing is a more cheering proof of what the gospel can do for a people darkened in mind and depraved in heart and life than to note the transformation, inward and outward, wrought in those who have been longest in these higher mission schools. The morning of God's grace and of the Christian civilization, which it alone can bring and maintain, dawns slowly over the Dark Continent; but, thanks be to God, it is breaking on many a heart, in many a home, in many a tribe along her coasts, among her mountains, by her great rivers and lakes; and we think with joy and speechless gratitude that to us is given a share in the prayers, the toils, the sacred sufferings which usher in that glorious day.

CHINA.

From the "Middle Kingdom" come reports of change and the stir of busy life, and the swift approach of a new age. A railway has been built and is in active operation from Tientsin to the coal-fields lying some eighty miles to the northeast. This is soon to be extended to Tung-cho and Peking; and other lines are planned, one connecting the capital with Hang-kow in the heart of China Proper. The Chinese fleet of ironclads is second to none in the world; the Chinese coast, 2,000 miles in length, burns at night with as perfect a system of lighthouses as England herself

can boast; and the arsenals of the empire bristle with muskets of home manufacture sufficient for an army of 3,000,000 men. The study of English is forcing its way into all the seaports, and is on its way to the great literary centres. The forces of the Western world are thus pressing upon the external life of the Chinese and compelling change, and preparing the way for far deeper and more radical changes. Missionary work is thus prosecuted under conditions somewhat more favorable than at any previous time, and a wider reception of the gospel is steadily preparing.

The four missions of the Board in China are wisely planted and command access to many millions of the people. The North China Mission occupies stations at Peking, the capital of the empire, Pao-ting-fu, the capital of the province, Tientsin, the great seaport of the province, Kalgan on the great wall, and Tung-cho, the educational centre of the mission, all in the province of Chihli, and Pang Chia Chuang, and Lin Ching, two important centres in western Shantung. It is quite within the facts to say that this mission gives access to a larger population, directly dependent on its labors for the knowledge of salvation, than any other single mission of the Board. The Foochow Mission, opened more than forty years since, occupies an interesting field at the capital and in the interior of the province of Fuh-kien, with access to several millions who are dependent on its labors alone for the gospel. Good reports come from both these older missions, in hopeful conversions, especially among the young, in a growing responsibility for Christian work among native helpers and communicants, in the broadening work and influence of the schools, and in the readiness of the people to hear the gospel. A religious awakening and spirit of inquiry are reported at Pao-ting-fu and Foochow which seem to indicate a new state of things and to promise a great enlargement of evangelistic work. The work of the Young Men's Christian Association at Tung-cho and of the Young People's Society of Christian Endeavor at Foochow is a great advance on anything before known in these fields, and shows the happy adaptation of these agencies to the peculiar conditions of the Chinese churches and the development of Christian activity among the younger church members. The mission high school at Tung-cho, which gathers the brightest boys from all the station schools for a more extended course of study, and which is the only source of supply to the theological seminary of the mission, has done most successful work, and has reached a point where further enlargement is imperatively called for by the expanding work of the mission; and the North China Mission unanimously recommend the addition of two years to its course of study, making it of full college grade, an increase of its teaching force, and a readjustment of the work of the station schools so that they may directly prepare boys for this collegiate course. The work for women keeps even pace with the expansion in all other forms of work, and is bringing the light and hope of the gospel to the very hearthstones and centres of domestic and social life. More homes are open to the visits of foreign ladies; the message they bring is gaining a wider and more appreciative hearing; some true sense of the wealth of life and resources which belong to the Christian sphere in which these kindly foreign ladies move is dawning upon their Chinese sisters and is drawing them with a surer instinct of faith and desire toward Jesus Christ and his great salvation. The medical work takes on larger proportions from year to year; almost 30,000 cases have been treated during the last year and to all of these Christian instruction has been given. The openings for Christian work which are secured by this arm of the service are numerous and full of hope.

The Hong Kong Mission pursues its special line of work and patiently waits for reinforcements. The Shansi Mission has made a distinct enlargement of its work by opening a boarding school for boys at Tai-ku. Notwithstanding the fact that the pupils are required to provide their own clothing and books, and to pay for board a sum nearly

equal to the first cost of supplies, the full number that could be accommodated were received at once, and as many more applicants were declined. Preaching and the distribution of the Scriptures and of Christian literature at the fairs are carried on diligently; and the friendly attitude of the people continues unchanged. The mission is well located, and finds its work steadily opening and is beginning to bear some happy fruits. With the increased forces now on the way the future looks bright and full of hope.

The day of China's awakening draws on apace; our laborers on the field, close to the course of events, assure us that the great body of the people is likely to be soon in movement toward the most important changes in government, education, traffic, customs, and religious thought. This is supremely the day of opportunity; it behooves us to work the works of God while the day lasts.

THE PACIFIC ISLANDS.

The scope of the Christian work in the Hawaiian Islands still supported by the Board has been enlarged the past year, according to previous arrangement, by sending out Rev. Mr. Westervelt, of Denver, Colorado, to engage directly in missionary labors in behalf of the native churches and people. He will not assume the position of a pastor, but in the more detached relation of a missionary will familiarize himself with the religious needs of the district where he labors, will counsel and coöperate with the native pastors, and by all means seek to deepen the hold of the gospel and to widen its influence among the people. The welcome he has received in the islands, from natives and foreigners alike, and the readiness with which the work opens before him promise the best results. It is to be hoped that other men, equally fitted for this important work, may be found, until each of the principal islands is occupied.

The number of students connected with the North Pacific Missionary Institute, the range of instruction given, and the service of the men who have been trained here, are such as abundantly to justify the wisdom of opening this seminary and to ensure a larger and better supply of ministers for the native churches. Dr. Hyde, who is at the head of this Institute, rejoices in the near prospect of new and far more commodious buildings for the uses of the school, nearly \$10,000 having been already contributed for this purpose.

The other departments of work to which the Board continues to make grants-in-aid, the boarding and industrial school for boys at Hilo and the missionary work in behalf of the Chinese in the islands, are prosecuted with quite the usual efficiency and success.

Micronesia sends a report of varied and earnest work, with the usual alternations of light and shade. New islands visited, old churches revived and new churches organized, schools well maintained, a great demand for the Scriptures, hymnbooks and school-books, and the quickening sense of a successful and expanding work, this is the story of the year from the Marshall Islands, from Ponape, and from the Mortlocks. Wars and consequent disturbances, schools failing or but feebly maintained, church members falling away and native teachers sharing in the demoralization, this is the state of things reported from the Gilbert Islands and the Ruk Lagoon. The four training schools and the two boarding schools for girls have been well maintained and are steadily preparing the native preachers and teachers upon whom the prosperity and permanence of the work so largely depend. The teachers of the girls' schools comment with delight on the change that comes by degrees over the pupils who remain longest in the school; a change that affects expression and bearing and all personal habits as well as the mind and heart and the deeper aspects of character and life. The common schools, which are maintained at all points where churches are gathered, render an unobtrusive but most important service in the uplifting and

evangelization of the people. With forty-seven churches, including 4,500 members and ministered to by native pastors, and twenty-seven schools gathering 2,600 pupils, all supported by the people, besides the boarding schools for girls and boys under the direct instruction and care of the missionaries, with the New Testament and portions of the Old Testament in their vernacular in the hands of the people, and with open doors on every hand for the enlargement of the work, this little Benjamin of the mission-fold gives a good account of itself, and makes a noble contribution to the net results of the missionary work of the Board.

Thus from the fields God has given us to till for him comes the record of another year, a fresh reminder that He who began this work follows it with his steadfast blessing and is leading it on to ever-enlarging results. In twenty-two missions widely spread and belting the globe, at more than 1,100 principal cities and centres of population, the gospel is preached and schools maintained and the influence of the printed page sent abroad; 358 churches gather 33,000 communicants, 4,529 of whom have been received this year; 133 colleges, seminaries, high schools, and boarding schools gather 7,685 picked youths of both sexes in training for special Christian service among their own people, and about 33,000 pupils in common schools are brought hopefully within the limit of Christian influence. Medical service lends an increasingly valuable aid to all this work; the volume of Christian literature expands and exerts a deep and pervasive influence. The long night of darkness and sin wears away and the cheering morn draws near. To the cry, "Watchman, what of the night?" from many lands and in many tongues the answer of hope and faith is given, "The morning cometh."

GENERAL SUMMARY. 1888-1889.

Missions.

Number of Missions	22
Number of Stations	93
Number of Out-Stations	1,023
Places for stated preaching	1,069
Average congregations	63,664

Laborers Employed.

Number of ordained Missionaries (11 being Physicians)	177	
Number of male Physicians not ordained (besides 7 women)	11	
Number of other Male Assistants	6	
Number of Women (7 of them physicians) (wives, 176; unmarried, 138)	314	
Whole number of laborers sent from this country	—	508
Number of Native Pastors	174	
Number of Native Preachers and Catechists	510	
Number of Native School-teachers	1,372	
Number of other Native Helpers	327	2,383
Whole Number of laborers connected with the Missions		2,891

The Churches.

Number of Churches	358
Number of Church Members	33,099
Added during the year	4,529
Whole number from the first, as nearly as can be learned	110,006

Educational Department.

Number of Theological Seminaries and Station Classes	14
Pupils	227

Colleges and High Schools	66
Number of Pupils in the above	4,320
Number of Boarding Schools for Girls	53
Number of Pupils in Boarding Schools for Girls	3,212
Number of Common Schools	932
Number of Pupils in Common Schools	34,647
Whole number under instruction	43,313
Native Contributions, so far as reported	\$116,253

THE EVANGELIZATION OF AFRICA.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting of the Board at New York, October 16, 1889.*]

THE evangelization of Africa is laid upon the Christian world of this generation with a definiteness and emphasis which none can question or mistake. No part of the globe attracts livelier attention or awakens more eager inquiry from the civilized nations. Explorers from many lands seek new paths to the interior from every coast, ascend her navigable streams, encircle her lakes, and vie with each other in penetrating new regions, bringing to light new peoples, and disclosing the resources of mountains, forests, and plains in every zone and under every parallel throughout the vast continent. Political annexation and colonization have already parcelled out among the great European powers almost every square mile of territory lying on the coast, and the extension of these somewhat vague spheres of influence over the boundless tracts and countless peoples of the interior is becoming a burning question of diplomacy which threatens the peace of the nations. Without much foresight of the dimensions or significance of the task they attempt, the leading peoples of the civilized world are thus becoming fully enlisted in the work of making a world out of Africa. It is a striking and instructive spectacle to see the best political systems of the world, the oldest and richest civilizations of the times, the highest achievements of the human race in the arts and sciences, with all their boundless resources, brought to bear upon this mighty problem of opening and developing a great continent, and upon the mightier problem of creating therein a new world and calling new nations into life. The onsets of Europe upon the western continent in the sixteenth and seventeenth centuries are an historic example of the same process; but it was a languid and passionless world in which those deeds were wrought compared with the fire and force and universal enthusiasm which sweep the civilized nations of to-day onward to this majestic task. Commerce follows swiftly in the track of exploration, colonization, and conquest, and with the new life which it stirs wherever it goes bears also a swelling tide of corruption and degradation and death. The eagerness of discovery is steadily bringing the whole heart of the continent to light, revealing alike its greatness, its populousness, its almost boundless resources. The necessities of government and trade are opening highways of intercourse, by land and water, from the coast to the interior cities and tribes. These movements, it is true, have but just begun; but they advance so swiftly that we seem already to discern their completion and to be able to plan for the results they will achieve.

But a movement of deeper import and higher aim precedes and accompanies all this stir, and gathers momentum and breadth with every year—the effort to fill the Dark Continent with the light of God, and to plant its vast spaces with Christian life and Christian institutions. This is, indeed, only a part of a wider movement that aims at the conversion to God of every nation and people on the face of the whole earth; but it is a grand and inspiring part. This effort for the evangelization of Africa is accompanied, as we have seen, by many another enterprise of great pith and

moment directed to this vast region; but it is evidently the greatest of them all, employing nobler and more effective forces, aiming at deeper and greater results, and touching the problem at more central and vital parts. The significance of all this new and rising interest in Africa is widely recognized and has been compactly stated by the great French novelist and reformer: "The nineteenth century has made a man of the African; the twentieth will make a world of Africa." The fact is obvious, and the process is well begun; but we must not mistake the forces that are at work. The services of explorers, traders, and colonists, the agency of the great political powers, the influence of steam, electricity, the printing-press, manufacturing and industrial machinery,—this all we recognize; but the *world* we build in Africa, the *manhood* we seek in her sons, will never be evoked by these alone. He who has made Europe great and filled her life with high and lasting good; He who lifted the English people out of their primeval savagery and paganism into the light and strength of a civilization and liberty which make them the foremost nation of the earth, it is He that has the destiny of Africa in his hands, and without his aid all other forces will combine in vain. If Jesus Christ shall win the heart of Africa's tribes, and shall rear over all her plains, by all her imperial streams and lakes, on all her mountains and coasts, his glorious kingdom of grace, Africa will indeed become a new world, and the hope of civilized men will be realized. Without his aid all efforts must fail. The *Christianization* of Africa must accompany her civilization and furnish for it stable foundations, favoring atmosphere, and high ideals. And the rapidity with which the great powers of the Western world are entering Africa and diffusing political and commercial influences, disturbing the old order, casting the lower elements of civilized life into the midst of these simple peoples, to corrupt, debase, madden, and destroy them, lays this task of Christianization upon this generation with an urgency and power that nothing Christian can resist. The time has fully come, if it had not come long since, when the Christian peoples of the world should address themselves with all energy and zeal and untiring devotion to Africa's evangelization. Whatever exigencies exist elsewhere on the globe; whatever herculean labors already engross the Christian nations at home, God's will is plain, his providence unmistakable, that to the utmost of our powers, with a purpose indomitable and an enthusiasm that nothing can daunt or destroy, we preach the gospel and plant the seeds of heavenly truth and build the kingdom of grace through the length and breadth of this new world, till Christ has won these nations and shaped their lives to his own blessed will.

1. Note certain facts which rightfully draw special attention to Africa and her Christian development.

1. The physical greatness of the continent first arrests attention. Between its extreme limits north and south stretch 5,000 English miles, and almost as great a space parts its extreme eastern and western confines. Of irregular triangular shape, drawing to an obtuse point at the Cape of Good Hope, the total number of square miles embraced within its bounds is about 11,000,000, giving it the second place among the great continents. It will aid in the comprehension of this number if we recall that Europe includes 3,800,000 square miles, North America 7,400,000, and that Asia, the only continent that exceeds it in dimensions, covers only 13,000,000 square miles. Mere size has little significance; but when a new world swarming with great populations and rich in natural resources is brought to our view, the area over which such important interests are distributed becomes a matter of no small importance. Other things being equal, a continent is a more significant acquisition to the kingdom of Christ than an island or a little nation. Africa is a mother of nations, a hive of populations, fitted to be a theatre of great exploits, a splendid trophy in the conquests of our Lord.

2. The populousness of this continent must give her highest value in the eyes of every Christian observer. At the lowest estimate that is now made 200,000,000 souls

dwelt within its confines; and all explorations in the interior increase the probabilities in favor of a larger estimate. What a splendid prize for Christian labor! What harvests of eternal life, what promise for coming centuries is in this countless host! The United States include a population of 65,000,000 souls; Africa has more than three to every one of these. One man out of every seven on the globe dwells in Africa. Excepting China and India alone, here is the richest jewel for the Redeemer's crown which the nations of the earth can offer. It was a deed of high renown, followed by consequences of widest reach and noblest range, when a band of Roman monks began the Christian conquest of England and its million souls. Two hundred times as vast a population, dwelling in all varieties of climate and situation, amid the noblest resources, with just as bright a future before them all, so far as human judgment can discern, are here awaiting the same message, the same glorious transformation. What wonder that the hearts of our noble youth burn within them at view of this exploit, or that they set out upon their errand exclaiming, "We go to lay the foundations of empires"?

3. The resources of the continent are rich in variety and vast in extent. Here too we must speak with reserve, since every year, we might say every month, extends our positive knowledge and enhances our sense of the capacities of the land. Its mineral resources are already of great value and steadily increase as they are explored. The agricultural capacities of the continent are almost wholly untested; but evidence of the wealth of productions which it will yield to proper cultivation increases with all exact knowledge. Its vast system of lakes and rivers already makes internal communication easy and inexpensive; and when steam craft ply on all these waters and the railway traverses the land, all the conditions of a vast population, of prosperous and happy life, of varied industries and of a high degree of civilization will be furnished. If under existing conditions in the almost total absence of agriculture and manufactures, a population of 200,000,000 lives in plenty, it seems only a modest inference that looks to see this vast number doubled and trebled when better conditions of life arise. But let us not forget that in order to the realization of such a result the work of the gospel must move with every step of advancing development, must run with the plow and the factory, must fly with the railway and telegraph, and fortify the inner man with righteousness and the fear of God as swiftly as the outer forms of civilization are assumed.

But not to dwell longer upon these general considerations, the reasons for immediate and sustained effort to evangelize this great continent are obvious and strong.

1. The circumstances are peculiarly favorable. Over vast spaces in the interior numerous peoples now for the first time are accessible and easily impressed. It is virgin soil, where a quick, rich harvest may now be won. In a score of years even these conditions may be gone never to be recalled. The first effects of contact with civilized races, if the contact be not marked and controlled by the gospel, is always demoralizing and ruinous to such peoples as we find in this continent. The vices and immoralities of nominally Christian lands not only are likely to claim uncounted victims, but they will also raise barriers to Christian influences peculiarly hard to overcome. The time of favorable opportunity for the gospel is to go in advance of trade, colonization, or annexation. And this time is swiftly passing for large areas and great populations.

2. The rapid spread of Islam in Africa is a well-known fact; and the barriers thus raised against the spread of the gospel are wellnigh insuperable. And all assertions to the contrary notwithstanding, we know that the faith of the false prophet brings no such blessings to this people as the gospel has in store. "Wherever they go in Africa," says Professor Drummond, "the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under terror."¹ That faith is the ally of the slave-

¹ Tropical Africa, pp. 69, 70.

trader, the protector of a traffic hideous and revolting in its cruelties and bloody-handed outrages and merciless greed beyond all power of words to express, almost beyond all power of the mind to conceive. Sentiments of humanity join with the spirit of the gospel to impel us to the quickest, widest, most effectual occupancy of all the interior by the Christian faith and institutions. The cry of the murdered victims, of the abused and outraged captives of war or of greedy raids and inhuman butcheries, of the multitudes that thus perish every year, and other multitudes who dread the same fate, is too fearful for the ear to hear or the heart to endure, and must call down from heaven some speedy, dreadful doom on these monsters of cruelty and wrong. It is high time that the civilized nations combined to extirpate this high-handed crime against God and man, and to drive out of the continent those who practise it or connive at it.

3. The deadly blight of the liquor traffic, as merciless in spirit and more destructive in results than the atrocious slave-trade, is spreading far and wide in the track of commerce and is already one of the most formidable obstacles that missionary effort anywhere encounters. And the very nations that are nominally engaged in the development and protection of Africa are the sources of this hateful and hideous traffic which turns the simple savage into a beast and a fury, and destroys its victims body and soul by the hundred thousand every year. This obstacle to missionary work is not new; it has often been encountered before, but it has probably never been met in such vast proportions and deadly might. The public opinion of the civilized world needs to be aroused to the enormity of the evil and the shameless inhumanity of the curse; and the great powers need to be banded together in a determined purpose to suppress the traffic and to brand its agents with the opprobrium of the Christian world. The evangelizing agencies at work in Africa also must be multiplied and strengthened, to rescue the people from this appalling scourge, and if possible to precede its coming and fortify against its power.

4. The debt of the Christian nations to this great continent, so long the plaything and sport of human passion, so foully wronged, its simple peoples for generations enslaved by the millions in body and soul through the cursed greed and unrestrained passions of the so-called civilized nations of the earth, this debt which, if man forgets, God never will forget, it is high time these nations recognized and began to repay in earnest and with righteous hand. We owe the gospel to *every people* that have it not; but we owe it in *some heightened sense* to people upon whose helplessness and innocence the nations to which we belong have brought such frightful evils and such nameless woes.

5. The timing of this wonderful opening of Africa is a striking fact and constitutes a distinct appeal for the swift evangelization of its people. Just as the scientific spirit is at the height of its activity, and the agencies of steam and electricity are receiving still wider applications, and the zest of discovery in other parts of the earth is waning, just at this juncture Livingstone's lifelong aim and example begin to take effect and his heroic life draws the thoughts of the civilized world with boundless admiration and desire to the vast unknown world which his Christian zeal had sought out and his missionary travels had brought to light. The means of rapid communication and wide exploration are furnished by steam; all parts of the great continent are coming into quickest communication with the Christian nations by telegraph; and it is possible to do for Africa in half a century what it required three full centuries to do for the American continent. But the right order must be observed. The gospel must go first and create the mental and spiritual conditions without which these forces and the facilities they place at our command will prove in vain. The continent must be evangelized in order that the arts of the civilized world may be to her a blessing and not a curse. This is the supreme end which providence has in view in the wonderful timing of these

great events. It is Christian Africa, the new Christian nations that are rising there, which above all things else stand forth as the divinely intended goal of the stir which we behold.

II. Missionary work in Africa, though begun long since, is not very far advanced; indeed, it were nearer the truth to say that it is but fairly initiated. This age does not witness the first appearance of the gospel on the continent. Northern Africa formed a part of the ancient classical world, and shared the fortunes, both religious and political, of the adjacent continents along the Mediterranean Sea. When the gospel went forth from Palestine to traverse and win the old Roman Empire, Egypt and North Africa, and Abyssinia, were among its noblest conquests, and are memorable in the earlier Christian annals by such names as Alexandria and Carthage, Athanasius and Cyprian and Augustine. But the waves of Moslem invasion in the seventh century swept quite across all these regions, and left to succeeding generations scarcely a trace of the noble life that had flourished there. With the discoveries and nominal conquests on the western and eastern coasts made by the Portuguese in the sixteenth century the Catholic faith and worship were widely introduced, but without marked or permanent results.

The history of modern missions in Africa opens with the labors of George Schmidt, the Moravian pioneer, who single-handed entered this almost unknown world a century and a half ago, and scattered the seeds of Christian truth in a part of what is now Cape Colony. The London Missionary Society entered Southern Africa in 1795, and led the way in permanent and continuous missionary labor. Other societies followed one by one until now thirty-five missionary organizations are in the field, including among others the Church Missionary Society, whose extended and successful work within these last years has received the consecration of martyrs' blood at Uganda, the Wesleyan Missionary Society with its prosperous labors, the Universities' Mission, a direct result of Livingstone's explorations, the Free Church Missionary Society with its great centre at Lovedale, the Evangelical Missionary Society of Paris in Basutoland, and the Baptist Missionary Union on the Congo and its affluents.

At first thought we should expect that the work must be well advanced. But the facts at once correct this view. It is but an insignificant part of the continent which is even explored; the tracts visited by men from civilized nations are simply a few narrow lines stretching this way and that through a vast region all unvisited and all unknown. And the missionary work is quite as truly in the initial stage. A few districts of limited extent, chiefly along the coast, have been occupied and worked with some considerable results; but beyond all the spaces and peoples thus visited stretch vast areas and numerous tribes, where the sound of the gospel has never been heard, where the foot of the white man has never trod. We have only entered upon the work of evangelizing this great continent; the Christian world does not begin to realize as yet the darkness, the woe, the mighty hosts of sin which challenge our faith and summon our toil. And even where missionary work has begun, how slowly it advances, what tremendous obstacles it encounters, how small the area as yet really illumined by the gospel light! Without much exaggeration it may be said that of all the missions now begun in Africa scarcely one half as yet are fairly on their feet; and but few of them have passed the period of trial and experiment.

It will never do to deceive ourselves by the thought that this is a small or easy task; to the instructed eye it is one of the most gigantic enterprises to which the Church in our day has put her hand. It puts faith, courage, and Christian loyalty well to the test; the Church that falters not, nor slackens its gifts or prayers or toils in winning these peoples to the Lord, will in no ordinary degree evince its heavenly calling and its divine inspiration. Our brethren of African descent in this country will doubtless mingle in increasing numbers with other missionaries to Africa, and they will bear

a worthy part in this great undertaking. But it is clearly the will of God, for the present, to lay upon American and British and European missionaries the principal part of this labor and to commit the carrying out and completion of the work to pastors and evangelists raised up from among the people themselves. To all present appearance, many years of foundation laying, with great rebuffs, with slow advances, far from the eyes and favoring applause of the world, absorbing the zeal and strength of many men, the gifts and prayers of many lands, must be cheerfully given before the scale is turned and the mighty continent with its teeming millions stands redeemed and disenthralled. If the Church is not ready for such a task, it should pause before it goes further and resign a service to which it is confessedly unequal. But if the Church is not ready for just such a task, if it does not spring with eagerness to just such a task, counting it all joy in the name of the Lord to win these fresh fields and simple tribes to the kingdom of God, how recreant it is to its calling, how unworthy to bear the name of the Crucified, or to reign with him in the glory of highest heaven!

The call to evangelize this land is not supported by any special attractions which the native tribes possess, neither can it be reinforced by immediate and striking results. It has the tone and quality and strength of the motives that move in the gospel and bid the ransomed soul bear the story of its redemption all abroad; and it has nothing more. To some this may seem a misfortune and a cause of regret, but not to those who weigh well the nature and springs of true missionary zeal. The love of God, the procuring cause of all redemption, is not partial, stronger here and weaker there; it knows no favored races, no attractive peoples, no special objects. It ought not to be needful to say it, and yet the spirit of the times seems plainly to require us often to affirm that the gospel is meant for every soul of every tribe, in every land; that Jesus Christ died for the Asiatic as truly as for the European, that God's love is as great for the African as for the American. No one who notes the facts of history will be surprised at this. The timing of the historical revelation of our Lord is as much cause of surprise as his equal interest in all the races of the earth. He did not appear in Greece in the time of Pericles, when he might have had Plato and Aristotle for his disciples; but he came in Bethlehem, to a subject people, and found his disciples among publicans and fishermen of Judæa and Galilee. Paul compactly states the principles that rule in the diffusion of the gospel: "Not many wise men after the flesh, not many mighty, not many noble, are called: . . . That no flesh should glory in his presence." All comparative valuation of souls, or of peoples, as the objects of divine mercy, is wholly foreign and antagonistic to the spirit of the gospel. The divine word, with its universals, its Jews *and* Gentiles, Greeks *and* barbarians, bond *and* free, smites down all this puny sentimentalism about attractive peoples and primary duties of evangelization. The simple truth is, all souls are attractive to Jesus Christ and to every one who has caught his spirit; *all nations* need the gospel, and the Lord bids us hasten the message to them one and all, the wide world round. And this is enough. It is no higher service to evangelize the Chinese or the Japanese than to Christianize the Zulus or the Bailundus; Christ is as much pleased when a poor naked savage in Micronesia repents and turns to him as when a Hindu princess accepts his grace.

In truth the very absence of certain outward attractions and favorable conditions which we find in Africa constitutes a stronger claim upon our Christian sympathy and love, as it undoubtedly is a severer test of the missionary spirit. It was our *want*, not our *wealth*, that brought a Saviour from the skies; it was not what we *had*, but what we *needed*, that turned his gracious love toward us. And this is the true spirit of all missionary work, to seek the wretched, the dark-minded, the degraded and the *lost*, to bring to them eternal life. And this spirit is rather won to the tribes of Africa, than alienated from them, by the nakedness and ignorance, the superstition and

degradation that abound on every hand. It is only an effeminate piety, all unfitted for the aggressive work of the church, that it is repelled by things like these. God's providence, it is true, sometimes opens our way in a peculiar manner to one people, and for a time hedges up the way to others; and this is a plain indication of our duty for the time. But nothing of the kind prevails in the fields of which we speak. The Dark Continent is open to the entrance of the gospel from Zanzibar to the Congo, from the Mediterranean to the Cape; and by a thousand resistless voices God is bidding the Christian nations to enter in and reap the harvests of everlasting life.

Lest it should seem that too great concessions have been made to the view that the tribes of Africa are not attractive or promising objects of missionary labor, it is but right to add that all varieties of peoples, with most diverse gifts, are comprised in the population of this continent; and that many tribes among them are noble specimens of manhood, in physical powers, in natural gifts, in mental acuteness, and in political capacity. It may be premature to speak without reserve where so much remains to be learned; but it seems not too much to say that the tribes of Africa are as promising materials for great states and nations as the Teutonic and Scandinavian and Sclavonian tribes that divided up Europe among them when the Roman Empire passed away; that under the tuition and uplifting power of Christianity they promise as well for the coming centuries as the Angles and Franks, the Saxons and Danes of older times. He who has been taught to see God's image in every human soul sees enough to inspire his utmost effort and zeal in preaching the gospel of peace, whether he stand amid the snows of Greenland, the wastes of the Pacific Islands, the pride and moral corruption of China and Japan, or the moral wilderness of Central Africa; and such an one will find for all his labors a large reward.

We cannot more than touch upon it, though we also cannot let it pass without remark, that the motives for evangelizing Africa furnished by the gospel are powerfully reinforced by a consideration of the wrongs which have been inflicted on so many of her peoples by Christian nations in the past. This motive may well stir every Protestant nation of the earth. What one among them all is there whose soil has not been enriched by the blood and sweat of unpaid toil wrung from African slaves? Happily this horrible injustice does not now cleave to them all; but it stands in the past a grievous wrong that lays a lasting debt upon every land to make haste in bringing the news of Christ's redemption where once the Christians of the world appeared only to rob and slay and enslave. This debt cannot soon be repaid; it stands in every conscience as the voice of God, whose justice does not sleep forever. If many lives have been lost in missionary service, what is this but God's wonted way of righteousness in the earth. How many thousands of helpless, voiceless victims of man's inhumanity and greed have poured out their innocent blood upon this soil for every Christian laborer who has died!

It is sometimes said that "Africa is the grave of missionaries," and the inference is drawn that for this reason we are released from the duty of preaching the gospel there. But this is a great mistake. The number of deaths, though large, is not relatively in excess of the numbers in other fields; it does not begin to compare with the numbers that are swept away in the goldfields of Africa, Australia, and America. It is far less now, when climatic conditions are better understood and stations for missionary residence are more wisely chosen; and in many parts of Africa the conditions are quite as favorable to health and longevity as are found in any other mission fields. It is not clear that if the hazards to life and health were greater than they are popularly supposed to be, we should even then be excused from the duty of bearing the gospel to the 200,000,000 souls that fill this great continent. For such a prize great, even unusual, hazards might well be justified. But the case being as it is, all excuse from service on this ground is absolutely removed, and the spiritual conquest

of the continent is offered to our faith and consecrated toils unembarrassed from every special hazard and heightened by the grandeur of the victory.

The Board went to Africa in 1833, seeking to plant a mission on the west coast for the conversion of the native tribes and to check the progress of Mohammedanism. The Gaboon mission, thus opened, won its way to permanency and success against unusual obstacles, and in 1870 passed under the care of the Presbyterian Board. Two years later another force was sent to plant two missions in southeastern Africa; one a coast mission in Natal, the other an interior mission among the people to the north of Bechuana Land. The latter purpose failed, while the former gradually took effect, and grew up into the Zulu Mission, which celebrated its jubilee four years ago. The development of Christian work here has been slow, but shows steady gains and substantial results. The entire Bible has been translated into the Zulu language; a hymn and tune book has been provided; textbooks for schools and something of a Christian literature are in the hands of the people. The native churches, numbering 1,097 members, some of them served by native pastors, show the deepening hold of the gospel. A theological school and a normal and industrial school for boys at Adams, girls' boarding schools at Inanda and Umzumbi, besides day-schools on all the stations, provide for the Christian education of the young and for the suitable training of preachers and teachers. The field covered by this mission is fairly reached by Christian teaching; the Christian life is gaining in breadth, intelligence, and reality; temperance principles prevail in these churches; and there is a growing interest in carrying the gospel to the regions beyond. For this missionary activity wide fields are open: Zululand to the north, and all the country from Delagoa Bay northward to the Zambesi and stretching inland more than a third of the way across the continent. The work in the Zulu Mission was never in a more promising condition, and if the force can be duly maintained this mission may soon be in the way of realizing in good degree its original aim of reaching the peoples *inland* as well as on the coast.

The new missions, the West Central, reached from Benguela, and opened in 1880, and the East Central, around Inhambane Bay, and opened in 1883, prove to be well located and are developing with good promise. The highlands occupied by the Western mission in the kingdoms of Bailundu and Bihé, so wisely chosen after the careful and exhaustive inquiries made by the late Secretary Means, are healthful, near to a large population of tribes easily approached and using a language that is widely current. Already the language is well reduced, the translation of the Scriptures and the preparation of schoolbooks are begun; a church has been gathered under its own native pastor; schools are maintained at all the stations; and everywhere the work opens with good promise. The Eastern mission is among tribes that use two different dialects, both kindred to the Zulu. Here also translation is begun, schools are in operation, preaching is widely carried on, and the promise for the future is encouraging.

But the force is far too small in all these missions fairly to meet the opportunities that already press upon them. And when we consider the far wider regions, lying behind our stations inland toward the heart of the continent, and the millions upon millions that people those regions, seemingly as ready for the gospel and as quick to respond to its heavenly call as the tribes we have already reached, and note the work of so many other missions at the same stage of development, we see at a glance that men and women are needed by scores and by hundreds, with the spirit of Moffat and Livingstone and Crowther, nay with the Spirit of the Lord, to preach the gospel and to build the Church and to renew upon this virgin continent the deeds and achievements of Apostolic days. Patience unto death, devotion rising to enthusiasm, heroism out-rivaling the best records of the classic age, insight divinely quickened, all resources of invention, of industry, of culture, and of art, the ablest men of the foremost nations of

this crowning age of time — *these all* are called for in this task and must be applied with generous, even with prodigal hand for scores of years, and centuries it may be; and all together will prove too small for the Christianization of this new world, save as the blessing of God goes before them and the power of God rests upon them all.

What an age is ours! Upon what august fates are we fallen! Problems of unparalleled greatness and complexity press upon us here at home, taxing to the utmost every power and every resource of mind and heart. At the same time, and in answer to our prayers, to say nothing of Turkey and Japan, India with her 250,000,000 souls waiting for the gospel opens wide her gates to the heralds of the cross, China with her 400,000,000 starts from the proud isolation of centuries at the name and deeds of the Nazarene, and challenges our utmost zeal and strength to scatter her darkness and pour in the light of God upon all her mighty life. And as if this were not enough to make the age heroic and memorable forever in Christian annals, the imperial spaces and thronging populations of the whole continent of Africa swing out of age-long darkness into the open light of day, and mutely bid the Christian world gird on anew its armor, and seek a higher furnishing for its work, and strive while the day lasts to add this new world also to the everlasting kingdom of our Lord. May God open our eyes to see his movements, enlarge our hearts to welcome his call, pour abroad upon the churches of every land the spirit of obedience and devotion, and stir up the youth of our times to work on these glorious fields of promise the blessed works of God!

THE PLACE OCCUPIED IN THE MISSIONARY WORK BY PRAYER.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[Presented at the Annual Meeting at New York, October 16, 1889.]

It is now one hundred and forty-five years since, in the month of October, 1744, a company of ministers in Scotland were moved to call for a "united, extended application to God" for a general outpouring of the Holy Spirit "on all the churches of the Redeemer, and on the whole habitable earth." Their recommendation that the Saturday afternoon and Sabbath morning of each week, and more especially the first Tuesday of each quarter of the year, should be set apart for these sessions of united supplication was cordially responded to by many sympathizing Christian hearts both in Great Britain and upon this side of the Atlantic. "Praying Societies," as they were termed, in considerable numbers were established and well sustained in both countries. A strong impulse was given to the movement by Jonathan Edwards in the preparation and sending forth of an elaborate treatise entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." Nearly forty years after this treatise was published it is alluded to by Andrew Fuller in a private record, July 9, 1784, in these words: "Read to our friends, this evening, a part of Edwards' 'Attempt to promote prayer for a revival of religion,' to excite them to like practice." This was only a few days after the adoption of a resolution by the Nottingham Association of Baptist Ministers "recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel." This recommendation, also, was cordially welcomed, and a spirit of intercession, particularly for the spread of the gospel throughout the world, began profoundly to move many Christian hearts and some Christian homes and churches on both sides of the ocean.

It was in this atmosphere that the English Baptist Missionary Society was born in 1792, the London Missionary Society in 1795, and the Church Missionary Society in 1800; while upon this side of the Atlantic there sprang up, in 1796, the New York Mis-

sionary Society, in 1798 and 1799, the Connecticut and Massachusetts Missionary Societies, and two or three years later the Hampshire Missionary Society, the Berkshire and Columbia Missionary Society, the Society for Promoting Christian Knowledge, the Maine Missionary Society, and other similar associations, local in their name but broad in their conception and plan, all preparing the way for the organization, in 1810, of the American Board, the first distinctively foreign missionary society on this continent. These were all, in a preëminent degree, the fruits of prayer, and to a considerable degree of concerted prayer. We have only to read the biographies of their founders and of their first missionaries, to be impressed by the fact that these men were, with scarcely an exception, prayed into the kingdom, and prayed into the broad, aggressive work of the kingdom, as the Lord's elect messengers and leaders. One little company, at an eventful hour, bowed together at the haystack in Williamstown, and their names are immortal; but this was but one of many praying circles whose united cry brought down the great blessing which was to follow. The significant fact in relation to the small company of men who went from Andover to Bradford upon the 26th and 27th of June, 1810, was that they were in a marked degree men of prayer. The significant fact in relation to the still smaller company who sat about the table in the Farmington parsonage upon the following 5th of September was that they also were men of prayer. No utterances of sermon or charge or fellowship, upon the 6th of February, 1812, in the Tabernacle Church in Salem, were so impressive as not merely the uttered but the unuttered prayers which were lifting up the hearts of those who were the actors in that memorable scene. There is no question that during the first generation of our missionary history, as related to all departments of the work both at home and abroad, importunate pleading with God was relied upon as the main instrumental force, more important by far, however essential these may be, than money or men. The command of the Lord was recognized in its direct significance, "PRAY ye the Lord of the harvest that HE may send forth labourers into HIS harvest."

Has this spirit survived during the two generations which have followed, and is it the burning thought in the hearts of those to whom this work is now entrusted at the close of this nineteenth century, as it was with our fathers at the beginning of the century? Some things we have outgrown — we think we have — during our fourscore years. Have we lost our faith in prayer, or have we not? How far does earnest intercession enter into our working plans as a vital, efficient force? These are plain practical questions and not unworthy our most serious consideration. Possibly they are at the present hour peculiarly timely.

MISSIONARY TESTIMONY.

If there are any persons from whom this Board, officers and members, would delight to hear upon this particular theme, it would be from the missionaries at the front, particularly from veterans in the service. What those who led the way eighty, seventy, sixty years ago, and who have gone to their reward, what Gordon Hall and Samuel Newell and Adoniram Judson, what Ann H. Judson and Harriet Newell, what Daniel Poor and Levi Spaulding and Harriet L. Winslow, what Asa Thurston and William Goodell, and Eli Smith and Sarah L. Huntington Smith thought of prayer we know full well. Their repeated testimony has been left behind them and we are familiar with it.¹ Are the missionaries of to-day men and women of the same spirit? Would

¹ We append one illustration, sent by our senior missionary in Ceylon, taken from the life of Mrs. Winslow.

She wrote: "February 3, 1824. The prayer-meeting yesterday was at Batticotta. All came together with the hope, apparently, that it would be an uncommon day; and it was so. The morning exercises were conducted as usual, but with more feeling; and in the afternoon the Holy Spirit came down with power, such as probably none of us ever felt or witnessed before, and filled all the house where we were sitting. The brother who first led in prayer was so much overcome as to be unable to proceed. For some time he had scarcely strength to rise from his knees. The afternoon was spent in prayer, interrupted only by singing, and occasionally reading or repeating

their testimony be the same? It is a delicate question to ask and to answer. For the inner secrets of the heart are not readily disclosed even to the dearest earthly friend, much less to the public eye. But something even of this hidden life may be properly told at the appropriate time as testimony to the divine grace, even as the Psalmist bore witness, "I called upon the Lord and he heard me." Such is the testimony we now have the privilege of presenting from twenty-six living missionaries of our own Board, representatives of nearly every one of our missionary fields, all of them experi-

a verse from the Bible. It was not *common* prayer, but wrestling with the angel of the covenant with strong crying and tears. Everything was awfully solemn, such as language cannot describe. The worth of souls and the love of Christ pressed upon the conscience and the heart almost too strongly to be endured."

"February 11. Some of the brethren and sisters came to Oodooville for a prayer-meeting last evening. It was a time of wrestling prayer until two o'clock."

"February 13. Last evening there was another prayer-meeting here. Mr. Woodward and Mr. Knight came. It was again a precious time. The Lord has certainly given us a new spirit in our approaches to him, and will, I believe, answer the prayers which he himself inspires, though we are utterly unworthy."

"February 17. Last evening a prayer-meeting was held at Panditeripo and another at Batticotta, in reference to the seminary. There was thus a union of prayer by all the mission until midnight. It was a time of deep solemnity—of feelings which cannot be uttered. The walls were compassed by prayer seven times."

The interest continued with some variation during the year. At the beginning of the new year she writes: "These visitations of the Spirit have, I believe, been marked with similar features to revivals at home. They were preceded by a deep sense of deficiency in the missionaries, which led them to humble themselves before God, and were accompanied throughout with a spirit of prayer; a pleading—a wrestling for souls—something, I think, of what our Saviour expressed when he said, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished.' Social prayer-meetings have been peculiarly blest. Even while we have been speaking, our prayers have seemed to be answered. In a number of instances the missionaries have set apart one hour in the day to unite in prayer for the same object, for five days in succession. On the sixth, a part of the day has been spent in fasting and prayer, and on the seventh, all have met together for united supplication." And again:—

"February 14, 1885. The candidates for admission to the church were examined to-day, and forty-one accepted to be received next week. Who could have expected that we should ever see such a day? I have many times of late been ready to inquire, 'Is it so? or is it a dream that I see such things among the heathen?'"

I send also an account of the conversion of two young men, written at my request by Rev. W. P. Nathanael, pastor of the Maneply Church.

"I may mention two most striking cases of answer to prayer. One was the case of young C—— last year during the time of prayer-meetings held by Mr. Chelliah Pilly at Nellore. There was a large gathering of Christians and heathen present, when one of the new converts proposed to pray for his friend Mr. C——, who was led astray from Christ by his own bad example and counsel and by giving him infidel books, etc. With unspeakable grief he knelt down in prayer to God to save this soul so precious to him, and that he cannot bear to see him yet in his unconverted state. This prayer was followed by many other earnest prayers. About twenty, to twenty-five, one after another, pastors, catechists, and others who were moved by the Spirit of God to pray, knelt down and poured out their hearts, wrestling with God fervently for the conversion of this soul, and singing appropriate songs at intervals which would inspire trust in the merits of Christ. The result was that this infidel was touched by the Spirit of God, and he began to sob and cry. His stubborn heart melted; and as he afterwards confessed, some power which he could not withstand worked in him—the power of God. Thus we saw a proud heart which was opposed to all persuasions subdued, and he returned home with a childlike, Christian heart. It was curiosity that took him to the meeting there, but God gave him the gift of salvation in Christ Jesus. Thank God that convert from that day forward lives a consistent Christian life, and he has been the means of leading his wife and others to Christ. He continues an earnest Christian. I can never forget this scene. The power of prayer was never so strongly felt in my heart and by many others present as on that day when God so miraculously saved this soul. The heathen who were spectators marveled at this conversion."

"The second case was the conversion of one A——, who belonged to the family of priests who officiated in the Maruthady temple next to us. I never even dreamed that this young man will ever become a Christian, though I doubted not the power of God to convert him. This also happened during the occasion of a prayer-meeting held at Dr. Mills's house by Mr. Paul and myself. The people of the family were present and joined in praying and singing, and the spirit of prayer began to blaze in every one as fire from heaven. All this occurred while this young man was standing in the veranda outside listening to the prayers, and filled with groans and grief thinking that there are none who will take notice and pray for him. He was right in so thinking, as none of us cared to have him in the meeting, for we never expected he will ever be a Christian. Having closed the meeting, we came outside and saw this young man with a sad face leaning against the wall. We took him and prayed and prayed one after another, interspersed with singing, asking him if he does believe the merits of Christ to save him, and persuaded him to surrender himself entirely to Christ then and there; and then we prayed and sang again, and the whole family taking part in it. God touched his heart, and from that time forward he lives as a Christian and works for the salvation of others. He has given up his caste and his relatives have cast him out of their society. These trials he has borne with much Christian fortitude. This is another striking example of instantaneous answer to prayer."

enced in the work, testifying that which they know. Their names, of course, cannot be given, although one or two, without betrayal of confidence, may be inferred. But the unity of their witness, personal and independent in each case, is exceedingly suggestive.

The points they emphasize are their absolute dependence upon unceasing communion with God in Christ as their vital breath and native air, without which they are utterly helpless; their particular need upon the missionary field on account of their isolation and separation from the ordinary social religious influences of a Christian land; the continuous abundant evidence they have received that prayer is heard as related to themselves personally, their families, and the work in which they are engaged, both in the discharge of everyday duty and in hours of special emergency; and their appreciation of the importance of this theme in its practical bearing upon the responsibility of the churches at home. Let us listen to some of these testimonies:—

1.

"Prayer has been one of the prime factors of my Christian life, and next to the Bible has done more to develop and color my Christian character—imperfect, of course, through the weaknesses of the flesh—than all other influences combined. I find that the older I grow, the more do I long for and enjoy this most blessed of Christian privileges. I do indeed feel that it is my 'vital breath,' my 'native air.' As respects its relation to the details of missionary work, it is so far forth a positive force with me that I never undertake either the consideration of any question of detail, or its execution, without, in most cases, audible prayer for guidance, help, and blessing. The longer becomes my experience in missionary work the more am I impressed with my own insufficiency for these things, and the more humbly do I turn to the Lord, whose is the work, for the strength, wisdom, and grace with which to perform it. I feel that a work conceived in prayer and born in prayer, as this missionary work assuredly was, must be sustained also and completed in prayer. I have frequently gone into the woods, or alone upon the mountains when touring, read aloud Paul's Epistles to Timothy and Titus, and then enjoyed a most refreshing season with the Master, returning thence to camp as Moses returned from the tabernacle, with a shining face and a renewed courage for the endeavor to lead this stiffnecked people to the obedience of Christ. I well remember one blessed occasion when I stood upon the graves of Grant and Lobdell in that lonely burying-ground east of Mosul, far from the din of the city, and prayed for a double portion of their spirit to rest upon me in my efforts with the people for whom, as well as among whom, they lived, and for whose sake they died. I have always been greatly refreshed and renewed in my consecration by these occasions of retirement with my Lord, and I expect to enjoy a great many more such delightful seasons."

2.

Another writes: "The missionary has not the social and ecclesiastical supports of the pastor of a church at home, hence, even if his own inclinations do not lead him to communion with his heavenly Father, he is often brought to such extremities that he feels obliged to seek divine help and guidance. In the growth of the work great problems are constantly arising, which have no precedents to aid in their solution. He is not only building a spiritual temple, with materials which are crude and imperfect, but he is laying foundations for a Christian civilization in the midst of opposition, and in the face of obstacles which at times seem appalling, and he often cries out, 'Who is sufficient for these things?' and the answer comes with a voice unmistakable, even if inaudible, 'My grace is sufficient for thee,' and so he is led to seek help from Him who alone is able to give help. My own experience has been that while there is no miraculous intervention, there is direct and positive help, and while there is no

overruling or setting aside of human peculiarities or imperfections, if any man lacks wisdom he has simply to 'ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.' Another experience of the missionary is the trial of his faith in matters more personal to himself. There is sickness in the family without the presence of a physician; there are dangers from living and traveling among partially civilized, lawless, and fanatical people; and there is his greatest trial in putting oceans and continents between himself and his children. In order to 'abide under the shadow of the Almighty' he finds it necessary to dwell 'in the secret place of the Most High.' I have had frequent experiences in my own home and in my journeys, which have been so marked that I should deem it ingratitude not to recognize them as divine interpositions in answer to prayer. The confidence that God's care is in proportion to the extent and sincerity of our trust has, in my case, been built up in the face of natural doubt and unbelief; and the consciousness of the loving Father's presence and of the minuteness of his care is sufficient to sweeten all the difficulties and dangers of a way that would seem very rough without them. If this is superstition, it is delightful nevertheless. All this, besides being essential to our comfort and a help in the work, is a natural aid to spiritual life, by bringing us into communion and fellowship with the Fountain of life. The heart is purified by contact with the source of all purity; the faith is strengthened by a constant testing of the validity of the divine promises; and if with all these aids to a divine life one does not become a ripe Christian — alas! that we do not — it is his own fault."

3.

Another from a different field thus testifies: "My estimate of the place which prayer occupies in the Christian life has been somewhat modified by experience. In the early years of my missionary life I spent many hours in prayer, having an impression that this was the condition of receiving great blessings, and wondering sometimes why I had not, in answer to prayer, a richer and fuller experience. But I did not fully realize that Christ was really bestowing all the spiritual blessing I was ready to receive. Afterwards I came to understand that the power was not in the prayer itself or in the earnestness of him who offers it, but in Christ who hears and answers prayer. All power is Christ's, and faith in him is the channel through which blessings flow to the believer. A sense of the personal presence of Christ, perfect in love and power, has helped me more than anything else in seeking blessings on our work. My prayers are not meant to overcome any indifference or to move him to interpose when he is disinclined to help, but rather to seek and accept his proffered guidance in all parts of the great work, and in all personal affairs also, so far as he sees best. 'And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us.' My strong conviction is that our success in the missionary work depends chiefly on our keeping in close union and fellowship with Christ; and that this union, effected and maintained by the Holy Spirit, is nourished on our part by constant watchfulness and prayer. I could no more think of a fruitful spiritual life without frequent prayer, than of a vigorous physical life without breathing. And prayer is needed not only at stated times, but there should be a constant looking to him for help in the choice of means and methods and in the other details of our work. Our personal love for Christ and fellowship with him are stimulated by prayerful study of his life and teachings, and the recognition of his personal interest in our sanctification and the salvation of mankind. I have found it helpful to make frequent use of prayers recorded in the Bible, such as Eph. 3: 14-19, and parts of John 17, which were dictated by the Holy Spirit, and must therefore be according to his will. Prayer thus is petition, thanksgiving, and heart-communion with Christ."

4.

The testimony of another from still a different field is similar: "The feeling that everything is to be entrusted to the Lord is a growing one with me. I find less and less of an inclination to push and crowd my views and desires. The history of my life assures me that God has led me on in better ways than I could possibly have devised for myself, or have expressed in prayer. The expression of my views and desires in prayer is both a necessity and a favor given, and this expression may at times take on the form of importunity. I think, however, that importunity and stubborn insistence are very different things. The unseen heart and mind are wiser and more solicitous in my behalf, and in behalf of all that interests and is dear to me, than my own heart and mind can possibly be. I therefore rest in this thought, and do not fret myself as to the outcome of any of my prayers."

5.

The following earnest words are from still another field, from one of the advanced veterans: "I rejoice to add my testimony that prayer has a most important place in a missionary's life and work. It is in prayer that he consecrates himself and his all to that work. As years go by he remembers and often renews that consecration. When heavily burdened with thoughts of the small number of fellow-laborers from among his own countrymen, or from natives of the land of his adoption, he lifts his heart most fervently to the Lord of the harvest, that he would send forth more laborers into his harvest. Time and again, as our hearts believe, recruits have come to us in answer to such prayers. When saddened by divisions among the laborers, by opposition and persecution on the part of enemies, by misapprehension of our motives and character, our strong consolation comes when we spread the case before the Lord. When rejoicing in the progress of the work we give thanks to God for the past, and we pray that for the future that progress may be more abundant and more rapid. The true missionary never preaches a sermon, nor writes a book or tract, nor edits a newspaper, nor opens a school, nor attends a church meeting, never tries to give counsel to those who ask it, but he begins his work and continues it with prayer. The weapon on which he most depends is 'All-Prayer.' The most successful missionary is the one who relies on prayer. Said a diligent, successful worker, 'I would rather have the help of Sister ——'s prayers than any other help.'"

6.

Let us listen to the fervent, flowing utterances of one of these beloved missionary sisters: "You ask me a question in your letter which takes my breath away. When I read it the tears rushed to my eyes. It seemed to me that 'the world would not contain all the books' which even *I* could write on my 'own observation and experience' on the subject of prayer, as relating to missionary life and work. Had I not been the daughter of a rarely consecrated Christian mother, who thought it her joy to offer her firstborn with prayers and vows, as the Israelites of old, to the service of Jehovah; had I not been led through Miss ——'s prayerful influence into church work in the home land, and finally, after her coming here, to pray day and night that I too might be called to such a field of labor; and had not both of us learned together to carry all the burdens and perplexities of our work to our heavenly Father, perhaps I should not feel as intensely as I do on this subject. It is only within the last fifteen minutes that we put down our writing and said, 'We *must* go and pray together,' when we heard that in the room below our brothers were to have a station meeting over a vexed and serious question. And yesterday, when I found my spirit sorely ruffled over the hurry of preparing some reports demanded at just such a minute, when the day was

crowded with work, I went alone and said, 'O Lord, thou knowest that now I want calm and a quiet, loving spirit;' and what I asked was given.

"Prayer is the key to the missionary's life. It is the foundation of his work. 'Where shall we go on our next tour?' Can it be settled without prayer? 'How long shall we stay in each place?' 'Is this the right road on which we are?' and no human being in view on all this desolate, wintry landscape. 'What souls shall we meet to-day in our work from house to house, and with what needs, temptations, and crises of life?' Such are some of the questions to be carried to God in prayer. Praying thus, in the street and as she bent to enter the low door of a dismal village home, Miss —— found herself in the presence of a man and his wife. After the usual salutations, still lifting up her heart to God for the right words, she soon was engaged in close, personal pleading with this man for his soul. For just as she had entered, he had asked his wife, 'If I should die what would you say of me? That I was saved or not?' To which she replied, 'If I looked at your works I should say that you were saved, but God knows the heart.' Opposite his house a neighbor is dying, a good man, and well prepared to go. Miss ——, still praying, as she pleads with him, gives him a note to take to Mr. ——, begging the man to go and talk alone with the missionary. He did not go until the evening, when we were all seated conversing with some brethren. At the close of this conversation, in which Mr. —— sought to draw all in the room nearer to Christ, he asked any who wished, to pray, and the man with the note in his pocket offered a most fervent prayer. Miss —— had gone about all day crying to God for him. Little did she or he know the great need of those prayers. Two weeks later I went down to the village to spend the Sabbath. The godly neighbor had been called to his rest, and this man for whom such prayer had been made, after only eight days of illness had 'slept in Jesus.' When I returned and told Miss ——, 'My God!' she exclaimed, as there burst upon her a realization of what had been her mission that day, and why unseen influences had thus prompted her to preach and pray. Can we daily accept the awful responsibility of such heart to heart wrestlings with souls, without dependence on prayer? For years we were teachers together in the girls' school here. The days of prayer appointed soon after the school term commenced were times when souls were born into the kingdom, as we hope. It was our wish and aim to have all the classes tend in some way to the good of souls, and when in an arithmetic class, one day, a stubborn pupil refused to do an example, we all dropped upon our knees and prayed her into submission. A prayer-meeting for both schools, just on the eve of an exciting examination, will never be forgotten as the calming influence which brought success. Is a new horse to be purchased, a new house to be built, a servant to be engaged, the location of a preacher or teacher changed, a Bible-woman selected, it cannot safely or confidently be done without prayer. How often the bowed head of the missionary, sitting on the floor in some gloomy village room, betokens prayer for guidance in the choice of a subject for a sermon or prayer-meeting talk for the hungry people. Prayer is the eye of the missionary worker. He is blind without it. I should say, let the missionary who *stops praying* about every plan he forms, every effort he makes for souls, every influence he seeks to exert, consider that his work has ceased. His Master calls for no prayerless service.

"This life of prayer must be sustained, first, by early rising to be alone with God; second, by the habit of frequent uplifting of the heart to God *wherever* we are; third, by uniting frequently, and with *fervent desire* and *sense of need*, with others in the family or missionary circle to spread all our wants before God. This latter is promotive of love and sympathy. When long and dangerous journeys are to be taken, we go in the strength of the knowledge that the dear ones here are praying for us. Shall I give you testimony from the poor people about us? A very poor woman in a near

village, who is a Bible teacher in the winter and works in the fields in the summer, her husband being far away in Russia unheard from and forgetting, was, last summer, out on the plain trying, with her children, to glean in the harvest fields. Every grain of wheat seemed to have been gathered, and in despair and tears she collected her children about her and said, 'Let us pray. O God, thou knowest how hungry we are and that we must have bread. Please show us some place to glean.' 'Mamma, I saw a good place over there which every one seemed to have forgotten,' suddenly burst from the lips of her little son, as she finished. She went where he led and found an abundance, which no eye had seen and which the master of the field allowed her to gather! There was in our school, many years ago, a girl by the name of Anna, one-eyed and homely, but strong and capable. For several years after leaving our school she taught in the city of A., where she was born. There she finally married a man who drank, and broke the Sabbath, and swore, and gambled. He treated her cruelly and even sold away her wedding clothes for drink. Then they came to the city of M. to live, and she commenced to teach school in a quarter where there were no Protestants. This was eight years ago when there was something of a revival in the city and we were there working. Poor Anna was weeping and praying over her husband, but he drank on and one evening had to be put out of the meeting for disturbing it. He lay in the snow and would have been frozen, but pitying brethren picked him up and carried him in. He used to say to Anna, 'Anna, don't despair, I shall yet give up drink and be a man;' and so he did; her prayers to the loving Saviour were answered, and her husband became a member of the church. God gave them a little baby boy last winter. '*My little Iknateos!*' (Ignatius.) '*My sweet little Iknateos,*' as his mother used to call him. God took the little boy again to himself last summer, up to the beautiful heaven above, and while Anna was weeping over this sad loss, suddenly her husband sickened with a terrible and perplexing disease. Day and night she cared for him, but neither her nursing nor the kind doctor's medicines (who would not take any pay) did any good. He grew worse and worse in body, but Anna says now, 'Why, I did not know that he had become such a Christian!' A little before he died he commenced to make the salutation (touching the fingers of the right hand to lips and forehead) as much as ten times, looking brightly up toward heaven. 'Who are you saluting?' asked Anna. 'Those who have come,' he replied, and she knew that he had seen a vision of angels. Soon he exclaimed, 'Heesoos! Heesoos!'—Jesus! Jesus!—and was gone to be 'forever with the Lord.' 'I was alone with him, but I did not scream or cry. God made me strong,' said this brave woman.

"My letter is long, but I realize that I have left much unsaid. If I have made it at all clear that the missionary life is a life of prayer, and that this is one of the strongest aids to success in it, I shall have accomplished my purpose."

7.

Listen now to a remarkable testimony from Japan: "My experience and observation lead me to feel that prayer is one of the greatest forces in a missionary's life, character, and work. We are naturally led to realize this more, perhaps, than workers in Christian lands, for the reason that we are made to feel the utter impotence of the human means at our command to accomplish the great work we have come to do. A handful of men and women in the midst of forty millions of heathen, with no God, no Sabbath, prejudiced against us and against the message we have come to deliver! what can we do but cry mightily unto God? The missionary who did not believe in and practise prayer under such circumstances would give up in despair and go home.

"During the first six years of our occupancy of Kyōto, we again and again felt that we had nothing left but heaven and prayer. Every human help seemed to be failing

us. We prayed with strong crying and tears, in secret, in our families, and in our weekly prayer-meetings. I shall never forget an experience I had when one application for permission to reside in Kyōto after another had been refused, and it seemed as if I might be left alone, and when the mission was becoming very doubtful about the wisdom of trying to hold on here, and I had spent many almost sleepless nights, and had been in an agony of prayer for many months. One day as I walked in front of our school-buildings, I was suddenly impressed that some unfavorable news was coming and I was made so weak I could hardly walk; and then I felt that I was willing to give it all up and leave the city, and lose the school if it was God's will, and that I would leave it all in his hands; and I felt a peace and calm and rest that I never had had before. In a few days came the news that two applications for residence which were pending were refused, and it was a year perhaps before the tide turned. But I felt that our prayers were heard and that God would do the very best thing for us and for his work; and I have never had any anxiety about the existence of our schools here since that hour. I never have been led to feel an agony of prayer about that question since.

"Another experience came in the fall of 1882 and spring of 1883. I found that a spirit of speculation and doubt of many of the vital doctrines of the gospel had come into the school and was also among some of the pastors as well. The preaching was too much of a speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit, were rife in our school, even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's Spirit upon the school. But no result came. Then a little band of perhaps ten held on, praying daily for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our needs, and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath, the sixteenth of March, 1883, in the afternoon and evening an invisible influence struck the school. None of the teachers knew of it until the next morning. But of the about one hundred and fifty young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were at first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was to human eye spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring souls into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan, and this revival changed the whole spirit of our school. There have been no doubts since that time of the existence and work of the Holy Spirit. About the middle of April answers to my letters came, and they told us that on March 12, 13, 14, 15, 16, 17, and on, companies were praying for the outpouring of the Spirit upon the Doshisha, some of them saying that they were praying with strong crying and tears.

"We have come to many crises in the school and work here, when it seemed as if we could do nothing but pray, and the answer has always come, not always in just the way we expected, but often in a better way, as we look back now and see God's plan in little parts. Now when the school is assured in the eyes of the world, and all men are ready to do it honor and help it, we are in danger of losing our firm hold upon the promises of God and of his help in prayer. When I forget the God who has been our

help in times past, I sometimes tremble for the school in the future, with its added departments and outward prosperity, and I am troubled at my own state, as I am pressed into the work and am in danger of losing hold of the arm that moves the world. We feel encouraged by the recent glorious work of the Spirit in our schools in connection with the work of Mr. Wishard, as a part of the result of which one hundred and three were baptized two weeks ago. That result came in answer to prayer. We prayed earnestly before he came and he began his work with united prayer. We try to make the most of our weekly prayer-meeting."

8.

Another testimony from the same missionary field: "My own experience, while in many respects like those of Christians generally, is that I do not have the power that many of my brothers and sisters have, nor can I reach the depth of feeling that others do. Yet it is food to my soul and is more than a mere habit. The advances of science tend to throw doubts on the wisdom of some of my earlier petitions, but growth in the knowledge of the Father's character strengthens faith, so that in everything I purpose with thanksgiving to let my requests be known. I feel that prayer binds us missionaries together, drives away selfishness and envies, and fits us to be better witnesses for Christ. It also unites foreigners and natives as no other invisible bond possibly can. It whittles down the barriers of sect and brings us within sight, at times, of the realization of the seventeenth chapter of John. By habit, alone and in company with friends is prayer sustained; also by positive experience of precious answers to prayer. 'I love the Lord because he hath heard the voice of my supplications.' While there are too many periods of coldness, there are now and then heights from which I gain so clear a vision of God that it would be a calamity to think of abandoning prayer."

9.

The next witness is from one of our representatives in Papal lands: "This mission was undertaken only after earnest petition for the divine guidance. Doors of opportunity were opened in the adamantine walls of prejudice, fanaticism, and opposition, against which, in 1882, it seemed to human vision that we had thrown ourselves in foolish and hopeless endeavor, in answer to prayer. Laborers have been sent us through prayer, and we would not have any man or woman, however excellent and consecrated, come to us in any other way.

"Prayer has been our only comfort in sickness and death of loved child and missionary brother. Not a station or out-station has been occupied, nor a missionary tour made, without asking God's direction. Men and women in our various congregations have been prayed into the kingdom, and now are living, speaking, and praying witnesses for Christ. In trying times of opposition and persecution, suffered from their relatives and former friends, our native brethren have had no other resource than that of prayer; and their petitions have been heard, and they have been helped through their straits.

"We all are praying now, in private and in public, that the Lord would raise up young men to be the teachers, evangelists, and pastors of this people; and we believe he has them in training for us somewhere, and that he will point them out to us in his time. We should feel ourselves to be utterly helpless and hopeless, to have come here on a fool's errand indeed, were it not for our *confidence* in God's plans, promises, and providence, not only felt but expressed to him in words. What is that but prayer? We know not what to pray for as we ought, and we do not continue in prayer as we might; but in the peculiar needs and difficulties of foreign missionary work, with earthly supports withdrawn in large part, we do realize, as never in the home land,

our entire dependence for success in this gospel service upon Him whom we aim to serve. And we are consciously upborne by the prayers of the faithful at home."

10.

One of our lady teachers thus writes: "I am learning more and more to take everything, yes, literally everything, to God in prayer, asking for help at the moment to tell the 'old, old story,' the help for the next step. I find it more and more precious to leave it all with Jesus. It is my great desire that my boys may early learn the same lesson, and I know with many of them prayer is a great source of comfort and strength. When anything troubles them and they come to me, my one great recourse for them is to take it with them to their Saviour. Thus they too are learning the power of prayer. I do not know how we could ever go on with our work here if it were not for prayer power. I only wonder we do not use it more."

11.

A veteran writes: "In attempting to formulate my thought in regard to prayer, I have realized more clearly than ever before how much it transcends all power of language either to explain its nature or to describe its working force as an element of Christian life. My experience and testimony in regard to it are simply this: The more I live in prayer the more broadly and profoundly do I recognize it as a living communion with God, giving me the unspeakable privilege and comfort of unreserved confidence in him, enabling me to understand his sympathy with me and with all his creatures, to comprehend in the light of his character and presence the real significance of my most secret impulses and desires, and giving me the most satisfactory assurance I can have of the wisdom and goodness of his plans, of which every event of my life is a part. I find this communion also a wonderful source of strength and courage, and one from which the highest and best purposes of life are constantly set before me and urged upon me. I have also what seems to me frequent proof and illustration of God's favor and help granted in answer to prayer, and this experience has perfected in me a firm confidence that in every emergency he will, in answer to prayer, provide for me all needed aid. I can only add that in all these respects prayer is infinitely more than I can express."

12.

Another writes: "To myself prayer is a positive force, a real power; the throne of grace is my place of refuge, and without it I could not have endured thirty years of missionary life. I am convinced, too, by abundant observation, that in the opinion and conviction of the evangelical Christians of Turkey, prayer is a vital power. I have personally known many poor women, many distressed brethren, and not a few dying saints who have been sustained both in life and death by the access they have had to God in prayer. Right here in this worldly and wicked city we have not a few praying families, and among them there are a Christian sister and two brethren—all three natives of interior towns, and obliged to come here for work—whose prayers, both at home and in our weekly meetings, are a real inspiration and joy to us. Our native Protestant families generally observe family prayer, but those who find the greatest comfort in prayer are, I think, brethren and sisters of the poorer and humbler classes. Our Young Men's Christian Association cheers our hearts by the constancy and fervor of the young men in prayer. I think that our missionaries would assure you that prayer is the one thing which sustains them in the isolation and toils and trials of their missionary life.

"At the same time I must confess that, judging from my own experience and observation, we missionaries are very far from realizing both in our own characters and work the possible and the greatly needed benefits of prayer. I have no doubt that we have

all received the Holy Ghost, like the disciples on whom the Lord breathed on the evening of the day of his resurrection (John 20: 22), but we have not sufficient evidence of having tarried long enough at the throne of grace to be 'clothed with power from on high' (Luke 24: 49; Acts 1: 8). The disciples, after the Pentecostal season, showed evidence of their having been clothed with power (1) in the clearness and depth of their spiritual views and their ability (witness Peter and Stephen) to wield the sword of the Spirit effectively; (2) in the purity of their aims and motives; (3) in their courage; (4) in the number and character of their converts. We too do have some evidence of power, but in measure and quality our evidence is very far from satisfactory. Why is this? Do we not 'ask'? Yes, we do ask, but it must be that we ask amiss; that is, without sufficient depth of conviction, or earnestness, or purity of motive, or union, or use of means; for it is clear that we do not receive as we ought. This observation I make, first of all, as a personal confession, for which I grieve and am ashamed.

"Your missionaries are but men, in Christian character not yet 'perfect' (1 Cor. 2: 6). Is it possible that some of those who send us forth forget this fact? The missionary enterprise is one. To make it fruitful of blessing to the nations of the earth, the seed of faith must first be planted by those who stand at the head of the enterprise. God will give to them measure for measure—a full measure of blessing for a full measure of faith, sincerity, and earnestness. Oh, do not let our American supporters point to their missionaries as models of spirituality and consecration, and imagine that their missionaries, if only sustained pecuniarily, *will* succeed. Success is from God, and the very thing in which missionaries are lacking is the 'power from on high' which God only can bestow. We must throw the responsibility for success largely on the Christians at home, many of whom in maturity of Christian character and consecration to God are nobly fitted to help us by their prayers. If Paul felt the need of the prayers of Christian brethren, what, alas, will the missionaries of the present age accomplish unless those who send them forth pray for them, believingly and earnestly? Missionaries have had all the success their faith and efforts deserved—enough to keep them from fainting; but the grand results of missionary effort still remain to be secured in answer to the united and hearty supplications of both missionaries and their supporters."

13.

Another bears witness for himself and his wife: "Jesus Christ is to me a present, personal friend, infinitely willing and able to help. I realize in some good degree that we can do nothing without his aid, and that we can do all things with it. I have no doubt that he wishes us to be in constant communion with himself and to ask what we will; and if it is best he will surely hear us. Hence, prayer becomes a part of my very life. It is a duty, a precious privilege, and a necessity. It has become to me a second nature. In all our plans and work, in all our hopes and anxieties, it is natural to seek his blessing and guidance. Many times we cannot tell just how our prayers are answered, yet I fully believe that he hears us. Sometimes answers seem to come direct, and sometimes in unexpected ways. As to Mrs. —, you might as well try to shake her belief in her own existence as her confidence that God hears prayer. And her daily life and all her work is greatly influenced by this confidence; and she is quick to recognize the answers when they come. I have thus, at your request, drawn aside the veil for a little from our 'Holy of holies.'"

14.

Another, after alluding to the fact that before he went to his field of labor he received a letter from one who had preceded him "in which he stated that the missionary needed a kind of piety that could be active without dependence upon regular stated

seasons of devotion," adds, "I suppose he had learned from his experience that missionaries often find it impossible, when illness occurs in their families and from other causes, to command their time so as to have regular and extended seasons of devotion, and therefore must be satisfied with irregular habits of prayer. Though this may not always be the case, it is often so, and I have had the habit of interjunctory prayer much of the time, when occasions required decisions for which I felt the need of special guidance. Still I can say that the times when I have had the most comfort in my religious state have been those when I had the most time for regular study of the Bible and prayer. I observe, both in my own experience and that of the native church, that when the spirit of prayer prevails the most, then are we the most blessed in spiritual things."

15.

Another responds: "In answer to your request I would say that prayer is a vital force to the missionary. It is the breath of life to himself and to his household. He goes out to a foreign land from the sacred precincts of a Christian home, he leaves behind him the priceless influences of Christian parents, brothers, and sisters, and he goes out to plant a new home in a strange land, in the midst of untoward influences of all kinds. What are his resources? They are not to be found anywhere about him. Oceans roll between him and the treasures of the Christian home land. His resources are in God. They are locked up in his treasury, but he has the key to that treasury; he always carries it with him; it is prayer. And if in the history of Christ's kingdom missionary households have ever held an honored place as the abodes of God's love and grace, it is because the key of prayer has been worn bright by turning in that lock. Prayer is the source of the missionary's power in the new community where he is placed. It is the bond which connects the great pulley of God's power with the little pulley of our lives and work. There is something audacious in the thought of transforming an ungodly city or nation by throwing into them a few missionary lives. It would be as preposterous as audacious if it did not mean more than it seems to mean on the face of it. It does really mean the opening of heaven's batteries in that city or nation, the bringing of heaven's transforming power to bear upon them. It is throwing light into the midst of darkness. But a missionary is worth nothing if not connected with the centre where power is generated. My own experience is that a missionary's life is one of continued and continual prayer. As we travel over the wild mountainous regions which surround us, we pray in summer to be delivered from robbers, and in winter to be delivered from wolves. A native brother recently said that the missionaries are neither afraid of robbers nor of wolves. Now this is not true, but it is true that missionaries travel under a solemn sense of responsibility as God's messengers. They refuse not to go because they are sent, and they commit themselves to Him who sends them in continual prayer. While on a journey not so very long ago, to a Turk whose looks were not particularly reassuring, and who asked me who I was, I replied, 'God's preacher.'

"But we are not always called in our lonely journeys to prayer for protection. Our souls many times go out to God in the prayer of praise and adoration, and solitary places echo to such communings with the all-adorable One. In adoring prayer the highest powers of the missionary's soul are brought into exercise, and this results in true spiritual vigor. Indeed, I do not know what can sustain a missionary and keep him from leaving the work or breaking down early, except this exhilarating communion with his God.

"We are often called to stand before rulers for the defence of the interests of God's work. It will never be known how often prayer to God has inclined the hearts of rulers to be favorable to our requests. Even when the strongest opposition has been met, prayer has at last broken down opposition. The granting of the permission to build

the Collegiate and Theological Institute of Samokov has always seemed to me a most wonderful answer to prayer. The work had been stopped by the government for months, and enemies of the work had rejoiced over the unfinished undertaking, when God opened the way for obtaining permission by the fall of the first Bulgarian Ministry which had steadily refused to allow us to go on. 'The king's heart is in the hand of the Lord.' The most powerful revival we ever had in our Institute was that of 1883. That revival was preceded by a season of special soul-burdened prayer. Our lives and work are, indeed, so full of answers to prayer that we seem to walk in the very presence of the Almighty. And to me it is not only no hardship to believe in the doctrine of God's special providence, but this doctrine is an ever-present source of strength and comfort."

16.

A voice from one of the solitary watchers upon the Micronesian Islands: "My first thought as I read your questions was, Prayer is the mainspring of all missionary effort, and as I have given the subject thought from time to time during these few days I find this thought growing into a strong conviction. In worldly enterprises success is often measured by the determination, energy, wisdom, perseverance of those engaged. A missionary needs all these, yet with them and without prayer and firm belief in the efficacy of prayer, I see little hope of success. It seems to me that a missionary without prayer would be like an agent going to the ends of the earth to represent some mercantile firm without being duly appointed and having no established means of communication between himself and headquarters. Then, too, the missionary work depends so largely upon the aid and work of the Holy Spirit, whose blessed presence and power are promised to those who ask, that I do not see any hope for it without earnest, prevailing prayer. How can we be strong in the Lord to wrestle against principalities and powers and darkness and spiritual wickedness if we do not pray always?

"In our missionary life my husband and I were so much alone that my experience is more purely personal than that of many. Mr. Logan was a man of prayer. No great undertaking was ever commenced without earnest prayer for divine guidance and assistance, and he had so firm a faith that divine guidance and help would be given that he could go calmly on, often in the face of great obstacles, overcoming in the divine strength, and this was equally true of the details of everyday life. He had learned how to bring to the Lord our daily needs and cares and trials in our morning prayer so that we felt strengthened and ready to grasp the duties of the day, and many times our hearts were so brought into sympathy with the dear 'Answerer of prayer' as that it was easy to send up a little petition to him when the little trials came through the day. I have in my mind a vivid picture of my sainted husband seated in the little study at Anapauo with head bowed upon his hand in silent prayer before commencing for the hour (often it must be a shorter time in our life of responsibilities and interruptions) the work of translating the Old Testament which was so much upon his heart.

"I might speak too of his estimate of the value of the early morning prayer-meeting with the natives, where he prayed with them and where many of them first learned to pray in the presence of others. This early morning prayer-meeting has, I think, been a constant feature of missionary work in Micronesia. Mr. Logan used frequently to return from this meeting with his own heart wonderfully attuned to prayer and praise, and he used sometimes to say that he felt able in and through this meeting to lay a restraining hand upon the people as in almost no other way."

17.

Another writes more at length, presenting thoughts worthy of serious consideration: "I know of no subject which requires such careful treatment. It is very natural to

some to look upon every circumstance in their individual history and experience as an answer to prayer. It is equally natural to others to carefully discriminate between what may be answer to personal prayer, and such providences as may be answers to the general spirit of prayer of Christ's people everywhere. I think there are grave dangers and misjudgments regarding the divine dealing with men, if attention be directed chiefly or exclusively to either aspect of prayer. We have abundant witness in Scripture that God purposes to answer as he divinely pleases the personal and individual prayers of his people. We have many testimonies to seemingly immediate answers to prayer. We have the same scriptural assurance that God will answer the united prayer of his people, if not immediately still in the process of his dealing with men. And in the progress of the gospel among men we have the clear witness that prayer continuously made is continuously answered.

"In thinking of a suitable reply to your inquiries I find myself dwelling first of all upon the strange fact that God does not allow us to make a misuse of prayer as a selfish and personal instrument. Prayer seems to me a sweet and gracious relationship between God and the soul that loves God and waits upon him. It is the divine method of spiritual discipline and culture. It is the blessed means of bringing God near to men. Without prayer Christ is no present Christ but a figment or an image. Without prayer life is isolated and friendless, engulfed in mystery as well as sorrow, which leads to dullness of thought and aimlessness of purpose.

"Prayer seems to be the soul's window into heaven. The light comes through it. Warmth of love comes through it. Sweet visions of Christ come through prayer. Spiritual discipline and development come by prayer. Faith flows from it. Courage is its fruit. Patience in discipline is born of it. By the experiences of prayer and its gracious empowerment, the servant of Christ realizes Paul's description of love. Under prayer we bear all things, believe all things, hope all things, endure all things. Only through prayer can men beget the spirit of the victory that overcometh the world. If this be the individual experience, the general experience is the same, but intensified and verified by its wide expansion. The Church grows rich in its faith and love and holy efforts of charity and purpose, as its members grow into such united spiritual life through prayer.

"I think this to be the true meaning and unfolding of prayer. It is the instrument of the soul's access to God. It is the door through which Christ enters to dwell in the individual life. It is the path by which the Holy Spirit seeks admission and controls the servant of the Master. If this be true to the gospel message and to the life of the Christian believer, the accidents or incidents of answers to the more special and personal requests in prayer are of small moment. We do well to make less of them. We do well to subject the whole range of them to the absolute wisdom of Him who controls both prayer and its answer. We shall never be disappointed if we look upon prayer in this light. We shall plead not less earnestly. We shall know that every prayer has its use, as every drop in the ocean has its appointed place. We shall divest our thought of that impatience of God which cannot rest without an immediate and definite answer to prayer.

"I think that such a view of prayer finds its vindication and proof in missionary work in a remarkable manner. The heathen world is pervaded with a certain spirit of prayer. It is as universal as light. I like to think of it as bordering upon the intuitive, it is so seemingly necessary and universal. In a recent editorial article in the *Ship Pao*, a native daily paper at Tientsin, a writer defends the imperial prayer for rain. He says that foreigners have given up the idea of its value, but that however the Westerners surpass them in material knowledge, they (the Chinese) are not yet willing to allow that heaven has no ear to the importunity of a suffering people. The same idea no doubt characterizes all the heathen or unchristian conceptions of prayer,

that of an immediate answer to an individual prayer for the special benefit of the offerer. When the answer is delayed the natural result would be the neglect of the god who is thereby discredited.

"The same view tinges, to a certain degree, much of Christian prayer. Its effect would be serious were it not that the believer is upheld by the other form of faith, the hidden and secret element which is the joy and strength of the true servant of Christ. Here is a case in point of experience. A young man goes to China, for instance, with a peculiar belief in prayer. He thinks it the higher form of Christian life and experience to expect personal and direct answer to his individual prayer. He prays that he may learn the difficult language easily and perfectly, so that the truth may not be impeded in passing from him to his hearers. It would seem as if such a prayer might be answered if any prayer were. But experience does not show it to be. God does not seem to work in that way. He allows previous discipline or mental preparation, or natural aptness or steady and continued purpose, to have their lawful outcome. Should one depend upon such prayer alone it would lead to great despondency, if not to a loss in the power of faith. The same would be true when applied to the progress of the work, to the relief from physical danger and difficulty, to the succoring of the church members from immediate distress, and to many of the distresses or anxieties and discouragements in any or all forms of service. I have written of these as preparatory to other and noticeable indications. I think of prayer as working in the lines often hidden, not clearly revealed to us. Prayer is thereby lifted out of the peculiar and selfish element of our personal desires and made to partake of the largeness of the kingdom of God, for which we are to pray unceasingly as our Saviour has taught us.

"And now look upon the other side of the shield. I think we are warranted in thinking of every step of progress as an answer to prayer. We speak of providences in the opening of China and Japan. They are answers to prayer, to the prayers of individuals who have yearned for such opening and have pleaded unceasingly for it, to the prayers of the Church in general that the doors be opened. The Opium War was such an answer to prayer. The Diplomatic War of 1856-59, in China, was another. So also the famine of 1878. The overruling of all distress, and war, and diplomacy, and commercial intrigue is an answer to the prayers of God's people. The processes by which the minds of each and all of the older or present missionaries were first interested and finally directed to their several fields of labor, and to whatever of toil and service they have been permitted or forced to do, I regard as an answer to prayer. As the experiences of the individual missionaries, in the personal assurance that their steps have been divinely ordered, may be regarded as answers to prayer, so may the selection of the individual Christians by their providential experiences be regarded in the same light. We speak of it as an accident that our helper, Mr. Hou, in Shantung, now deceased, heard the gospel as he did. It was not an accident. It was God's answer to many diverse though united prayers. The first interest of that man, his pleasure in listening to the truth, can be accounted for in no other way that I can see. When he finally gave up his Buddhism and accepted Christ simply, it seemed an answer to prayer.

"In like manner, the divine appointment by which half a dozen others should have been deeply interested in this man, and by him led to accept Christ, seemed an answer not to individual prayers but to that wider circle of prayer that had been directed to that region. By such answer the spiritual leadership under the missionaries was placed in the charge of good men, worthy to be entrusted of the gospel. I love to dwell upon these indications, to see in them the divine hand that purposes great things for the Church. I am reminded of the young man who is now our leading preacher. In 1868, a youth of sixteen, he was captured by the marauders. He expected to be killed. He

had a thrilling adventure and barely escaped. He saw God's hand in it all. A seriously inclined young man, he was led to study, then to be a preacher. He looks back to that time of special danger and feels as if he were saved to his present work through prayer. I have no doubt he was. The instances of such special care may be multiplied. Would the same be true had there been no prayer? God permits us to believe that even this providential care is in some sense in response to our petitions.

"In 1870, the 21st of June, occurred the terrible massacre and destruction of all the preaching chapels. There had been many rumors in the province of such an event. Both foreigners and natives had pleaded for help against these secret terrors. The mob had increased steadily and there was no reason why they should not march to the foreign settlement and destroy all the houses and the people. A small company of armed men were mustered to make a stand at a small bridge a quarter of a mile from the missionary homes and other foreign houses. Those who had faith in prayer no doubt prayed earnestly, and the scattered Christians prayed for their pastors. In the late afternoon there was a brisk shower. The natives, after their usual custom, delayed because of the rain. They never were able to collect again. Danger passed away. The massacre was so horrible that it put an end forever to that form of popular hostility in that region. Was the rain an answer to prayer?

"In 1874 there was imminent danger of war between Japan and China. A Japanese embassy went to Peking to assert Japan's imperial rule over the Loo Choo Islands. At such a time war would have greatly hindered every form of mission work. The natives were greatly excited. The missionaries offered prayer that their work might not cease or be interfered with. Nothing seemed likely to allay the belligerent feelings of the Japanese. They were on the eve of departure in great anger. Sir Thomas Wade, the British Minister, feeling the need of peaceful measures, offered as a last resort to be their mediator. The offer was suddenly accepted. Sir Thomas became the pacificator. War was delayed, and has never occurred between these nations. Could we ascribe this to an answer to prayer? I believe we can; an answer to both the general and special prayers of God's people. In a similar manner war between Russia and China was abated after the rejection of the treaty of Livadia. By these large coincidences we note the divine control which is an answer to prayer.

"In 1885 France and China were at war. The whole country was in a state of excitement. Successes on both sides had whetted the appetite for the contest. The French fleet had appeared in the Yellow Sea and could easily have forced a blockade and produced immense injury. At this juncture the Roman Catholic missionaries secured a rescript from the Chinese government, which was posted throughout the empire, telling the officials and the people that the missionaries were in no way implicated by these political affairs, and that the people were in no way to molest either them or any native converts on account of war rumors. The result was that all popular excitement was directed away from both Protestant and Catholic mission work, and all mission effort went on unrestricted. Was not this an answer to the prayers of God's people?

"In the autumn of 1881 the local official in the district of Lecho, directly north of us, found that we were planning to build our houses in Shantung. He made an effort to prevent the landing of our lumber, but found that we were beyond his jurisdiction. He caused the burning of one of our chapels and then arrested a church member for setting it on fire. Twice I went in person to release men from arrest. In the spring-time, when we had hoped to move our families to Shantung, the official attempted to blackmail the daughter of our helper, and to throw suspicion on the character of all the missionaries of our station. At the height of opposition the official was removed by order from Peking. All trouble was at once allayed. Our families removed to Shantung. We were received in the most enthusiastic manner by the people of the region.

A public reception was given us in distinct recognition of this triumph over the official. We have lived in great relief from all disturbance from that quarter ever since. In many senses this was as signal and interesting an answer to our own and others prayers. In 1880 there was an attempt on the part of the people of Shih Chia Fang to retreat from a bargain they had made about the temple given us. They had a public meeting, discussed the matter all night, laid plans to annoy and defeat our efforts to have the deed recorded, and appointed a committee to see their plans carried out. They found our men at the district city and in an unexpected manner gave up their plan and joined with our men to complete the deed of trust of the original compact. The surprise to them and to us was very great. It was providential. Was it not in answer to prayer unknown perhaps to us?

"In 1884 my sister went with a helper to an entirely new village to see the women recently baptized. A great crowd assembled to meet her and to see her. Some men came in and were angered that they could not crowd in. A bad feeling was aroused and the Christians were in great alarm. They sent a sudden message to me telling of their anxiety. I started on horseback the next day early and met my sister returning. She had started back early and saw no indication of harm, not having known fully the degree of danger. It seemed a manifest answer to our continued prayer. In a like manner this same affair, being reported to the district official, was easily settled by his declining to engage in a legal contest with the Westerners. The whole region was quieted by this statement, and we have never had any trouble there since. How interesting to watch these indications of God's loving care! And still we may regard that care as in answer to prayer.

"In 1885-86 our homes at Pang-Chuang were in danger of being set on fire many times by a few miscreants. The whole case was too long continued to state in detail here. But we had frequent occasion to give thanks that our prayer, both for individual protection and for the allay of alarm on the part of the church members, was once and again signally answered. In such a case as this, while both pastors and people had to learn the discipline of restraint under intense provocation, and while we often had to endure insult and injury and misunderstanding, still no practical harm came to us or to our church members. We were glad to trust Him all the more implicitly, and to believe that we were girt about by an atmosphere of prayer, even the world-wide prayer of God's people.

"In 1887 my second son fell off the village wall and was severely injured. He was very ill for five days. We had no hope that he could recover. We sought in prayer to be prepared to endure the sorrow of his being taken from us. The dear lad was restored to us. While I could not say that his recovery was in direct answer to our prayer for him, yet I recognized that God was wondrously gracious, and rejoiced that it became so possible for us to receive him again as a blessed gift of God's love to us. The same history would be true of Mr. Smith's little Marie, whose recovery from hip disease through many months of skilled treatment seemed, nevertheless, in answer to prayer. In the midst of multitudes of cases where there is no distinct answer to prayer, and of many where prayer is yet more distinctly not answered, it is a pleasing witness that these incidents relate showing God's gracious interposition seemingly in the line of our intensest desire and prayer.

"I should be glad to add to these the testimony of many of our native Christians as to their own experience of God's interposition in answer to their prayers. It may be that their childish and unquestioning faith finds indication of answer to prayer more easily than our overcritical form of mind. If it be the method of the Spirit to establish their faith and to fit them for the larger and more pervasive faith in God's absolute care and goodness, which others enjoy, we shall rejoice. Such evidence of individual testimony could easily be accumulated. In our instruction of our native

Christians we seek to lead them to the source of spiritual life and power, and to guard them from that selfishness in prayer which is so easily fostered and so hardly eradicated."

18.

Another lady teacher gives her testimony: "The conviction has grown upon me from year to year as I have seen more of human nature (my own included) that all our wisdom and our strength is in God, and can be obtained only by talking much with him. It is so impossible, with all our fine teaching, to change one single human heart; so impossible, unaided, even to control our own spirits."

"I judge, from the prayers I have been in the habit of hearing at family altars and in our meetings, that this view of the importance of prayer prevails almost universally among missionaries. I well remember how Dr. Schneider, Mr. Calhoun, Dr. Dwight, and others impressed me in my early missionary days as men who 'walked with God,' 'as seeing him who is invisible.' Mr. Montgomery too seemed to live close to the heart of God, reminding one of the relation between a little child and its mother. Another missionary once told me, in answer to my inquiry, that he was accustomed to pray three times a day, '*of course*' morning and night, and usually in the course of the morning circumstances would arise which seemed to demand special prayer at midday. It is sometimes said that missionaries nowadays are not what they used to be spiritually. During the latter part of my stay in Turkey I was thrown much in the company of the younger portion of our mission, and I found them men and women of prayer, some of them in a marked degree."

"Certain memories of answered prayers come back to me very sweetly. In 1866, when our enemies were opposing the building of the seminary, it seemed at one time as if they had conquered and our work must stop. I can never forget Mr. —'s earnest and trustful appeal to God that night at family worship. The next day, through the quiet intervention of a humble Moslem neighbor, whose son was at work for us, the building went on. One summer a dear girl came to me to ask if I would unite with her in praying through the long vacation for a bright but ignorant village girl, who had been in school the previous term. Only a few weeks after the fall term opened, this village girl was sitting at the feet of Jesus. Two days in my own experience remind me of Elijah under the juniper-tree. At one time I had become so rasped by circumstances entirely beyond my control, that my nerves were all quivering, and I improved a vacation day to take a quiet Sabbath in the middle of the week, partly in resting and partly in prayer and in the study of the Bible. I went in the strength of that meat more than 'forty days,' for in was nearly a year before those trying circumstances changed, yet my own feelings were so modified that I could bear these annoyances in comparative comfort. Later, in Kessab, I became worn out with the narrowness and obstinacy of the people, and again I took a quiet day, giving the time to prayer and to the study of Paul's Epistles to the Corinthians. Before the day closed, I congratulated myself that I had to deal with Kessablies and not with Corinthians! If I were going out again as a missionary, my heart's cry would be, 'If thy presence go not with me, carry us not up hence.' Would that I had lived more nearly up to our high privilege in respect to prayer!"

19.

Our senior veteran who has been in the service nearly threescore years thus writes: "In asking for my thoughts on the place occupied by prayer in missionary experience, you open a wide question. But you considerably remark that you do not ask for 'an elaborate reply.' I will endeavor briefly to meet your views."

"I do not suppose that the experience of a foreign missionary differs seriously in this respect from that of a Christian in our own land, except as some of the needs which

drive him to the throne of grace are intensified. For example, missionary parents, seeing their children exposed to special dangers, are led to fall back on God's promises, and to lay strong hold of the covenant. My wife and I were of one heart in this matter. When God gave us children we accounted it a high privilege to dedicate them to him in the ordinance of baptism. We regarded that ordinance not merely as a sign, but as a seal of our covenant with God, and a seal not of our engagements only, but of his also. We could and did commit them to him in strong confidence that he would make them his own. True, we were confronted with the fact that the children of believers have sometimes gone in the ways of the destroyer and perished. But somehow we were enabled for ourselves to lay hold and keep hold of our covenant, and God has not put this confidence to shame. One of our children died in infancy, one at nine years of age, one at sixteen, and one at twenty. In regard to all these we had the assured trust that they were only called to higher service. Four survive, and before my wife was called away, we had the satisfaction of seeing them all happily settled and diligently engaged in working for Christ. In saying this I seem to be boasting; but I trust it is 'glorying in the Lord.' We were enabled to train them for him, and to commit them to him, in full assurance that he would perform his part of the covenant.

"There have been times in the history of our mission when its members were at their wits' end, and seemed to have no resource but prayer. One of these crises occurred about half a century ago. Commodore David Porter, who was the representative of the United States government here at that time, and a warm personal friend of the missionaries, informed them that such influences were at work with the authorities here, that a strong probability existed that the missionaries would all be ordered to leave the country. He added that should such an order be given, it would be out of his power to prevent its being carried into execution. No resource was left but prayer to Him in whose hands are the hearts of kings and rulers. And prayer was made and was heard. When the dreaded communication was received, it proved to be only a request made to the Commodore, as representing the United States government, that he would send the missionaries out of the country. The form of the communication enabled him to reply at once that he had no authority to do anything of the kind. This proved to be the end of the matter. The demand was never renewed in any form.

"During our residence in Smyrna, that city was visited with many and sometimes very alarming shocks of earthquake. At one time walls and chimneys were thrown down, and the whole city was in such terror that thousands of people spent the nights on the hills outside the town. There were hundreds of shocks, more or less severe, in a single day. The sky presented for several days that peculiar murky appearance which has been so often noticed in connection with earthquake shocks. In these circumstances the members of our missionary circle gathered together for special prayer. When we entered the place of our meeting the sky was still overcast with the peculiar murky appearance to which I have referred as accompanying earthquakes, and the shocks were recurring every few minutes. When we left it the sky was clear and bright. The change was so marked as to attract the attention of all, and only a few, and those very slight, shocks were felt during the remainder of the day. The next day all was bright and perfectly quiet, and the whole city resumed its ordinary avocations. The shocks were not renewed during the year. Now although we would not presume to say that that sudden and remarkable change was solely in answer to our feeble cry, yet we did feel, and expressed to each other the feeling, that He who rules over all had inclined us to come together for united prayer at the moment when He was about to grant an answer of peace. Repeatedly in the darkest times of persecution striking deliverances have been granted, which we and our native brethren could not but regard as answers to prayer. And yet it is not given us at the present day to know this with

absolute certainty. My best wishes for your success in arousing Christians to united and fervent prayer, especially for the rapid advance of the kingdom of Christ in all the earth."

20.

Another sacred testimony follows, accompanied by a fervent appeal: "Every one who knew Mr. Schneider felt the secret of the Lord was with him, and this intimacy was manifest through the indwelling of the Spirit. Only the most urgent necessity was ever allowed to interrupt his allotted seasons of secret prayer. Whether he was traveling in car, steamer, or on horseback, or engaged in regular and pressing work, the hour was kept sacred. His life was a life of prayer from the time he consecrated himself to foreign missions, when days were set apart to fasting and prayer. In Broosa, Marsovan, and Aintab the atmosphere of prayer in which he lived was apparent to people of all nationalities. Even the Moslem acknowledged his consecration, and so his life and example ever made his work more fruitful of good. The first six months of his residence in Aintab he was separated from his family and missionaries. The Armenian ecclesiastics and government opposed his remaining there; but his refuge was in prayer. And now from Diarbekir on the east to Adana on the west the gospel has been preached, and more than forty-five hundred have professed their belief in and acceptance of Christ's atoning blood. While attempting to gain an entrance into Yenije — a very Sodom in wickedness, where the priests were as besotted as the people in drunkenness — he commenced preaching under the trees (having no shelter offered him), and having secured the shelter of a roof (he had windows and doors put in) the people, including the priests, being determined to drive us out, hurled mud at his person, and brickbats and clubs through our windows. Again his hope was in the Lord his God. He wrestled with God with the perseverance and persistency of Abraham for Sodom. And now a prettier church, parsonage, and schoolroom is not found in Turkey. The poor degraded women — of lower type than any I had ever seen before — helped in carrying building materials, sand, stones, and so forth.

"My word of testimony will emphasize the value of persevering prayer by auxiliaries for their missionary workers. When urged to take up evangelistic work in Constantinople, I had a deep and painful sense of my inability. It had been partially attempted several times without success, and how was I to present the gospel when ears were stopped and doors closed? From the moment I yielded to Mrs. Bowker's urgency, the promises (and they were sure to meet my eye when I opened my Bible) were specific and comforting, but were they for me? My self-distrust was actual pain from the time of my decision until the following autumn (a year) when Miss — and I had secured a little home in Gedik Pasha. After our arrival came the puzzling questions, what line of work to inaugurate and where to settle? While crossing the Bosphorus and Golden Horn and toiling up and down the steep hills in winter's mud and summer's heat, my constant heart-cry was, 'Light and wisdom, O Father! Guidance, dear Saviour!' and his guiding hand led us to the street and houses which have been the centres of work for eight years; and the marvel of a house now occupied by our successors is not twenty-five rods distant. As line after line of work opened, blessings followed. House-to-house visitation, Sunday-school, coffee-room, evening meetings, mothers' meetings, Christian Endeavor, or, as we called it, Young Men's Christian Association work, have been the lines sustained by our successors with the addition of day-schools. But the point I wish to emphasize is this — it is my sincere conviction that opposition was overcome and the fruits of labor bestowed in answer to prayer — persevering prayer — offered in faith by the ladies of the executive committee in Boston, and by our constituents in New Britain and New Haven. Plead with the sisters to uphold the hands of their missionaries by stated, fervent prayers. Let them inform themselves so as to pray intelligently and sympathetically."

21.

Another voice from China: "Your question at the first reading seemed a little strange to me, something as it would seem to ask a man, 'What in your opinion is the place of food as a source of strength in building up the body and fitting it to accomplish its best work?' Prayer in my experience and observation is not an *incident* but an *essential* in the Christian life. The apostles directed that deacons should be appointed in the infant church, that they might have time to give themselves up to prayer and the preaching of the Word. No Christian is born without prayer; no one makes progress in the Christian life without prayer; no Christian work is successfully accomplished without prayer. The spirit of prayer is the infallible thermometer by which the spiritual life of the Church may be known. Our own little mission church was born of prayer, and every bud and flower of promise has been watered with prayer. Some years ago an old man, then an utter heathen, seeing one and another of his acquaintances professing Christianity, and knowing that the church had earnestly prayed for them, made the funny but true remark: 'I tell you, this praying, praying is no plaything;' and now the old man himself, though wholly palsied and unable to move even on his bed, is rejoicing in a Christian hope, his heart being softened to listen to the truth after the long and earnest prayers of his son and others in the church. His son is one of our most valued native helpers, and he has no doubt of the power of prayer.

"Who would sow seed on a granite rock and expect to reap a harvest? But the missionary's work among the heathen, without help from God, is even a more hopeless work. The heathen tell us constantly, 'Your teachings are very good, but our hearts are very hard, there is no use of your expecting to change us.' And this is true if there is no divine power to descend in answer to prayer, to soften men's hearts and draw them to the truth. We need more Christian workers; we need more gifts from the churches to sustain the work, but above all, we need more of the spirit of importunate, prevailing prayer, that pleads the divine promises of blessing, and is the condition of any special manifestation of divine power in the conversion of men."

22.

A beloved sister from one of our pioneer missions in Africa thus responds: "I gladly comply with your request for a few words of testimony as to the place and power of prayer. Prayer is the missionaries' 'vital breath.' Without constant, earnest pleading and looking up to Him in whom our strength lies, we are undone. Prayer and love go hand in hand. Without love in our hearts for these poor degraded souls, we can never reach them. And we must constantly pray for wisdom, patience, and love, that we do not 'offend' one for whom Christ died. Prayer and works go together. Let the missionary cease to pray and he might as well return to his native land. He needs conversion. 'Prayer is the soul's sincere desire, uttered or unexpressed.' It has many a time been a comfort to me when the burden has been too great to bear alone, and I could not go to God on my knees. And I am convinced that we lose many a blessing because we do not pray more.

"We cannot live upon the prayers of other people, much as we need them and helpful as they are; each soul must come to God for himself. Nor is the heart petition or closet hour sufficient. The missionary must have his family altar, and it must be sustained as one of the necessities of our life, as it really is. Not only when it is convenient, or on a Sabbath morning, but daily. Those about us are influenced by it more than we know. They come to believe in prayer, and learn from us to pray for themselves. I firmly believe in answer to prayer in small things as well as great. We love to have our little ones come and ask of us. Is not the great, loving heart of the Father infinitely more tender than ours? And just at this time we need especially

to pray that our faith may rise above the dark cloud which envelops us, that we may see God's hand in the strange providence which has come to us in the sudden removal of our beloved brother Dr. Webster. It is all a mystery, and it is hard, oh, so hard to bear. May we not grieve the Lord by questioning why, but may we take him at his word and love and serve him more faithfully."

23.

Another personal testimony: "While I have no list of particular events to refer to, as proving the efficacy of prayer in special cases, I have a profound and all-prevailing conviction of the significance of it. I have had, in my own experience, many a time, the sweet and solemn sense of having spoken to God and been heard by him — of asking for things and getting them, or better things, though I have never kept formal records of such matters. But far more important, in my view, than all this, is the place of prayer as the means of union with God. If it be true of any Christian, that 'only while he prays, he lives,' it is emphatically true of a missionary in a foreign land. When the missionary ceases to live by prayer, he had better go home. I shrink from giving much personal experience in particular cases, but I do desire to say gravely and earnestly that my missionary life has been successful so far as I have been prayerful, and non-successful so far as I have been lax in prayerfulness. What difficulties I have been carried through, what burdens I have been enabled to bear by the help of God obtained through prayer, simple and direct!

"I find essentially the same thing true in the experience of the more substantial of the Christian brethren and sisters in this country. There is no difference, unless it be in this, that the more simple and unsophisticated the heart that prays, the more striking the answer to prayer. I know experiences of those who can hardly read, which have made me stand in awe, as in presence of the manifestation of divinity in the affairs of common life."

24.

One more personal testimony from India: "You ask me what place my experience and observation assigns to prayer — how far it is a positive force in missionary life and character, and in the details of one's work, and how it is sustained? If I believe there is a God above with whom I may have communion and fellowship as really as I may with a friend on earth; if I believe that the Saviour whose earthly life I daily read and re-read in the Gospels, my Saviour, permits me still to have fellowship with him, — you ask me what place I assign to prayer? If here in isolation I wish a companionship better than myself and the heathenism in which I am immersed, you ask me where I get it? If I am in a strait about myself, my family, or my work you ask me whether I find any one to tell it to, and where I apply for help, and whether I find any profit in so doing?

"My circumstances have been such as to lead me to think more and more of prayer as a companionship and communion with the Friend of friends. I fancy it would not be easy to go through life, even among the busy scenes, the excitements, and the friendships of the home land, with no one nearer than a human friend; but whatever may be the case there, the case with most missionaries is such as to make life an impossibility without a divine Friend. Let me illustrate it by a bit of our own experience.

"Only a few months after we reached Madura, a vacant station district with much mission work going on in the scattered villages required the superintendence of a missionary, and scarcely able to understand a sentence of the spoken dialect of the people we were to minister to, we went to reside at Battalagundu, thirty-two miles by the worst of roads from our nearest white neighbor, without a person who could speak a word of English except our Tamil *munshi*. Thus new to everything, with the grave

responsibility of directing the work of others, and with no direct way of communicating anything but our simplest physical wants to those about us, is it surprising that we were thrown upon a friendship with a superhuman Friend to whom we could tell just the circumstances we were in, of whom we could take counsel, and of whom we could make requests? Yes, there are some times in this far-off land of strangers and strange speech when God is very near and must be very near if one is to live.

“One thing has been a help to me in this. You know that when I was a boy my home was two and a half miles from the academy where I fitted for college. For the larger part of the three years I attended that school I had to be my own companion in the long walk to and from it, for there were few pedestrians on that road; and this led me much to regular thought and habitual prayer on these walks. And so much did I enjoy it that while I was in college and seminary I always got one quiet walk alone each day. The habit of these early years helped me much after I took charge of a mission district and I had to be out a great deal on foot and in carts in visiting the congregations and the people.

“Now what is true of us is true of many others, and to a far greater degree. Their very circumstances, the strangeness, the isolation, the responsibility, the spiritual disappointments, the failure of their hopes in regard to their work, or, on the other hand, their hope of success, has made prayer the very centre of their life. That is the place prayer occupies. And if one needs, as one always does, an impulse, the tendency of the heathenism in which we live to deaden holy living and to discourage enthusiastic work will drive one to prayer. They who wait on the Lord — renew their strength — they shall run and not be weary, they shall walk and not faint.

“If you ask me what profit I have found, I should say that the companionship has been its own profit. Have I received everything I have asked for? No, not by any means. Some of the most heart-sickening disappointments have been in regard to persons we have prayed for much — villagers who for months seemed on the point of renouncing heathenism, boys in schools, catechists, for whom we had high hopes and expectations. We have had some very marked answers to prayer. But the Lord’s way with us has not generally been to lead us into straits to extricate us from which required a miracle, but to lay upon us responsibilities which with prayer and patience and work have at length issued in good quite beyond what we had expected.

“Only one word more. How is prayer sustained? Have a good, quiet place — a thing not easily had always — and then take your Bible and remember, ‘If ye abide in me and my words abide in you; ye shall ask what ye will and it shall be done unto you.’ I have never seen a better suggestion than this.”

25.

The next testimony is from one whose ripe Christian experience and prolonged missionary service give emphasis to her words: “I have long delayed a reply to your queries on prayer as exemplified in a missionary’s life. I seem at loss for words. One might as well attempt going into a dark and unknown land never having and never expecting sunlight as to attempt to follow so closely the life of the great Master without freedom of access to him in prayer. He who said, ‘I am the Light of the world,’ expects his devoted servant to rejoice in him, to be guided by him, to be comforted by him; and he is thus rejoiced, thus guided, thus comforted.

“Prayer is the natural outcome of consecration to missionary life and devotion to it and in it. Knowing that all success in winning souls to Christ must correspond to the shining forth of the life of Christ within, the missionary comes to the risen Lord in freedom and dependence, to prepare the soul to be reached, to give the saving message, to care for the result of the effort, and oh sweet satisfaction! to inspire faith for work

done to-day and planned for to-morrow. There is a wonderful *abandon* when the pressed worker simply and firmly trusts his Lord to set his soul on fire, to use his thoughts as his own and to create upon the lips words as shall no more go void than words from divine lips. All this comes from prayer, whether it be as the breath of the soul in heavenly air or strong crying and tears from out of the bonds and afflictions of earth.

"And then the unspeakable comfort in exile in the time of great anxiety and in the oft-recurring periods of carefulness and burden of doubt as to duty, this access to Him who knows all and loves better even than he knows, brings the serenity which clarifies judgment and uplifts and blesses in a conscious interpretation of the sublime promise, 'I will never leave thee nor forsake thee.'"

26.

One testimony further from another beloved sister who has "labored much in the Lord": "From my experience in regard to prayer I can truly say, 'Prayer is the Christian's vital breath.' How can one be like Christ without a vital connection with the triune God through prayer? Would not one be a mere machine, or, as Moody puts it, a 'galvanized corpse'? True, we find in these dead churches those who wear the Christian name and belong to a Christian church, but they have no likeness to Christ, and he would say, 'I never knew you.' 'Through Christ strengthening me I can do all things,' is not alone Paul's grand tonic; but every Christian 'who dwells in the secret place of the Most High' has felt its invigorating influence.

"To the missionary, prayer is his sheet anchor. Take this away, and we should all come home. It is more. It is our cablegram, our telegraph, and telephone. We are sometimes away down in the bottom of the pit. The rope breaks, or those holding on have let it fall into the pit. What should we do could we not just telegraph to the court of heaven for help? The pit is dark and deep, no human hand can help us! It is then that we learn the worth and wealth of prayer. The heavenly summons comes to us, 'I am thy God.' Yes, the very pit becomes a Holy of holies because of the presence of the Father, Son, and Holy Spirit. 'Tis thus we learn to know God, what he can and will do for us. Romance may and often does help a missionary as long as the steamboats and railways last, yes, over the hard and weary inland journey; but when the hard places, so well known to every true missionary, come, he or she must have something besides romance—communion: daily, hourly communion with the eternal God can alone sustain. 'Tis thus we learn what it is to pray always. God often has to give us the lesson to learn over, but if we are to succeed we must learn this lesson by heart. Why, prayer is our great Corliss engine, which moves all the smaller machinery; the fulcrum that Archimedes sought, on which to rest the lever to move the world. We do mean that we need your prayers when we ask for them, though many may think they are pious words. Let them come and they too will write back the same. I truly believe if the Christians of this nineteenth century would use the power God has vouchsafed to them, the world would be converted to Christ before the dawn of the twentieth century."

These missionary testimonies might be multiplied indefinitely. Indeed, were we in telephonic communication with our missionary stations and with our missionaries throughout the world, and could they send us here assembled their one emphatic request in a single sentence, it would be the same—from Mexico and Austria and Spain, from Turkey and India and Africa, from China and Japan and the Pacific isles, from each of our twenty-two missions, from each of our 500 missionaries and assistant missionaries, from every one of our more than a thousand stations and out-stations, and from our 2,000 native fellow-laborers as well, representing a church membership of 33,000 and an educational work holding under its care 43,000 children and youth—

the same urgent request long ago uttered by the first illustrious missionary to the Gentile world, "Pray for us." This call, always imperative, is pressed upon us now with peculiar emphasis by several considerations.

I. — THE OPPORTUNITY.

In the first place, never was there a time when it could be said with so much significance that *our missionary opportunity is literally unlimited*. Were the entire force now supported by the American Board, with its entire expenditure, devoted to the proclamation of the gospel simply in our own fields of Northern, Northwestern, and Southern China, it could all be economically appropriated, and still a hundred open doors would be waiting for some one else to enter. This is far from being an exaggerated statement. Fifty millions in China alone are looking to us for the bread of life and are all accessible, ready to be approached by Christian men and women and led into the blessed light of the Lord. The same remark could be truthfully made in relation to our opportunity in India and Africa. Our entire present resources of consecrated treasure and of consecrated men and women could be wisely and efficiently apportioned simply upon the Tamil and Marathi fields in India and upon Southern, South-western, and Southeastern Central Africa, and still there would remain much land to be possessed. This is a mild and moderate statement of the momentous fact that another fifty millions, specially committed to our trust, are all accessible to the feet of those who bring the glad tidings of peace. Upon our own particular missionary work, therefore, in these three fields, China, India, and Africa, twice the entire force now sustained by the American Board and twice its annual expenditure could be judiciously distributed, and the honest and earnest cry from each of the three fields would still continue for "more money" and "more men." Such is the breadth of our present opportunity as contrasted with the beginning of the work eighty years ago, when it was doubtful whether entrance could be made upon a single foreign field, and when the first year's contributions were less than a thousand dollars. To-day upon these three fields alone we could wisely and economically employ 1,000 missionaries and assistant missionaries, and expend an annual income of \$1,500,000. No man need hesitate, therefore, as to leaving to the American Board a bequest of \$1,000,000 under the mistaken idea that it could not be judiciously expended; and the churches need not hesitate, for the same reason, to commit to the same Board annually \$1,000,000 more. Nor need five hundred young men and women, filled with earnest missionary consecration, hesitate to present themselves for the service. Only the consecrated money and the consecrated messengers and the consecrated prayers must go together — the prayers, united and earnest, the most important of all.

"You mentioned just now," some one may suggest, "our missionary fields in China and India and Africa; but you did not mention the wide-open doors among the Armenians and Greeks in our three great missions of Asiatic Turkey." No. "Or the wonderful opportunity among the Bulgarians in European Turkey." No. "Or the somewhat remarkable openings in connection with our recent work in Papal lands, in Austria and Spain and Mexico." No. "Or those exceedingly interesting developments in the same direction just now in the Hawaiian and Micronesian Islands." No. "And you have omitted entirely this magnificent opening in Japan, something the world has hitherto never seen." Yes. You are right. Add these to our outlook and we can employ a third time the entire present force of the American Board and its entire annual expenditure wisely and well among still another 50,000,000 of people, while the imperative cry from each of these fields will continue the same, "Wide-open doors in every direction waiting for the messengers of peace." Such, we repeat, is our opportunity to-day, something which our fathers and their fathers never knew, something which the Church of God up to this hour has never had placed before it.

When we surrender our hearts to the significance of this fact it is simply overpowering. We must bow down before God with mighty importunate supplication, that we may somehow be made equal to our hour or we lose our own souls.

II. — THE NEED.

The great opportunity suggests the great need. There was probably never a time when the difficulties which spring up in connection with the prosecution of the missionary work were more clearly discerned than they are to-day. We have learned that it is no holiday service to undertake the overthrow of the gigantic systems of heathenism which have been intrenched for centuries, and which hold in bondage so many millions. And the problem in nominally Christian lands occasionally seems in certain of its aspects even more perplexing. It is not strange that those who undertake this service are sometimes appalled at the apparent hopelessness of the task, and feel themselves almost literally overwhelmed. How can these few feeble men and women, strangers in a strange land, lift up this burden of ignorance, degradation, superstition, awful vice, and barbarity, which have been accumulating for generations? "It is not the isolation from home," one of them writes, "not the absence from friends, not the lack of mail, that wears us, but the hand-to-hand fight with sin, with the terrible feeling of oppression it brings." A perishing world of sinners self-destroyed, cherishing their sin, these wretched, guilty millions all around us laid upon a few sensitive, sympathizing hearts to be delivered and saved! "Who is sufficient for these things?" Would any person undertake it, could any person be sustained in it, except he have continuous access to the infinite Source of strength?

"If there be a class of persons on earth," writes the same witness, "who need the prayers of all, it is that of missionaries. Pray most that we may abound in love towards those who are around us. They are ignorant, deceitful, ungrateful, and unwholesome; and unless the Holy Spirit constantly excites us to the exercise of the most disinterested benevolence, we are in danger of despising them and of exulting in our own superiority. Familiarity with their wretchedness also has a tendency to diminish that warmth of sympathy with which we have been accustomed to regard those who are destitute of the gospel. . . . You know not what unlooked-for conflicts and obstacles you would find were you transported to this region of darkness, this empire of Satan. Pray for me incessantly and fervently; for foes without and foes within obstruct every path to heaven."

Who shall select and summon the consecrated laborers for such a service as this? Who shall replenish their ranks and multiply their number? Who shall endue them with power from the Holy Ghost so that their courage shall never fail, and all graces shall be in them and abound? It is not at all surprising that the uniform testimony of all our missionary laborers is that if they could not pray they could not live. And those who sympathize with them most intelligently through their intimate acquaintance with the details of the work share in the same feeling. The cry of absolute need is incessant through all the days of the year; it is the cry of starving millions for bread; it comes in various forms from various directions: sometimes it is a plaintive moan, and sometimes it is a piercing shriek; but it is literally continuous through winter's cold and summer's heat, from Africa, and India, and Turkey, and China, and Japan, and the islands of the sea, and Papal lands; they give us no rest day nor night, and there is but one deliverance. We must either be driven into insanity; or become hardened to the cry, which would be worse than insanity; or pour out our hearts to God among the watchmen "who never hold their peace day nor night," finding thus our only absolute repose either of body or spirit. There are no words which can adequately describe the continuous missionary cry of need, and there are no human hearts, however sympathetic, which can adequately meet it. There is but One heart which is equal to this burden,

the heart of Him who bore it as no mere man could ever bear it, and who has laid it in its measure upon his disciples who are appointed thus "to fill up that which is behind of the afflictions of Christ," until this lost world, through travail of soul, is brought back to God.

"The burden which rests upon us," these are the words of our late President, Dr. Hopkins, "is not simply a proclamation of the gospel among the heathen, but *such a proclamation of it as shall save the soul*. If we fail of this we fail of our object altogether. I do not say that we do no good, but we fail of the object we have in view — of that which is the very soul of our enterprise. We are not a society for promoting civilization or literature or the arts, but for saving men; and the great reason why this is not more fully accomplished is because our missionaries and our Board, and the Christian public who act with us, are not more ready to take up just the burden which is necessary to accomplish this. This is not the giving of money. Money cannot convert a soul. Any amount of this may be given, and nothing be effected, except that a certain sum has changed hands. Money! why, the heathen give far more money for the support of the pomps and follies of their religions than we do for the spread of ours. It is not the establishment of seminaries, or of printing-presses, or of any external apparatus. No; but it is that constraining love of Christ and that sense of the infinite value of salvation which leads the missionary to *preach the Word* in season and out of season, to testify publicly and from house to house of the grace of God; which would lead our missionary boards and the Christian public to sympathize with the missionaries in these feelings, and to sustain them constantly in the arms of faith and of prayer; which would fill the monthly concerts all over the land, and cause those who were there to wrestle with God as did Jacob, and to say to him, 'We will not let thee go, except thou bless us.' It is one thing to give money, and print reports, and go across the ocean and establish a station, and print books, and tell them something of the Christian religion and how it differs from theirs, and quite another to go to them as Brainard did to his poor Indians, as those who are under the wrath of God, who must accept of his mercy in Christ or perish, and by the very agony of prayer, and the earnestness of preaching connected with it, to be the means of such outpouring of the Holy Spirit and of such manifest and surprising conversions to God. Those Indians have probably had no agency in perfecting society upon earth, — their very tribes have perished, — but they now shine as stars in the crown of their Redeemer; and those conversions were worth more than all the results of great meetings and speeches and munificent donations from which the spirit of prayer and of God is absent, and which are not connected with the salvation of the soul. There was connected with them more true missionary labor. That we have failed, and that this has been our great failure, of taking up this burden as we ought, there can be no doubt. Whether wrong principles have in any case been adopted in pursuing things incidental too much, I cannot say, but they certainly have been pursued too exclusively. There has been a withdrawing of the spirit from those higher regions of spiritual sympathy and struggle, and communion with Christ in the fellowship of his sufferings; and all the channels of that sympathy have been left empty and dry; and so while there has been external activity, and some good has been done, there has yet, around many of the missionary stations, not been the greenness and verdure which we hoped to see. So has it been, so is it now. And unless this Board and its friends come together with the confession of their sin in this, and with a readiness to assume this burden more fully for the future, and to cast themselves upon the Lord, that they may be sustained in bearing it, then that which is really the cause of missions will go backwards, and we shall have perplexities and burdens come upon us as judgments, and under them God will not sustain us."

How absolutely such a thought as this bows down the Lord's people in the midst of

the perishing millions of lost men, in continuous intercessory prayer, they only know who feel it.

III. — THE CRITICAL EMERGENCY.

The greatness of the opportunity and the greatness of the need suggest *the critical emergency of the hour and the possibility of a great deliverance.*

"It is a crisis to-day," we are emphatically told, "with Japan, and what you do you must do quickly." These words are none too emphatic. It is indeed a crisis with Japan in a sense far more profound than the utterance of this sentence usually implies. Something far beyond civilization or education or political advancement is at stake in Japan, even the eternal destiny of undying souls. This is the crisis with Japan. But it is the crisis also with China. It is the crisis with India. It is the crisis with Africa. It is the crisis with the entire generation of men now living on the earth in every land. The work which God gives his people in any particular generation is a contemporaneous work for that entire generation. Who dare select any one favored people, be it America or be it Japan, and say that for this generation all thought and effort may concentrate upon that one people and the rest of the world may wait until their hour shall come? Who ever gave any man authority to say that China must wait, or India must wait, or Africa must wait, or those bowed down under Papal superstition must wait, or the 175,000,000 under the heel of Islam must wait? Are these the "marching orders" of the Great Commander? No. We must lay aside such thought and such utterances as these or we fail to comprehend the true "Crisis of Missions." The crisis is the crisis of a generation, a double crisis: — (1) the crisis of the perishing millions themselves asking, during that generation, for the bread of life, and (2) the crisis of the believing people of God during the same generation, who are under orders to proclaim the good tidings immediately, to the extent of their ability, throughout the entire world. How that crisis is to be met is a serious question indeed, and a most practical question. And whoever grapples with it will at first be overwhelmed and will fall prostrate before God in earnest supplication to Him alone who can wisely and safely guide. Then shall the divine providence direct alike as to place and person and concentration of labor, but never for a moment permitting us to forget that the critical "to-day" belongs contemporaneously to every people, nay, to every accountable soul of the entire generation. Some generation will yet arise when the Lord's people will recognize this momentous fact so seriously that they will accept both the responsibility and the honor, and will go forth in the Lord's name, pouring out their hearts in united, fervent prayer, dividing the provinces of the world among them, and taking immediate possession under the guidance and to the glory of the Great Captain of their salvation. Who knows but this may be the favored generation? So Edwards asked one hundred and forty years ago; so with more significance our fathers asked sixty years ago; and so, even more emphatically, may we ask to-day.

There is no reason why in our own time the Word of God should not be carried within the reach, substantially, of all the peoples of the earth, provided we use the resources at our disposal. There are messengers enough, there is treasure enough in the hands of the Lord's anointed people at this very hour to proclaim the good tidings not only all over Japan, but all over China and India and Africa, as well as over the nominally Christian nations and the islands of the sea. There is no reason why the people of God should be appalled by Buddhism, or Mohammedanism, or the Papacy, or modern Infidelity, any more than they once were by the paganism of ancient Rome, or the savage barbarism of our own Anglo-Saxon ancestors. They are helpless before any foe, however seemingly feeble, if they go forth in their own strength; and they are equal to any emergency and can storm any fortress, however impregnable as it

appears to human vision, when they go forth with united, expectant prayer in the name of God. But the prayer is the main thing and will carry with it everything else. Let this mighty force be wielded as it may be by the Lord's united people, remembering, as it has been tersely expressed, that "we are responsible not only for all we can do ourselves, but for all we can secure from God," and there will be no lack of consecrated money and no lack of consecrated men. The Lord who knows his anointed instruments will select and summon and send them forth, and there will be no question as to their fitness or as to their success.

As expressed by the preacher¹ at one of our annual meetings several years ago: "Our duty all converges to a single point. It is prayer, prayer — prayer for the Spirit — that we need. Such prayer as was offered by that little band that waited at Jerusalem for the promise of the Father. Such prayer as Brainard offered on the banks of the Susquehanna, and Martyn on the plains of India. Such prayer as was offered by the dying Backus when he asked for the privilege of getting out of his bed to lift up his soul once more to God. This is a blessing which we cannot do without."

"Missionary work," said the chairman of the London Missionary Society at its late annual meeting, "has been consecrated by prayer, and has been strengthened and developed from generation to generation by prayer, and it is by prayer as one of the chief agencies that it must be carried on to perfected and happy consummation."

Oh, that the "missionary revival," of which mention has so often been made of late, might express itself in all our pulpits, in all our churches, in all Christian hearts, by earnest, sustained, prevalent intercession for the immediate and continuous outpouring of the Holy Spirit throughout the world! "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest till he establish and till he make Jerusalem a praise in the earth."

TWENTY YEARS IN JAPAN.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting at New York, October 16, 1889.]

It is thirty-five years since, by the gentle persistency of Commodore Perry, Japan was opened to the commerce and civilization of the world, but not to Christianity. It required eighteen years more to disabuse the Japanese mind of its bitter hostility to the Christian name, and to remove from public squares and highways placards denouncing, under pains and penalties, all who should show any sympathy with the hated faith. For seventeen years only has Japan been opened to missionary effort, though hitherto under certain restrictions, imposed in the interest of public order. Startled from the self-satisfied exclusiveness of centuries, it took a little time for Japan to realize the situation. The first thought was naturally turned to the superiority of Western science. The officer in command of the fort at Shimonesiki, as he paced the walls crumbling under the fire of the allied fleet, swore by all the gods of Japan that he would find out how they did that. Many other Japanese came to this country and went to Europe to learn the secret of the power shown by the nations of the West. The eagerness and success with which they appropriated Western ideas of every sort and name were a surprise to the world. At first, "they saw men as trees walking"; discrimination came later. Religion was connected in their thoughts with all civilization and progress. The nations that so far excelled them were Christian. Representatives of these nations, in many instances, compelled their respect and esteem. Young men who had gone abroad returned with liberal ideas of education and more considerate views of Christianity. In the meantime a

¹ Rev. David Magie, D.D.

change in the government had occurred, and a new era of political life and prosperity was begun, under circumstances that attracted the admiration of mankind.

The time was nearing for Christian effort in behalf of so interesting a people. The American Board that had been waiting its opportunity sent out its first missionary the year after the establishment of the Mikado at the head of the government, just twenty years ago. Missionaries of the Presbyterian and Reformed Boards who had preceded him by ten years, though unable to speak or preach in the name of Christ save in the strictest privacy and under the strictest surveillance, had not been idle. One had been preparing a dictionary of the language; another through his instruction in English had helped form the character of men whose future lives were to be a blessing to their native land. The names of Hepburn and Brown will ever have an honored place in the Christian annals of the empire.

Three years more were to elapse before our missionary could speak or teach publicly in the name of Jesus. In anticipation that permission would soon be given, two other missionaries had joined him, one of them a physician. The time long waited for in the patience of hope came in January, 1872. Prior to this, ten Japanese—five in the North and five in the South—had given evidence of a new life. Two of these and a few Japanese students connected with private classes taught by missionaries united with their teachers and other friends in the observance of the Week of Prayer. The Scripture lesson was from the Acts of the Apostles. Japanese for the first time in the history of the nation were on their knees in a Christian prayer-meeting, with strong crying and tears beseeching God that he would give his Spirit to Japan as to the early Church and to those who gathered around the apostles on the day of Pentecost. In March following, as the fruit of this prayer-meeting, the first Japanese church was organized at Yokohama consisting of eleven members. The kingdom of God had come to Japan, and a new era of Christian work was ushered in.

As if recognizing the fact, the government during that year adopted the calendar of the Christian world, and in the February following removed the public placards against Christianity. The glad tidings went far and wide and stirred the heart of the Christian Church. The missionary force at the close of 1872, in anticipation of the opportunity now offered, had been increased fifty-one—twenty married missionaries, seven unmarried women, and four single men. Among these were ten connected with this Board—four ordained missionaries and one physician, with their wives. The other societies in the field were the American Episcopalian, the American Presbyterian, the Reformed, and the English Church Missionary Society. The next year, 1873, witnessed the arrival of forty-five new missionaries—sixteen married, seven women and six men unmarried, including eight missionaries connected with the American Board, and representatives of the Baptists, Methodists, Canadian Methodists, and the English Society for the Propagation of the Gospel. The Macedonian cry had been heard, and within a year after the way was opened by the withdrawal of government edict nearly one hundred devoted men and women were ready for every variety of missionary effort—evangelistic, educational for both sexes, medical, and literary. Such a movement was as much without precedent as was the development of the political life of the empire.

The eighteen years prior to 1872 may be termed the period of waiting; the next seven, the period of experiment and of preparation. Centres of labor were chosen; methods adopted and adapted to the demands of a cultured and highly civilized people; schools established for the education of a native ministry; the Scriptures translated, and a Christian literature begun. By the close of the second period, in 1879, this preparatory work was largely done, the situation was understood, while the changed character and lives of believers attested the divine origin of the gospel and the supernatural agency involved in its elevating and transforming power. In the meanwhile the number of missionaries had increased to 201, including sixty-seven married

missionaries and forty-nine unmarried women. At the close of 1879 the missionary force of the American Board numbered forty-six, of whom fourteen were ordained missionaries, and thirteen unmarried women. The mission reported fourteen churches with over 400 members; a training school for young men, better known in later days as the *Doshisha*, born in faith and prayer at the meeting of the Board at Rutland in 1874, already a success with its 117 students, and graduating its first class of fifteen; three girls' schools, with 100 pupils; medical work, opening the way for the gospel; and work for women in their homes, already so attractive as to make the usual round of school duties almost irksome. Other Boards were not less happy in the results achieved and in the promise of the future. Fifty Christian churches, with 2,965 members, gave assurance that the Christian religion had become naturalized in Japan, but the most sanguine were not prepared for the progress of the next ten years. We would gladly dwell on the various steps by which a wise sovereign and sagacious statesman prepared an empire to become a constitutional government—the first of its kind among the nations of the Orient; on the development of an educational system that in its completeness rivals the best in the Western world; on a progress in the arts and sciences that enables the Japanese to utilize at once the latest discoveries of Edison and his compeers, while her young men carry off honors in our universities. All this wonderful development, so unprecedented, so rapid that the historian has hardly had time to write it, we must pass to note what is more vital to the welfare of this people and more pertinent to the services of the hour.

Let it be understood, first of all, that the Japanese were not rude and uncultivated, like many of those to whom we carry the gospel, but a highly civilized people. Their civilization was the result of intellectual systems, the most elaborate ever wrought out by the human mind—the philosophy of Buddha and the moral system of Confucius. The discipline and mental development acquired through these systems have prepared the better classes of the Japanese for the reception and hearty appreciation of whatever was best in Western life and thought. On the first contact with Christian nations, thoughtful men had not been slow to recognize the material advantages of their higher civilization. But as time went on, they recognized also that, back of the civilization, there was a vital force utterly unknown to their systems of philosophy and religion. Indeed, Buddhism and Confucianism had broken down; many of their moral teachings were excellent, but the culture and civilization possible to them had been reached. They could do no more. They had no inward power to realize conceptions of duty, no constraining moral influence over life and character, nothing to meet deepest spiritual wants. The Japanese were ripe for a Christian civilization and the gospel that inspires it. On no other ground can we account for the progress of the last ten years, for an increase of evangelical churches from fifty to five times that number, for an increase of church membership from 3,000 to 30,000, for a like growth of educational institutions, not simply as educational but as Christian institutions.

It is with no little pleasure that we can speak of the missionaries of the American Board as having had their full share in the great work accomplished during this last decade. The number of ordained missionaries has been increased from 14 to 24, while the number of unmarried women has been doubled. The 14 small churches, with their 400 members, are represented to-day by 49, of which 43 are self-supporting, with a membership in all, according to the last advices, of 8,459. The *Doshisha*, begun with three pupils in 1875, now includes in its various departments over 900,—an institution which, from the first, has enjoyed the signal blessing of God. The great majority of its pupils have come to the knowledge of Christ; 142 young men confessed him year before last, and 172 in the year just closed. At every place where a missionary family resides the Christian school is almost forced upon them, till now more than 2,600 young men and women are brought under the direct personal influence of Christian teachers, with but comparatively little expense to the mission treasury.

It may not be improper to notice a few special reasons for the remarkable growth of this mission.

1. Through the personal influence of Mr. Neesima we have had access to the middle and higher classes, especially to the *Samurai*. Mr. Neesima has secured their interest in the gospel as no other man could have done. From the *Samurai* have come the leading statesmen and other influential men of the time. The Doshisha schools have been known throughout Japan, not as belonging to any one denomination of Christians, or even to foreigners at all, but as "Mr. Neesima's schools." From the *Samurai* class, numbering 2,000,000 of the population, have come about one half of the church members and the larger part of the generous contributions for church and educational purposes. As in no other country, men of the highest social position have been ready to contribute largely to the support of Christian schools, because of the moral character developed in their sons and daughters.

2. The missionaries of the Board have cordially recognized Japanese Christians as their brethren in Christ. They have had no questions of dignity to settle, but have cheerfully engaged in teaching under Japanese Boards of Trustees, that they might find their way into the interior and improve opportunities thus opened to them. Our most accomplished missionaries are to be found in the Doshisha, side by side with Japanese teachers, knowing only Christ and his cause. This fraternal spirit shown on both sides, by Americans to men of genuine power, disciplined by such culture as has been possible for them, and now sharing with them in Christian service, and by Japanese, recognizing the love and devotion to their welfare that have prompted their American brethren to bring them the Gospel—this fraternal spirit has told greatly upon the success of missionary effort.

3. Again, the mission owes very much to the efficiency and hearty coöperation of the Japanese pastors and preachers, who have shown singular ability, tact, and eloquence in presenting the gospel. The intellectual discipline they had enjoyed before coming under its influence has given them a great advantage over the native ministry of other mission fields. In consequence of the claims of educational enterprises on the time and strength of missionaries, much of the direct evangelistic work has necessarily devolved on the native ministry. Still more must this be so in the future.

4. Nor ought we to forget the readiness of Japanese Christians to support their own schools and churches, quite beyond that to be found in any other mission field of the Board, due in part to reaching a class able to meet their expenses as in no other field, and in part the example of the Osaka churches, early led to take high ground on this subject through the painstaking instruction of missionaries of the Board in that city, and of a self-denying native pastor.

5. One more and a not less potent reason for the success of this mission is in part the natural result of the fact that representatives of five and sometimes six different denominations are working together, side by side, as members of the same mission. This spirit of union, we are bold to say, has characterized the missionaries of the Board in all lands, but it has been peculiarly manifested in Japan. All matters of denominational differences, all speculations of the schools were regarded as of minor importance compared with the one supreme purpose of bringing men to acceptance of Christ as the one Redeemer and Lord. "The kingdom of God!" is their one battle-cry, the inspiration of their souls, the joy of their victory.

But with all the success achieved, the work in Japan is really but fairly begun. We forget that it has a population as large as was to be found in the United States east of the Mississippi at the last census, and that there is still but one minister of the gospel, missionary or Japanese,¹ to every 125,000 of its 37,000,000 or 38,000,000. In conse-

¹ The latest report gives as the number of male missionaries in Japan, 177; making with 266 women (married and unmarried) a total of 443. The native ministers number 142, besides 237 unordained preachers and helpers.

quence of the breaking down of old faiths and the awakened intelligence of the people, the calls come to us for Christian instruction from thousands and tens of thousands in all parts of the land— instant, urgent, in a manner altogether without precedent in the history of missions. The outlook for the next ten years is far more hopeful than that of the last decade. While we wait to improve the great opportunity, the enemy is sowing tares. Japan can be won to Christ only by the most vigorous enlargement and most persistent effort. As compared with other missions the Prudential Committee has done generously for this empire. Most gladly would it have enlarged its operations, for the growth here is exceptional and has created new and enlarged demand. In view of what has already been done, so cheering to our hearts, so encouraging for the future, in view of the preparation for yet grander results, we may well give heed to the special appeal for enlargement coming to us from this mission. Similar appeals have come and are coming from other missions, where the workers are waiting patiently for reinforcements. Such calls should be heard and heeded. But to-day, at the close of twenty years of labor and of marvelous success, we present an importunate cry for help from Japan. It comes from men thoroughly alive to the situation, from men whose judgment we may well value, whose consecration to the missionary work and whose self-sacrificing labors do honor to the Christian name. The following is the unanimous appeal made to this Board by the Japan Mission:—

“To the Officers and Members of the A. B. C. F. M., assembled in New York City, October, 1889:—

FATHERS AND BRETHREN,— We are impelled to address you on behalf of the work of Christ in Japan, that work which lies so near to your hearts and ours. It is just thirty years since the first Protestant missionaries landed in Japan, and twenty years since the arrival of the first missionaries of the American Board. At that time, and to a much later period even, the doors of the country seemed firmly closed against Christianity. A hostile government made belief in Christ a crime punishable by death, and a people schooled for centuries in obedience both feared and hated the very name of our Master.

“But what hath God wrought! The religion of Christ has again proved stronger than the fears of men, and his love has overcome their hatred. Nearly 30,000 Japanese have publicly confessed Jesus as their Saviour, about 8,000 of these in connection with the work of the Board’s mission; and the government has been so impressed by the lives of Christians in this land and in Western lands that the restrictions against Christianity have been removed one by one until, beginning with this year, absolute freedom in religion is the constitutional right of Japan’s 37,000,000 of people. It would be delightful to trace this progress step by step, but our minds turn to the future rather than to the past.

“Following closely upon this constitutional liberty will come by the new treaty full freedom to live and work anywhere in Japan. What a privilege! What a responsibility! We know not whether the more to rejoice at the one or to tremble at the other. The Japanese were never more ready to hear, nor more eager to have teachers in their schools. And this is especially true of the middle and higher classes, who constitute the strength of the nation. The opportunities for enlarging our work are practically unlimited. If there was a call to send missionaries here twenty years ago, when government and people refused to listen to the gospel, how much stronger the call now, when ears are open and hands outstretched in welcome! Under such circumstances the great and immediate enlargement of our field of labor would be a natural desire; but we hardly dare think of that. The one thing that presses upon us is the • adequate occupation of the field in which we are now working.

“Several of our stations are in the most pressing need of reinforcements. Without

them our work suffers, the health of missionaries is imperilled, and the promises of further aid which we have felt warranted in making on your behalf remain unfulfilled. Then, too, among our out-stations are a number of important cities, mostly provincial capitals, centres of life and trade, that are calling for missionaries to come and help them. A partial list of these embraces the city of TSU, the capital of Mie prefecture (province of Ise) with its population of nearly a million; TOTTORI, also a capital city (28,000 population), the centre of a million of people; MAEBASHI, a city of 25,000 inhabitants, the capital of a wealthy silk-producing district, and the centre of 700,000 souls; FUKUI, a city of 40,000, the capital of 656,000 people; FUKUOKA, the capital of a prefecture with eleven hundred thousand people; WAKAMATSU, the largest town in a prefecture numbering about 900,000; and NAGANO, the capital city of a prefecture with a population of over a million. These cities, with one exception, are now occupied by our churches; and with two exceptions by our churches alone. In only one of them are there foreign missionaries. It is not merely that these cities represent so large a number of people, but that *they include so many people ready to hear.*

“Two classes of workers are needed. First those who shall supply the immediate need in schools for both sexes, so giving to these cities and provinces a Christian rather than an anti-Christian education. This class can, immediately on arrival, begin work among people of education and position, with spiritual results equal or superior to those secured on any other mission field. To-day the sons and daughters of governors, judges, and other officials and men of influence are found in our schools, in large numbers, and so the Christian influence of the teachers in these schools cannot be overestimated. But we need a large class with whom immediate work shall be a slight and secondary object, who shall give their strength during their first years to the acquisition of the Japanese language, so as to enable them to use that language in the main work of their lives; that is, in the preaching of salvation through Jesus Christ to the Japanese people.

“It may be said here, however, that such a reinforcement is not needed, because we ought to commit this work to our Japanese Christians. To this we reply that we are doing this to a greater extent perhaps than any other mission on earth, and we propose to do it still more. But we cannot shift this whole burden onto them; and it is a fact that none are more desirous of seeing an increase of workers from abroad than are our most zealous and efficient pastors and evangelists. As we cannot magnify the importance of this second class of workers, so we would not minimize the difficulties to be encountered. The Japanese is a very difficult language. Our native fellow-workers, with whom we are of necessity compared, show remarkable ability as preachers. And the Japanese are a very critical people. Hence, while there is here a field for every degree of ability, men and women of first-class talents and thorough scholarship are not only called for but will find all their resources fully taxed. And so it seems to us that the same divine wisdom which for work in Ephesus, Corinth, and Rome singled out the learned, acute, and logical Paul, is calling for the choicest of America's sons and daughters, the choicest young men and women in our schools, to engage in evangelistic work among a people whose central government alone has, since the opening of our mission, spent in the cause of education \$20,000,000 silver.

“The American Board has done much for Japan, but this is a reason for doing not less but still more. They who have sown should not withhold the hand when reaping time comes. *Now* is reaping time for Japan. This is not the feeling of ourselves alone. Good brethren whose hearts and lives are bound up in the grand work of winning China for Christ, when they come here and see our crowded churches and schools, — more than a hundred students baptized at once in our Doshisha chapel, and six hundred young men and women from all parts of the empire gathered in the same place for Bible study, — exclaim with us, ‘Now is the time to reach Japan; the Board

should make Japan a special field of effort, just as it did the Sandwich Islands sixty years ago.' 'There is a tide in the affairs of men which taken at its flood leads on to fortune.' Missions are no exception to this truth. The flood-tide of Christian work in Japan is upon us. We are on the eve of our Gettysburg; and there must be either a great reinforcement or an indefinite postponement of the final victory.

"Now that we have attempted to write we are painfully conscious of our inability to describe the urgency of the situation. Our words seem to fall lifeless and powerless, and yet the burden remains upon us. Here are these open doors with none to enter and occupy, these waiting, hungry souls to whom there is no one to break the bread of life. A careful estimate shows that we should have during the coming year, *for a part of the fields* already specified, *six* families and *six* single ladies; and during the succeeding year, for other places mentioned, *seven* families and *three* single ladies. We seem to be asking great things, but surely not greater than our Lord by his Spirit and providence bids us ask. Surely he who has opened these fields can provide the men and the women and the money necessary to occupy them. The very remarkable missionary movement in our colleges and seminaries shows the work of his preparing hand. Would that we could bring the urgency of our need upon you and upon every Christian man and woman—young or old—of America, as President Lincoln again and again in our late war brought the country's needs home to the hearts of the loyal North! Would that we could give to each and all of you a vision like that vouchsafed to Paul when he had looked westward over the sea from Troas, and saw the men of Macedonia beseeching him for help!

"Such wishes are vain. But if you cannot in the immediate future send us all the helpers we have asked for, may we not urge you to send from your own members a delegation—the larger the better—which shall examine and see whether we are speaking the words of truth and soberness or not. We are conscious of our deficiencies. We know that our plans and methods may not be the best. We crave the wisdom, the courage, the fellowship, which such a delegation would give. We crave it because at the least it would enable you to share more fully than you otherwise could the burden which lies upon all our hearts, the burden of the conversion of this empire to Christ, our divine Redeemer and Lord. We make this as a final appeal. We expect no greater crisis. We can speak no stronger word. We can only thus tell of the burden which is upon us and say, Come and see for yourselves whether these things be so."

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1889.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$12,821.82
Mission to East Central Africa	5,220.63
Zulu Mission	31,614.30
Mission to European Turkey	32,498.82
Mission to Western Turkey	94,883.01
Mission to Central Turkey	38,888.68
Mission to Eastern Turkey	44,712.47
Marathi Mission	48,309.78
Madura Mission	47,022.30
Ceylon Mission	12,328.69
Foochow Mission	23,726.44
Hong Kong Mission	977.09
North China Mission	53,857.77
Shansi Mission	11,868.73
Mission to Japan	76,357.86
Northern Japan Mission	14,732.34

Sandwich Islands (including grants to former missionaries)	\$11,161.83	
Micronesia Mission	33,695.23	
Mission to Western Mexico	7,074.28	
Mission to Northern Mexico	10,428.41	
Mission to Spain	14,809.26	
Mission to Austria	8,143.68	\$635,133.42

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	17,476.38
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$15,235.41	
Less amount received from subscribers	\$7,632.56	
and for advertisements	4,078.04	11,710.60
		\$3,524.81
All other publications		3,374.70
		\$6,899.51
Less amount received for Almanacs and for "Mission Stories"	490.64	6,408.87

Cost of Administration.

Department of Correspondence	\$11,794.15	
Treasurer's Department	7,047.65	
New York City	1,875.07	
Miscellaneous Items (including rent and care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates)	5,417.44	26,134.31
		\$685,152.98
Balance on hand August 31, 1889		848.44
Total		\$686,001.42

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$395,044.90	
Legacies, as acknowledged in the <i>Missionary Herald</i>	153,653.72	
From the Legacy of Asa Otis	43,664.98	
From the Legacy of S. W. Swett	82,110.90	
Interest on General Permanent Fund	10,636.83	\$685,111.33
Balance on hand September 1, 1888		890.09
		\$686,001.42

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1888, at par	\$168,769.41	
Appraised value of same	\$210,358.50	
Received for Premiums on Sales	30,685.15	
Received for Dividends and Interest	13,101.89	\$212,556.45

Expended for new Missions as follows:—

West Central Africa Mission	\$11,054.80	
East Central Africa Mission	3,811.11	
Hong Kong Mission	845.59	
Shansi Mission	11,728.73	
Northern Japan Mission	8,212.34	
Mission to Northern Mexico	8,012.41	43,664.98
Balance August 31, 1889		\$168,891.47
Appraised value of securities now held	\$202,593.50	

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1888	\$179,303.26	
Received from the Executors during the year	3,000.00	
Received for Premiums on Sales	837.50	
Received for Dividends and Interest	7,048.40	\$190,189.16

Expended during the year ending August 31, 1889, and included in the foregoing statement of "Cost of the Missions," as follows:—

For the Zulu Mission	\$1,100.00	
For Missions in Turkey	11,938.80	
For Missions in India	7,143.10	
For Missions in China	23,200.60	
For Missions in Japan	34,478.40	
For Missions in the Pacific Islands	4,250.00	82,110.90
Balance of Legacy, August 31, 1889		\$108,078.26

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1888, was	\$9,952.83	
Received from sale of pictures of the vessel	2.80	
Income from investments	670.00	\$10,625.63

PAYMENTS.

For repairs at Honolulu	4,927.38	
Balance held as a fund for repairs, and invested		\$5,698.25

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

This Fund amounts as last year to	\$215,437.42	
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PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00	
The Income of the Fund for Officers, applied to salaries, was	3,474.76	

MISSION SCHOLARSHIPS.

This Fund amounts as last year to	\$3,745.63	
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C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	\$3,000.00	
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EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to	\$2,500.00	
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HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	\$5,000.00	
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WILLIAM WHITE SMITH FUND.

This Fund, a legacy given for education of preachers and teachers in Africa, amounts to	\$35,000.00	
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected during the year, chiefly in England, by Rev. G. F. Herrick, D.D., amounts to	\$4,604.30	
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LANGDON S. WARD, *Treasurer.*

BOSTON, MASS., October 12, 1889.

Letters from the Missions.

East Central African Mission.

THE SCHOOLS AT KAMBINI.

It is with great regret that we learn that the health of Mrs. Richards is so much impaired as to render it necessary for her husband to return with her to America. They have already arrived in the United States. Mr. Ousley writes of Bembe, the new site selected for a station in place of Mongwe:—

“Bembe seems to be a good site for a station. The soil is much better than that of Mongwe, and the natives are accessible. There is a large number of Sheetswa-speaking or Batswa natives near the station, though the Batonga people probably predominate in the district of Bembe. The chief is a Mutonga.

“We were away from Kambini one week—going to and returning from the annual meeting. Upon our return, without waiting for us to come and greet them, several of the headmen in the kraals hard by came to pay their respects to us. The people somehow regard us as an essential part of themselves. They would be at a great loss without us, notwithstanding they are not yet ready to accept the truth which we present to them.”

After writing of many hindrances in their way, and of the darker side of the picture which ought not to be concealed, Mr. Ousley says:—

“Instead of being discouraged, as compared with the present and past history of African missions, we have much, every way, to encourage us. True our station school is much smaller than a year ago—numbering twenty-one all told. Of these fifteen are small boys and girls, eight of whom live on the station, working two hours or more per day for their food and clothes. The other six are young men who are hired to work on the station. There has been a small increase upon the Sabbath attendance the present month. We have agreed to take the six children—three boys and three girls—who are

at present living on the Mongwe station for their food, clothes, etc. If we should see fit (which is not probable) to rescind the rule of requiring the children to work two hours or more every day, there would not be room on the station to accommodate all who would come, without a good deal of extra building.”

Miss Jones writes of her school:—

“We have a very good school now, not such a large number, but regular pupils who seem to be studying because they like to do so, and because an education will lift them above the condition of the surrounding mass of people. I am still keeping house, having four little girls at present, but expecting more to-morrow, as Mr. Richards has asked us to take his school. There have been only two months since I began housekeeping that I have been without girls. So I feel that the time has really come when the foundation of future work for this station can be laid.

“I have been slowly urging my pupils to feel that it is necessary for them to do more work towards self-support. Now that our number of boarders will be doubled I am going to begin a boarding school on a small scale, and see if they will be willing to work a small garden, so as to have something for their own table.

“I enjoy my work more and more as my knowledge of the language is increased, and I often wonder why these people seem so slow to accept the truth that is so faithfully and plainly laid before them day by day and from Sabbath to Sabbath through Mr. Ousley's efforts. My English class which I teach evenings is a great help to me on the language, as well as a pleasure. They are doing quite well.”

Mission to Austria.

MR. CLARK wrote from Prague, August 29:—

“I have just returned from an interesting tour in western and southern Bohemia,

traveling seventeen hours by rail and seeing but one evangelical church. That one fact indicates how dark this part of Bohemia is. May God's rich blessing rest upon the few small lights we have in that section! In Pilsen, where we have but recently commenced work among 50,000 inhabitants, it was gratifying to see the influence of our gospel hymns. Several young Romanists walk a half-hour three times a week to sing with our helper these beautiful English hymns in Bohemian dress. After my sermon I received one person to the church; then together we celebrated the Lord's Supper. In Pisek (14,000 inhabitants), after similar services, I received three former Romanists to church fellowship. They came from Budweis to be welcomed to our Tabor-Pisek church. The opposition is still intense in Pisek, yet there were over sixty persons present.

"The following day I visited our friends in Budweis (30,000 inhabitants). You may remember that years ago we attempted some work in this city. Difficulties and opposition so discouraged the colporter who went there that he was located elsewhere. But did he labor in vain?

"Two souls who were in his meetings there found the true light years afterward, and are to-day working for the Master in America—Rev. Mr. Reitingger, soon to begin work in St. Louis, and his sister, an efficient Bible reader in Cleveland. We have now in Budweis four earnest members, and there are others who desire to hear the gospel. Preacher Balcar, of Tabor, will now preach twice a month in Budweis. Brother Motl will remove from Pilsen to Vozic, an out-station of Tabor, preach there twice a month and assist more or less in Tabor. Brother Bejsoretz, a former Roman Catholic teacher, who has enjoyed the benefit of our training school, will now remove to Pilsen.

"After preaching again in Tabor and administering the sacraments I returned to Prague burdened with the question, How long, oh, how long must Tabor wait for a church home?"

Central Turkey Mission.

THE WONDERFUL REVIVAL AT AINTAB.

THE report given of this revival in our last issue closed with August 5, when 250 persons were received into the three churches of the city. Subsequent letters are filled with most cheering accounts of the continuance of this work of grace. Daily meetings had been held, and on the last Sunday of August 288 were received to the churches, making in all 538. Dr. Fuller reports that about one hundred more have offered themselves for membership, but have been advised to wait for a time. Among the converts are numbered nearly all the students of the college. Our fullest reports are from the journal letter of Mr. Christie, addressed to his wife, now in this country, from which we are permitted to make extracts. On August 14 he wrote:—

"The revival continues with ever-deepening interest and power. Multitudes come every night to hear the simple truths of salvation; their hungry interest in what is said is remarkable; the presence of the divine Spirit gives a freshness and force to the simplest and most common truths of the gospel; the great congregations listen as if they could never hear enough. Every forenoon, in all the three churches, inquiry meetings are held, when the pastors and their helpers talk with individuals for four hours or more each day."

NOTABLE CONVERSIONS.

"Some very remarkable conversions have occurred: one, a notorious gambler; another, a victim of strong drink. This intemperate man had been awakened to a sense of his sin, and had begun the struggle with the enemy. The conflict within was so fierce that he fled from his house one morning early, and spent the whole day without food, wandering up and down among the tombs to the south of the city. On our way to the evening meeting we encountered him there, and he told us of his desperate condition; we took him with us to the church, where he listened to a rousing discourse on 'Quench not the Spirit,' and at its close

he rose for prayers, and he is now rejoicing in the liberty wherewith Christ maketh free. A few weeks ago two young men, with a number of others, had been carousing nearly all night; on the way home a drunken brawl ensued, when one of them stabbed the other, and it was of God's mercy that the wound was not fatal. Both of these men are now converts, and are to unite with the First Church next Sabbath. This very day we have talked with four young men (among the twenty-two who came to open their hearts to Pastor Mardiros and myself) who have been well known as 'hard cases,' utterly indifferent to religion, but who are now, we believe, entirely changed in heart and life.

"I could give incident after incident of a similar sort. It is estimated that perhaps 200 Gregorians have been converted who, for various reasons, will not at this time join any of our churches; they will nearly all come to us in time, however, as they cannot long remain contented with the senseless mummeries of the old church.

"Many family altars have been set up; it is very pleasant to hear, as you go through the streets in the early morning, the sound of singing and prayer in house after house on each side of you. There has been a great increase in the sales of Bibles and hymnbooks, just as was the case in Adana six years ago. The Bible is read and studied as if it were absolutely a new book. The men in the shops often have it lying open beside them. I went into a barber-shop the other day; no customers were present; and the master of the shop was engaged in reading the history of Samuel to his apprentices. These are only indications of the profound change that has come over the city of Aintab since this work began some six weeks ago."

The next day Mr. Christie wrote:—

"This promises to be the most interesting day of the revival. I can scarcely find time to eat or to write, for the crowds that throng upon us; a hint only of the Lord's victories here is all I can send you. Pastor M. and I have talked with thirty-five to-day, most of them grown-up men;

I wish I had time to relate, as they related to us, their varied experiences! One band of six men came together; they have been companions in work, in pleasures, and in sin for many years; now they surrender to Christ together. It was a sight worth looking at to see them come marching into the church in single file, the joy of the new life plainly written on every face.

"Wonderful things have almost ceased to be wonderful, or I should give you a full description of the great meeting in the Third Church last night. To say the house was packed full will give but a faint conception of the greatness of that throng that sat in the sweltering heat for over an hour, listening to the gospel. Eager listeners were outside at every window; while in the courtyard there were scores who were unable to gain admittance. At the close about forty arose to be prayed for. The meeting to-night was to have been in the same place, but owing to the numbers that come, it must be held in the more commodious First Church. At the prayer-meeting for the women, held this morning early in the Second Church, there were about seven hundred present. More than thirty new penitents rose for prayers. Let any one observe the faces of the people, as they come slowly out of one of these great meetings, and he will need no other evidence of the fact that a holy, mighty power which is not of man is working in all hearts. Pray for these multitudes that are now turning to the Lord, and for the many places in our field that need the same great blessing now being poured out on Aintab."

DAYS OF GRACE.

Similar events occurred during the succeeding days. On August 16 there was a meeting with about 2,000 present just before sundown, followed by a half-hour inquiry meeting. Of the monster meeting held on Tuesday, August 20, Mr. Christie writes:—

"A great number arose, of men and women: about thirty of them were those

who had not risen before. Then we dismissed the congregation and forming the inquirers into ten classes (about 200 remained, including new and old inquirers, and we did not try to separate them at first), all the pastors and missionaries took hold, each one having a circle around him and no one disturbing his neighbor; so that for half an hour we held a good meeting. I had a class of women, and among them were six or seven weeping penitents. I scarcely ever saw such broken-hearted contrition for sin. I pointed them to the Lamb of God, prayed for them, and had them pray for themselves. Oh, such prayers! Mingled with sobbing, so that sometimes the utterance of words was wholly interrupted, one said: 'My sin cannot be forgiven: I have sinned for years in refusing Jesus; and that against great light.' Another: 'I have a friend with whom I quarreled months ago; for a week I have not been able to sleep for thinking of my sin in that matter.' She promised to go straight from the meeting to seek reconciliation. Other almost despairing ones seemed to get some comfort before the meeting was dismissed. As the good work goes on from day to day, the spirit of penitence and love is always at work in multitudes of hearts, drawing them to the new life in Christ. Brother M. says that in his little class last night was a man whose conversion seems but little short of a miracle—he was so wicked, and so *stubborn* in his wickedness; but last night he offered a prayer full of the Spirit; he is a new creature. In our calls yesterday we came to where those six men work of whom I have written you; rough, broad-shouldered men, with absolutely no book-learning. One of them said: "The night after I surrendered to Christ I could not sleep, I was so full of joy." He went on to tell of experiences that remind one of some things in President Finney's Autobiography."

Among the interesting incidents recorded is one relating to the forwardness of the people of the Third Church to meet the call for their pastor's support. It

seems that his salary had been but eleven dollars a month, and the poor people had found difficulty in raising even this small support; but during his absence from service the case was stated to the people, and 623 piastres were immediately raised, and Mr. Christie closes the account with "Love can do wonders." On August 21 Mr. Christie adds:—

"We are still talking to inquirers and those wishing to join the church. It moves me very much to see strong men weep like children as they speak of their past sins and of the love of the dying Saviour. I just now said to a rather hard-looking man: 'Why do you love Christ? What has he done for you?' 'What has he done! *He gave himself as a ransom for my guilty soul.*' You should have heard the voice with which he said this. His whole soul seemed to rush to his face; he dropped his head between his hands and broke out into sobs and weeping that shook his whole body. Oh, the power of the blessed Spirit!

"Last eve we had the house full again to listen to a temperance sermon by Mr. Jenanian. He took as his text the passage in Jeremiah which speaks of the Rechabites and their refusal to drink wine; but he used many other passages. The sermon was much needed; for in Aintab there had been a great deal of drinking, even by Protestants. At the close nearly the whole congregation arose to show their determination never to drink wine or *raki* again. It was a most encouraging sight."

Eastern Turkey Mission.

FROM THE CAUCASUS.

MR. W. N. CHAMBERS, of Erzroom, sends an interesting account of evangelical work in Shushi, the chief city of the province of Karabagh, in the Caucasus. The story of the beginnings of this work was told by Mr. Chambers in the *Missionary Herald* for February, 1886, and he now recalls the main facts and gives the subsequent history as follows:—

"In 1823 missionaries from Basel set-

tled there. Mr. Zarembo was evidently the leading spirit. After fifteen years of work, during which they built a house, set up a press, translated portions of the scriptures and other religious books and tracts, they were summarily expelled from the country by the *ukase* of Nicholas, the Czar. They left, seeing no fruit of their labors. After long years the seed sown began to grow and a small community of evangelical Christians appeared. They were subjected to much opposition, which culminated in 1885 by a violent persecution, in which the persecutors declared they would exterminate them. The attention of the government was called to the affair and the Protestants received protection. They at once applied for legal recognition as an evangelical community, which they also received after a time.

"I was very much pleased to see the official seal of the community attached to the petition received from there the other day (August 19). Up to that time all evangelical communities, not Lutheran, had been laboring under legal disabilities, and some of them are still in that state. At that time, however, the people of Shushi received from the government a register with the official ribbon and seal, in which the births, marriages, and baptisms are entered, and thus, being reported to government, are legalized. They have the right also of public worship and the practice of their religion. This is a very great gain, giving a legalized status to the community. At the same time, in 1885, they obtained the services of a young man, a graduate of Dorpat university, who obtained permission to open a Protestant school. He also was the preacher of the community. Thus they had gained organization and were able to support themselves by hard work. One year they received assistance from the Swedish Missionary Society, which assistance was discontinued after a year, for what reason I have not yet heard. Thus everything was prosperous, and they were doing a good work with great hope of continued success."

But at just this time a Campbellite preacher from the Harpoot field appeared among them, drawing away six families and greatly weakening the little church. For this reason they are compelled to ask for aid.

AN IMPORTANT OPENING.

In reporting upon the importance of this place and the pressing character of this appeal Mr. Chambers says:—

"At the time of Mr. Zarembo's expulsion there was a young man in the city of Shamakhi, just under the Caucasus mountains and near the Caspian sea, who had read some of Mr. Zarembo's books. This young man was taken to Dorpat university by Mr. Zarembo, and after a course of study he returned to Shamakhi and started a Protestant community there. This community, to gain legal protection and immunity from persecution, joined the Lutheran consistory. When the work opened in Shushi they were urged, as were also the brethren in the Erivan Province (Etchmiadzin, Samaghar, etc.), to apply to be recognized as Lutherans. The application was made, but the brethren in Erivan Province withdrew the application, preferring to be recognized as the 'Armenian Evangelical Church.' The Shushi people followed their example and they have remained firm to that position ever since. They cast in their lot with the people amongst whom we already have a large work and now apply to us for assistance. Early in the year we wrote to the church at Etchmiadzin and Samaghar to send delegates to the Alliance meeting of the Erzroom station. When the people of Shushi heard this they wrote the people of Etchmiadzin and Samaghar to instruct the delegates to represent them and present their cause. Afterwards they appointed a delegate from their own community. This delegate started to come, but he had not applied for passport in time, and that delayed him so that he found himself too late and returned. Then the people sent a petition urging their cause, giving an epitome of their history as above; then they urge that they be taken under the care of Erzroom station

and assisted to sustain their institutions. They urge the central position and great importance of the city as a reason that the work there should be sustained. In and about the city there is a population of 80,000 or 100,000 Christians, all within easy reach. The people are very anxious to repurchase the house built by Mr. Zarembo. It is now in the market and can be purchased at a low figure, between 1,500 and 2,000 roubles. This would give them a chapel and school. They long to be able to bring back to its original use the building in which Mr. Zarembo translated and printed religious books and tracts and sowed the gospel seed. They beg that Christian brethren of other lands may help them in this."

Foochow Mission.

MR. HARTWELL wrote from Foochow, July 31:—

"Last Sabbath (the 28th instant) I received five persons to the city church, making thirty-three in all since the Chinese new year. Of the five, two were men and three elderly women, seventy, sixty-eight, and sixty-one years old, respectively, in Chinese reckoning. One of the men is a pleasant man of about thirty, who joined the helper's 'diligent praying society' in February last. The other is a reformed opium-smoker who joined the same society some time since, trusting to prayer and Dr. Woodhull's medicine to help him leave off his habit of a number of years' standing. He is now quite renewed in physical appearance as well as in mind and heart, as we trust. He has been very decided in the stand he has taken in giving up opium, and we hope he will witness a good confession. His younger brother, who has relied on the same means, joined the church at the previous communion, and this brother's wife, who has learned to read in Miss Woodhull's woman's school, joined at a still earlier communion season. She is a sister of our city bookseller, and her oldest son is in the Boys' School and is also a church member."

A CHINESE CHARITY HOUSE.

"The receiving of the three women deserves a special mention. They live in a government poorhouse, or what would sound better to be called a home for aged men and women. This establishment is under a government official with an assistant having special charge. The number of inmates is limited at present to about two hundred and fifty of each sex. They receive a little over a dollar a month to live on, and rooms to live in. The male and female apartments are separate. Besides the five hundred inmates, a smaller number of both sexes are aided about seventy cents a month. These live at their homes and only come to the establishment monthly to receive their aid. Year before last our city bookseller visited this place with his books and talked to the people. He found but little encouragement among the men, but some of the women seemed interested, and he went weekly to instruct them. Although it was quite two miles from our church, five of the women began coming more or less regularly to worship on the Sabbath. To aid the women and also to help others understand about the truth, our Sabbath sheet, the Lord's Prayer written in large characters, the Ten Commandments, and one or two other sheets, were posted by the doors of the women interested. But after a little while, the person in charge of the establishment began to persecute the learners of the truth. There proved to be a few Romanist followers in the establishment who were visited regularly by a co-religionist, and it was believed that this visitor incited the person in charge to try and stop our work. This guardian of the establishment tore down the sheets that had been posted, and forbade the women coming to meeting under threat of being turned out of the establishment if they disobeyed. He also threatened to beat our bookseller if he further visited the place. So our helper ceased going there, partly at the request of the women themselves. Still some of them came to the church, stealthily at first, and the result

has been the reception of these three. The two others who formerly came are said to go occasionally to the Methodist church in the city, which is only about half as far for them as to come to our place. The one who is sixty-one is a very bright woman, and has been a leader among them from the first. Perhaps the Lord will use her to enlighten still others of her associates.

"I have already written you of the 'diligent praying society' started in the city at the beginning of the Chinese year by the native preacher. Meetings for one hour, with prayer-meeting and personal work afterwards, are still kept up every evening. A number have already come into the church this year from the movement and others are being influenced for good."

North China Mission.

VISIBLE CHANGES.

MR. ROBERTS, who has recently reached Kalgan on his return from his visit to the United States, writes of the new things which impressed him on his arrival:—

"The first new thing that I saw was the railroad, which we saw from the steamship as we came up the river toward Tientsin. It had been constructed during our stay in America, and, while it looked insignificant as compared with railroads in America, it was a strange sight to see in China, and the fact of its existence was prophetic of a better future for this nation. The next sight of special interest was the illumination of the streets in the foreign settlement at Tientsin by electricity. But a more wonderful sight still was the cleanliness of the streets in the native city (of Tientsin). Not that they were as clean as many streets in America, but they were so changed from what they once were. A few years ago those streets were almost impassable on account of the filth, which was piled up in heaps so as to almost block up the way. Now, to my surprise, the streets are nicely paved with large cut stones, and are almost pleasant enough to tempt one to take a stroll through them just for fun.

"A fourth object of interest was the bridge over the Pei-ho River at the same city. It was built as a railroad bridge on which the railroad was to cross to reach the city, and the bridge was necessary to the prolongation of the road to Tung-cho; but an accident on the road, owing to the drunkenness of the engineer and the lack of telegraphic communication between the stations, and resulting in the loss of eighteen lives, gave a pretext to the anti-foreign party in the government and led to the decision that the bridge, which was then nearly completed, must be destroyed. I need not go into the particulars, for you have doubtless heard all about the bridge through letters from Tientsin. I was told that the men in charge of the junks from Ningpo asserted that the pier of the bridge made the river impassable for the junks. Their influence was one of several causes that led to the destruction of the bridge. It was being pulled to pieces when I was there. It had been built well, and looked very strong. It cost about forty thousand taels, and was being removed at an expense of ten thousand taels. It was a sad sight, and very discouraging to us who hope for progress in China; but even while it was being destroyed, there was issued an imperial edict permitting the construction of railroads from Tientsin to Shan Hai Kuan, and from Peking to Han-kow, which last is a route of several hundred miles, leading from the capital to the very centre of China proper. So it is evident that while the anti-foreign party is strong, it is not all-powerful.

"Another object of great interest at Tientsin was the Chinese *brass band*. The band made very successful work in rendering various foreign tunes, and to one accustomed to hear the Chinese sing the hymns in church, each man in a different key from the rest and flattening every other note, this brass band seemed like one of the seven wonders of the world."

NATIVE PREACHERS. — ROADS.

"At Tung-cho I visited the lecture-room, where the native helpers from the

various stations of our mission were met together to hear a special course of lectures before mission meeting. There were twenty-three strong, bright young men already educated for the ministry, and as many more might be found at the stations from which they had come. The sight of those faces was most inspiring, and showed that we have made great progress already toward the evangelization of this heathen land. In all my missionary work I have seen no other sight so extremely cheering as this.

"One more wonderful change has occurred since we went to America, namely: the Nan Kou Pass has been repaired! This pass is a road through the mountains fifteen miles long on the road from Peking to Kalgan, from thirty to forty-five miles northwest of Peking. Hitherto it has been impassable for carts, and has been extremely difficult for us to traverse even on beasts of burden. Now there is a wide, smooth road all through the valley. If I had not seen it with my own eyes I could not have believed it. Now I am prepared to believe anything that I may be told about progress in China.

"As we were coming up from Peking, just as we came over the last hill that separated us from our beloved home here, and we saw the city of Kalgan before us—almost beneath us—and the mountains all around it with their old familiar forms, every one of them standing in its individuality of outline, endeared to our hearts as the environment within which several of the happiest years of our lives had been spent, a new and overwhelming sense of love for this place and its people came upon me, and I said to myself and to God: 'Here I will gladly live, and here I will gladly die to bring the people to love and worship the true God and Saviour. I will seek to be a true shepherd of souls, and gather together the redeemed of the Lord into his blessed fold.' May he grant me strength and wisdom, faith and love, and enable me to fulfil the ministry which he has given me to testify the gospel of the grace of God."

Shansi Mission.

MR. THOMPSON wrote from Fen-chow-fu, June 26:—

"Since my last letter to you I have attended one large fair at Chi Tsun, about fifteen miles from us. There was a large crowd of people there, among whom the 'foreign devil' epithet was at a premium. I stayed three and one-half days, and sold upwards of five hundred gospels and tracts. I have seldom been in a crowd that cared less to hear the good news. One man said, 'I do not want your Jesus; I do not believe in him.'

"As the weather was excessively hot, I was glad to seek rest and shelter in the hospitable homes of Messrs. Clapp and Price at Tai-ku and Li-man. For reasons that will readily suggest themselves, a Chinese inn is a very undesirable resting-place summer nights; but in addition to the usual discomforts I had to live in a room at Chi Tsun that opened out into one that was occupied by four or five men who seemed to have come to the fair for no other purpose than to have an opium debauch. One would need to be made of cast-steel to be able to endure the fumes from four or five opium-pipes in an unventilated room in the summer time.

"It is appalling what numbers of 'wounds and bruises and putrefying sores' one finds among the Chinese. For these calamities the native doctors seem to have no remedies whatever. In the absence of any one else, I have lately undertaken to treat such cases as I can manage."

Japan Mission.

THE EARTHQUAKES AT KUMAMOTO.

OUR missionaries at Kumamoto were absent, in attendance on the annual meeting, when the earthquakes heretofore reported to have occurred at that city began. Mr. Sidney Gulick and Miss Clark at once returned to Kumamoto to render what aid was possible. Mr. Gulick writes:—

"The damage to the buildings must mount up into the hundreds of thousands

of dollars. A few houses were entirely destroyed; hundreds are standing only because propped up. Fortunately our school buildings were out of the range of the greatest severity and so suffered very little. Our dwelling-houses also suffered less than many, and our own goods and furniture seemed to have escaped all injury. The city seems to have been very near, if not actually, the centre of the disturbance. The ground was rent in many places, the fissures in the city ranging from an inch to two feet in width; from some cracks sand and water were ejected.

"The earthquakes began July 28, with a severe shock a little before midnight which demolished several houses, threw down considerable portions of the great castle walls, and left its mark on all the houses of the city. On that first night four persons were killed in the city, and twenty-four in the province, while many were more or less injured by falling tiles and timbers and by fright. During the following twenty-four hours there were more than fifty distinct shocks, none, however, of a severity equal to the first, though they did much damage to the already weakened buildings. During the succeeding week the shocks decreased in frequency, and confidence began to return to the people, who had been living in booths in the streets and public squares.

"At this juncture there came a fresh earthquake of great severity, also in the dead of night. Coming as it did immediately after an official notification that it was the opinion of a seismologist that in case of another severe shock an outbreak might be expected which might destroy the city, nothing could be expected but the panic that actually seized the poor people. For two nights and nearly two days the people fled like frightened sheep. They ran through the streets in the dead of night crying aloud and calling on Buddha to help them, repeating time without number their single vain prayer, '*Namu Amida Butsu, Namu Amida Butsu.*' Parents lost their children, and children their parents; the sick were abandoned in their houses; and the lame

and blind were left to care for themselves. What a scene that was, continued for nearly forty-eight hours, with the panic and terror kept at fever heat by the frequent shocks and thundering detonations of the rending rocks, warning the people to flee from the city of destruction!"

THE CHRISTIANS' CALM AND HELPFUL.

"But this time of terror was just the time for the Christians to manifest the superiority of their faith, and they rose nobly to the emergency. Taking counsel together, they went to the city officials and offered to turn our two school buildings into hospitals. Their offer was eagerly accepted and the officials promised to furnish the medicines and physicians needed. They also consulted together about other measures to be taken for the safety of the city and people. The coolness and wisdom of our Christian leaders inspired the officials with confidence, who then went about their work with coolness. The result was soon seen throughout the city: the panic began to subside, the sick, the lame, the blind, and the homeless were soon provided for; a few days later confidence was quite restored, stores were open, and the people had largely returned to their customary work.

"As soon as the offer of the Christians was accepted by the city, the former made preparations to carry it out. They tried to raise money by a mortgage on their Girls' School and grounds, but the banks were all closed save one, having experienced a 'rush' of the depositors, and that one broke off negotiations in the midst. The Christians thereupon sent to a city sixty miles south, asking that the Christian physician come at once and bring one hundred yen with him. This he did immediately, arriving late at night, and was arrested, as he looked like a suspicious character. He was, however, released as soon as identified by his Christian friends. Another physician was also sent for, as the Christians did not believe the non-Christian physicians to be relied on in case of continued emergency.

As it turned out, however, all these precautions and preparations were unnecessary. The confidence that was inspired by the Christians was all that was needed to set things right, so that they really accomplished much, though they spent

not a cent nor did they receive a single individual into their hospitals.

“I think this experience will show the government of Kumamoto that its most valuable, clear-minded, and cool-headed citizens are among the Christians.”

Notes from the Wide Field.

AFRICA.

EAST AFRICA. — It was announced in London early in September that the Sultan of Zanzibar had made a concession to the British East African Company, giving it the administration of the island and port of Lamu and the ports on the northern mainland, Kismayu, Brava, Magadisho, and Warsheikh. This gives the company a coast of seven hundred miles and the fine waterway of the Tana (Dana) River, which the Germans have been seeking to obtain. Lamu is an important port, ranking next to Zanzibar and Mombasa. This new acquisition of the British East African Company is an important affair, bearing not merely upon the success of the company, but upon the outlook for civilization and Christianity in that region.

FROM LAKE TANGANYIKA. — The London Missionary Society has received news from Kavala Island, its station on Lake Tanganyika, concerning which there had been some anxiety. All was quiet and the Arabs had not appeared to manifest any hostility because Mohammed Ben Halfin, the leading official, had befriended the missionaries. This chief had supplied the missionaries with salt, rice, and other necessities. No mail had been received by them since the one in October. These letters were brought to Zanzibar by the messengers of Tippu-Tib, the southern road by Lake Nyasa having been altogether closed on account of the conflicts with the slave-trading Arabs at the northern end of the lake.

THE RESCUED GALLA SLAVES. — The *Monthly* of the Free Church of Scotland for September contains a picture, from a photograph, of these rescued slaves, now connected with the Keith-Falconer Mission, near Aden, with an article concerning them by Dr. George Smith. These young people, rescued by British vessels while they were being transported from the African coast to Arabia, belong to the Galla race, who are neither negroes nor Abyssinian Christians. They come from the Highlands of Shoa, which is the southern portion of Abyssinia. Most of the Gallas are still idolaters, numbering from six to eight millions. Dr. Krapf prepared a grammar of their language in 1840. The race is a most vigorous one, and from it have sprung the kingdoms of Uganda, Unyoro, and Karagwe on the north of Victoria Nyanza. There is a treaty still in force between the Gallas and the king of Shoa. The British East African Company has recently sent an expedition which has concluded treaties with various Galla chiefs between the rivers Tana and Jub, and it is the ardent hope of the Keith-Falconer Mission that these rescued slaves, whom the providence of God has placed in its care, will be ready in due time to go back to their native land with the message of the gospel of Christ.

FROM NYASALAND. DEATH OF REV. J. A. BAIN. — In our last number we made an extended quotation from Mr. Bain in reference to the slave-trade and the Arabs on the north of Lake Nyasa. Sad tidings now come of the death of this earnest missionary at Bandawe, on Lake Nyasa. Mr. Bain went to Africa in company with Professor Drummond, and was on the point of returning for a period of rest when death over-

took him. He was ordered home by the physicians a year ago, and it seems that his luggage was already on board the *Ilala* when the natives came and on their knees begged him to return and save them from the Arabs, so he went back for another year's work. But before the year expired he wrote, "I am shattered in mind and body." In one of his last letters he wrote, "These years spent in Africa I can only look back upon with gratitude to our heavenly Father, with a deep sense of my own shortcomings, while esteeming it a great privilege to have had the opportunity of doing good work, however small it has been, for the Lord." It was his conflict against the slave-trading Arabs that wore him out, and he was a true martyr for Africa.

ON THE ZAMBESI. — The September number of the Paris *Journal des Missions* announces the arrival of letters from M. Coillard at Sefula, dated December 15, 1888. So remote is that pioneer station and so difficult its communications with the civilized world! However, the tidings are good, the health of the solitary missionary and his wife being satisfactory, and their school prospering with eighty pupils. M. Goy had left them temporarily for Lessouto, where he was to be married to Mademoiselle Keck. From Sesheke a letter dated May 9, 1889, represents the school as well established with twenty-five or thirty pupils and the chief as the best friend of the missionaries.

MADAGASCAR.

PROGRESS AND HINDRANCE. — There is a very sharp contest progressing in Madagascar between the Christian forces and the heathen party. Some of the officials are on the side of paganism. A hopeful feature of the work is the organization at Antananarivo of a society of young native preachers for the purpose of sending out some of their own number as missionaries to heathen parts of the country. Success seems to have attended these native missionaries, and heathen practices were abandoned. But in two instances, noted in *The Chronicle*, the subordinate officials have interfered with the work, have drawn away children from the schools, and have broken up the undertakings, yet faithful men are laboring all over the country, and many are turning to Christ.

CHINA.

PAGAN PRAYERS. — The matter which arouses the Chinaman to pray with most energy is drought or the near prospect of famine, but when he so prays it is not in solemn or thoughtful ways, but by clanging cymbals and the noise of firecrackers and the utmost confusion. *The Missionary Herald* of the English Baptist Society contains a report from one of their missionaries in Shansi concerning a great assembly held to pray for rain, and of the day of thanksgiving which followed after the rain fell. Buddhist and Taoist priests were together in their robes, and four holy (?) men were drawn from their retreats in the mountains and were "stripped to the waist and bore huge spiked iron collars around their necks and carried their arms stretched out before them with knives run through their flesh." The uproar was maddening. This was their mode of thanksgiving. The story is told of a mandarin who felt great responsibility for the drought which was afflicting his district, and came to a certain well at Han Tau, and prostrating himself he cried, "If rain does not come I will jump into the well!" And this he did at once. Afterwards, as the story goes, rain fell, and the people regarded it as the result of the very meritorious suicide of this man. The Emperor, in order to celebrate such a glorious deed, ordered a tablet of gold to be placed in a shrine around the well, on which this man's name and heroic act were recorded. The well is famous to this day, and it is believed that prayers offered there are sure of an answer. The place is covered

with thank-offerings of the people, and the tablets which testify to the virtues of the shrine quite cover up the tablet originally placed there in honor of the official who killed himself.

GAMBLING. — The Chinese authorities look with dismay upon the havoc which is being made on their people through opium-smoking and gambling. *The Chronicle* of the London Society reports that recently several proclamations have been issued by mandarins in prominent places against gambling, one of which says: "Whereas gambling is a practice most injurious to the people, repeated orders have been given forbidding it with the utmost strictness." And the mandarin gives the details of the punishment which he had inflicted upon some who were engaged in selling lottery tickets, specially those of the Manila lottery. And the proclamation says with great force: "Lotteries and gambling ought to be forbidden in Manila, but as they are not, why should our people imitate the evil practices prevailing elsewhere?" And the mandarin declares that not only are the sellers of lottery tickets to be severely dealt with, but "even innkeepers who shelter the traders and the purchasers of tickets" will be severely dealt with, and no leniency shown. We hope these mandarins will carry out their purposes.

NEW GUINEA.

A CHRISTIAN WOMAN. — Rev. James Chalmers, of New Guinea, writes of the death of a widow of a former helper. She was alone on the New Hebrides for two years, waiting for the vessel to take her away. While in New Guinea she was a noble worker, cheerful and helpful to others. She had wonderful power over the savages, the largest and roughest, and she could rule them as she willed. She could take services, preach a sermon, teach any school, superintend work about the station, take charge of a boat, handle it well in the roughest of weather. She was a native of one of the Society Islands, and her missionary work has been done in three groups of Polynesia.

SAMOA.

THE RETURN OF KING MALIETOA. — *The London Times'* correspondent at Apia, Samoan Islands, sends an account of the return of King Malietoa, who has been kept in exile by the German government for nearly two years. The Berlin Conference required the Germans to return the deposed monarch, a somewhat humiliating task to the government that had so unrighteously carried him off, and it was not disposed to take him back in such a way that his reception would humiliate them yet more. They timed his arrival at Apia so that it should occur on Sunday, August 11, while the Sabbath-keeping people were at service. As the vessel entered the harbor the natives were just going to church, and it is a noteworthy fact that but few of them were turned aside. Later in the day word was sent ashore that Malietoa would be landed on the morrow in due form. Some arrangements were made for his reception, but in the night the old king was smuggled ashore without the knowledge of any of the people. *The Times'* correspondent describes him as dressed in sober black, and "in everything but his dark complexion a type of a high-class dissenting English minister." The king was much depressed on landing, for he was not sure what reception would be given him. But the native chiefs came about him, kissing his hand. His three sisters came, and the correspondent says: "The meeting was one which made some of us also feel weak-eyed." But the most impressive incident was the reception given him by Mataafa, whom the Samoans made king and who is spoken of as "a king amongst men, whose charm of manner impresses every one." The two kings greeted each other most cordially, and later they went hand in hand,

followed by a long procession of chiefs, to the house of the English merchants, W. McArthur & Co. A firm alliance was made between Malietoa and Mataafa, and it is probable that the latter will be declared king and the former vice-king. Malietoa has since assumed the native costume, and he and Mataafa are treated with equal honor. This peaceful solution of a question which might have given some trouble, owing to the great honor in which both these kings have been held, bodes only good for Samoa.

Miscellany.

STEDFAST UNDER PERSECUTION.

"WE have a few cases of accession from Hinduism, which cause us much cheer, both in what they are and in what they promise. There is one case of peculiar interest and special comfort — that of a young man about nineteen years of age. While a boy, he studied in one of my village schools under a faithful and true catechist, where he was instructed not only in his secular studies, but also in the Bible and in Christian graces. Three years ago he begged me to send him to a higher school. Though intending at the time to become a Christian, he did not dare to invoke persecution at once, for, as he was the son of the leading family in the village, he knew bitter persecution must follow his confession of Christ. They tried hard to prevent his going to the Dindigul Normal School, but his purpose was firm. They threatened him first, and then cast him out; but, finding that he could not be shaken, they received him again and then tried to lure him in every way. This also he resisted, and after a year at Dindigul, he made an open profession of Christ by uniting with the church.

"Even then their hope of winning him back was not abandoned, and all the tears of a mother and the persuasiveness of a father and the threats and abuse of relatives were continued, but in vain. After two years at Dindigul he obtained a normal certificate, after which I sent him to study theology at Pasumalai. There he is now, happy and hard at work. I never saw a greater change in any one within three years. From an ordinarily dull boy he has developed into a not bright,

but studious, young man — responsive, happy, cheerful, and abounding in strong piety and good works. While he was alone, his parents and others quietly but finally yielded to the inevitable and even treated him with some kindness. He visited his home and spoke earnestly and long of the blessedness of the new religion. His father finally told him that he gave up all objection to his being a Christian, and his older brother grew thoughtful and considerate as he repeated that verse which seems to have a deep place in his heart: 'What shall it profit a man if he gain the whole world and lose his own soul?' " — *From a member of the Madura Mission.*

WHAT A ZENANA IS.

THE house of a Hindu of good position is divided into two parts. The zenana is that portion of it which is occupied by the women. It is generally situated towards the back of the house. In the centre of it there is an open court twenty or thirty feet square. This is surrounded by a veranda. In the inner or back wall of the veranda you see here and there all round small doors. These conduct to the private apartments of the women. As the custom in India is for young men, when they get married, not to leave their father's house and set up separate establishments of their own, but to bring their wives into their father's house, a goodly number of women may sometimes be found in the same family. These may all meet together in the open court. It is in this court, and in the veranda which surrounds it, that much of the work of our zenana missionaries is done. Should the husband of one of the ladies

of the zenana wish to enter, he must first give notice of his approach, either by knocking or by a loud cough. The ladies at once draw their chudders over their faces and make a rush for their separate apartments. A lady missionary of much experience would be able to tell you of many such scenes of which she had been an eyewitness. This small court is the only place in which a zenana lady is allowed into the open air, if open air it may be called. When she has reason to go beyond the walls of the zenana, she is either carried in a close palki or conveyed in a bullock-cart, which, of course, is curtained all round. Should she require to walk a few steps, a large sheet is thrown over her, so that no one may see her. — *The Missionary.*

BIBLIOGRAPHICAL.

John G. Paton, Missionary to the New Hebrides. An Autobiography. Edited by his brother. New York: Robert Carter & Brothers.

We heartily agree with the estimate of this book given by Dr. Arthur T. Pierson in an introductory note. He says that "even among the riches of missionary biography few such volumes as this are to be found, and the most apathetic reader will find himself fascinated by this charming romance of real life." The book appeared in England in January, 1889, and in February a second edition was called for. This enthusiastic reception assures the continuation of Mr. Paton's story, the present volume being confined to his early life and labors in Scotland and to four years spent on the island of Tanna, in the New Hebrides. These four years were crowded with labors, afflictions, and dangers. The wild cannibal natives fought on around him, cooking and eating each other and threatening Mr. Paton with the same awful fate. Repeatedly they skulked around his house by night, intent on his destruction, or stood over him in open day with uplifted club and "killing stone," only restrained by the unseen hand of his almighty Preserver. At last Mr. Paton, who had often refused to leave

the island, saw that it was best to withdraw until the wrath of the natives against all white men had abated. They had too good reason for anger. British traders had deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for white men. Fearful suffering and mortality were the consequence. The thrilling story of Mr. Paton's escapes, when told by him in Australia, became the occasion of rousing deep interest in the evangelization of the New Hebrides and of greatly furthering his future work. He has lived to see the whole population of the neighboring island of Aniwa converted to Christ by his labors, while Tanna also has relented, and a Christian church has been planted by other hands amid the very scenes where Mr. Paton prayed and suffered "in deaths oft."

The loving patience, heroism, and devotion of John Paton mark him as one of "the noble army of martyrs," but we thank God that he is yet serving in the Church militant on earth, and that we may hope for another book from his pen. It cannot well surpass the present one in intense interest and stimulating power.

An Account of Missionary Success in the Island of Formosa. Published in London in 1650, and now reprinted with copious appendices. By Rev. William Campbell, F.R.G.S., English Presbyterian Mission, Taiwan foo. London: Trübner & Co., 57, Ludgate Hill. 1889.

The reprint thus announced is a short, quaint narrative of the conversion of nearly six thousand Formosans through the labors of Dutch missionaries from 1627 to 1662, under the protection of the Dutch East India Company then trading in that island. This narrative occupies only 31 pages, while the appendices fill out the remainder of two handsome volumes containing in all 667 pages. It is an affecting record of the glad reception of the gospel more than two centuries ago upon that heathen island, and of the bloody attacks from the Chinese mainland which involved native Christians and Dutch colonists in one common ruin.

Just two hundred years later, in 1862, the English Presbyterians began a new work there, and Mr. Campbell's "Personal Experiences of Recent Missionary Work in Formosa" forms the chief part of the "Appendices." He arrived in 1872, about six years after the mission was undertaken, and there were already three hundred persons living Christian lives, though some of them were sorely tempted and persecuted almost unto death. Full accounts are given of tours through the island, visiting scattered churches and different tribes and preaching amid curious crowds. Sometimes the excitement would be so great that he could not go on, and he says: "One's heart could only yearn over those dear brethren of mankind. I do feel for the bright, laugh-

ing boys who always turn out on such occasions. How long, O Lord? O Church of Christ, how long?"

Traveling in every direction, the writer sees the immense value of the healing and teaching work quietly done by the medical members of the mission. "Where," he asks, "is the brother whose heart is fired with ambition of the right sort? Let him become a medical missionary in China. No overcrowding of the profession out here. He'll get a whole province to himself, with thousands who will shower blessings upon his name. Let no one talk to me about the stolidity and the ingratitude of Chinamen who come under the treatment of an able Christian doctor." Plainly, there is a grand opportunity in Formosa.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgiving for the blessing of God which has crowned the work of the Board within its year just closed, let there be special supplications that the new year may be one of still larger blessing, that the men and means may be provided for the great enlargement of the work, and that the Spirit of God may be poured out upon the officers and missionaries of the Board and upon all who are connected with the work of missions.

ARRIVALS AT STATIONS.

- August 28. At Durban, South Africa, Rev. H. D. Goodenough and wife, of the Zulu Mission.
 September 5. At Smyrna, Miss Mary M. Patrick and Miss Agnes M. Lord.
 September 27. At Kobe, Japan, Rev. and Mrs. Hilton Pedley and Miss Mary Radford.

DEPARTURES.

- October 2. From New York, Miss Lettie E. Johnson and Miss Ellen R. Ladd, the former returning to and the latter to join the Eastern Turkey Mission at Van; also, Miss Eula G. Bates, to join the Central Turkey Mission; also, Miss Bertha Smith, daughter of Rev. John F. Smith, of Marsovan, Miss Susan H. Olmstead, and Miss Lizzie E. Kirtland, to join the Western Turkey Mission.
 October 3. From San Francisco, Rev. Otis Cary and wife, returning, and Miss Mary Holbrook, M.D., formerly of the North China Mission, Miss Mary B. Daniels, Miss Fannie E. Griswold, and Miss Cora A. Stone, to join the Japan Mission.

ARRIVALS IN THE UNITED STATES.

- September 23. At New York, Rev. George F. Herrick, D.D., and wife, of Marsovan, Western Turkey.
 September 15. At New York, Rev. Lyman Bartlett and wife and their daughter, Miss Nellie Bartlett, and Miss C. D. Lawrence, of Smyrna; also, Miss Mary P. Wright, of Marsovan.
 October 6. At Boston, Rev. E. H. Richards and wife, of the East Central African Mission.

MARRIED.

- September 5. At Constantinople, Turkey, Rev. Lucius O. Lee, of Marash, to Miss Clara H. Hamlin, daughter of Rev. Cyrus Hamlin, D.D.

DEATH.

- September 8. At Tientsin, China, Douglas K., son of Rev. A. B. and Mrs. E. J. Winchester, aged 1 year.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Schools in East Central Africa. (Page 495.)
2. Progress in Bohemia. (Page 495.)
3. An opening on the Russian border. (Page 498.)
4. Items from Africa. (Page 504.)
5. Items from China. (Page 505.)
6. Converts in the Foochow Mission. (Page 500.)
7. Visible changes in China. (Page 501.)
8. The earthquakes in Japan and their effect upon the Christians. (Page 502.)
9. The wonderful revival at Aintab, Central Turkey. (Pages 496 and 430.)

Donations Received in September.

MAINE.		Chittenden county.	
Aroostook county.		Essex Junction, Cong. ch. and so.	18 00
Sherman Mills, Washburn Memo. ch.	5 00	Williston, Cong. ch. and so.	29 82—47 82
Cumberland county.		Grand Isle county.	
Auburn, High-st. ch. and so.	100 00	Alburgh Springs, Cong. ch. and so.	8 36
Gorham, 1st Cong. ch. and so.	42 85	So. Hero, Cong. ch. and so.	16 15—24 51
Portland, St. Lawrence-st. ch. and so.	10 00	Lamoille county.	
Standish, Cong. ch. and so.	7 00—159 85	Johnson, Cong. ch., add'l,	1 00
Hancock county.			176 41
Bucksport, Elm-st. ch. and so.	50 00	Legacies. — Morristown, Mrs. Hannah	
Kennebec county.		Show, by P. K. Gleed,	29 53
Winthrop, Cong. ch. and so.	20 72		205 94
Lincoln and Sagadahoc counties.		MASSACHUSETTS.	
Edgecomb, Cong. ch. and so.	19 09	Barnstable county.	
Penobscot county.		E. Falmouth, Cong. ch. and so.	11 00
Brewer, 1st Cong. ch. and so.	7 60	Waquoit, Cong. ch. and so.	19 00—30 00
Somerset county.		Berkshire county.	
Skowhegan, Cong. ch. and so.	17 00	So. Egremont, Cong. ch. and so.	27 06
Union Conf. of Ch's.		Bristol county.	
Bridgton, 1st Cong. ch. and so.	10 22	Mansfield, Cong. ch. and so.	12 31
Washington county.		Raynham, 1st Cong. ch. and so.	14 25—26 56
Dennysville, Cong. ch. and so.	3 10	Brookfield Association.	
Marshfield, Cong. ch. and so.	3 00	No. Brookfield, 1st Cong. ch. and so.	104 77
Milltown, Cong. ch. and so.	10 00	Essex county, South.	
Red Beach, Cong. ch. and so.	5 95	Middleton, Cong. ch. and so.	18 75
Whitneyville, Cong. ch. and so.	2 50—24 55	Franklin co. Aux. Society. Albert M.	
York county.		Gleason, Tr.	
Alfred, Cong. ch. and so.	18 10	New Salem, Cong. ch. and so.	7 50
	332 13	Sunderland, Cong. ch. and so.	54 45—61 95
NEW HAMPSHIRE.		Hampden co. Aux. Society. Charles	
Cheshire co. Conf. of Ch's. W. H.		Marsh, Tr.	
Spalter, Tr.		E. Granville, Cong. ch. and so.	13 65
Hinsdale, Cong. ch. and so.	6 11	Holyoke, 2d Cong. ch., to const.	
Troy, Cong. ch. and so.	4 85—10 96	J. S. McELWAIN, G. W. PRENTISS, C. P. LYMAN, WILLIAM	
Grafton county.		WHITING, and S. B. ALLYN, H. M.	500 93
Lyme, Cong. ch. and so., to const.		Palmer, 2d Cong. ch. and so.	50 00
Rev. C. H. CHAPIN, H. M.	50 25	Springfield, Olivet ch., with other	
Hillsboro' co. Conf. of Ch's. George		dona., to const. MARTHA P.	
Swain, Tr.		CHAPMAN and IDA W. JOSLYN,	
Peterboro', Un. Evang. ch.	17 50	H. M.	46 20
Wilton, 2d Cong. ch. and so.	18 50—36 00	Westfield, A friend, for preacher in	
Merrimac county Aux. Society.		Africa,	5 00
Concord, "Friend,"	5 00	West Springfield, Park-st. ch.	44 88—660 66
Franklin, Cong. ch. and so.	20 00	Hampshire co. Aux. Society.	
Tilton, Cong. ch. and so.	45 00—70 00	Belchertown, Cong. ch. and so.	43 50
Rockingham county.		Easthampton, 1st Cong. ch. and so.	60 36
No. Hampton, Cong. ch. and so.	17 00	Florence, Cong. ch. and so.	40 00
Sullivan county Aux. Society.		Hatfield, Cong. ch. and so.	51 30
Claremont, Cong. ch. and so.	46 00	So. Amherst, Cong. ch. and so.	6 00—201 16
Meriden, Cong. ch. and so.	12 00	Middlesex county.	
—, A friend, for the work in Airtab,	100 00	Bedford, Cong. ch. and so.	20 00
	342 21	Lowell, W. H. White, for work of	
VERMONT.		Rev. J. L. Fowle,	30 00
Addison county.		Malden, 1st Cong. ch. and so.	42 00
New Haven, Cong. ch. and so.	65 79	Newton, Eliot ch. and so.	235 00
Bennington county.		Reading, Cong. ch. and so.	10 00
Bennington, 1st Cong. ch. and so.,		Somerville, Broadway ch., to const.	
15; 2d Cong. ch. and so., 22, 29,	37 29	C. J. HOOPER, H. M.	100 00
		Stonham, Cong. ch. and so.	10 00
		W. Somerville, Day-st. ch.	13 00—460 00

Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	50 69
Lancaster, Cong. ch. and so.	47 53
Leominster, S. T.	5 00
Lunenburg, Cong. ch. and so.	10 00
Pepperell, Evang. ch. and so.	77 46—190 68

Norfolk county.

Brookline, Harvard Cong. ch. and so., 143.46; Annie Ramage, for educa. girl, Marsovan, care Mrs. Tracy, 10,	153 46
Clarendon Hills, A. H. J.	1 00
Dedham, 1st Cong. ch. (of wh. 17.35 m. c.),	193 38
Franklin, Cong. ch. and so.	23 20
Holbrook, Winthrop ch. and so.	35 62
So. Weymouth, Union ch.	101 88
Wrentham, 1st Cong. ch. and so.	18 35—526 89

Old Colony Auxiliary.

Westport, Pacific Union ch.	20 00
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Plymouth county.

Hingham, Cong. ch. and so.	59 50
Middleboro, A friend,	3 00
No. Middleboro, A friend,	25 00—87 50

Suffolk county.

Boston, Winthrop ch. (Charlestown), 188.92; Immanuel ch. (Roxbury), 51; Trinity ch. (Neponset), 12; South Evang. ch. (West Roxbury), Y. L. Mis. Soc., 11.48; Highland ch., (Roxbury), 7.70; Berkeley-st. ch., 6; Mortimer B. Mason (100), Samuel Johnson (25), George Henry Quincy (75), for Rev. R. A. Hume's work for children=200; "R. J. I.," for China, Japan, and India, 30; A friend, 10,	517 10
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Worcester co. Central Asso'n. E. H. Sanford, Tr.

Clinton, 1st Evang. ch. and so.	62 83
Leicester, 1st Cong. ch. and so.	16 67
Paxton, Cong. ch. and so., 17.66; Rev. George H. Gould, 5,	22 66
Worcester, Union ch., 157.20; Piedmont ch., 50; Summer-st. ch., 4.28; Mrs. Mary E. Gough, 50,	261 48—363 64

Worcester co. South Conf. of Chs. Amos Armsby, Tr.	
Sutton, Cong. ch. and so.	25 25

<i>Legacies.</i> —Lowell, Hannah Read, avails of real estate, 2,002 49	
Worcester, Dwight Reed, by Eli J. Whittemore, Adm'r, in part, 4,050 00—6,052 49	
	9,374 46

CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch. and so.	157 26
Hartford county. W. W. Jacobs, Tr.	
Bloomfield, Cong. ch. and so.	14 20
East Hartford, 1st Cong. ch. and so.	80 00
East Hartland, Cong. ch. and so.	11 25
Plainville, A friend,	100 00
Simsbury, Cong. ch. and so.	32 82—238 27
Litchfield co. G. M. Woodruff, Tr.	
Corwall, 2d Cong. ch. and so.	74 10
Terryville, Cong. ch. and so.	43 45
Thomaston, Cong. ch. and so.	13 30—130 85
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	16 62
New Haven co. F. T. Jarman, Agent.	
Meriden, Centre Cong. ch.	75 00
Milford, 1st Cong. ch. and so.	150 00
New Haven, Dwight Place Y. P. S. C. E., for N. S. Baliogian, Aintab,	25 00
West Haven, Cong. ch. and so.	34 55—284 55
New London co. L. A. Hyde and H. C. Learned, Trs.	
Goshen, Mrs. Moses Lyman,	10 00
Lebanon, 1st Cong. ch. and so.	40 35
New London, 1st Ch. of Christ, m. c.	21 05—71 40
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so.	32 50
Mansfield, 2d Cong. ch. and so.	36 00

Stafford Springs, A friend,	1 00
Willington, Cong. ch. and so.	5 00—74 50
Windham county.	
Hampton, Cong. ch. and so.	45 00
So. Killingly, Cong. ch. and so.	18 45
Westford, Cong. ch. and so.	3 65—57 10
—, A friend,	30 00

1,070 55

Legacies.—New Haven, Mrs. Mary

W. Nicholson, by Simeon E. Baldwin, Ex'r,	500 00
Watertown, Eliza Marsh, by H. M. Hickcox, Adm'r,	824 70—1,324 70
	2,395 25

NEW YORK.

Canaan, Cong. ch. and so.	7 00
Canandaigua, 1st Cong. ch. and so.	10 35
Greene, Cong. ch. and so., of wh. 5 from Mr. Bake and family, and 1 from Mrs. Peck,	10 08
Hamilton, Mrs. John Drill,	5 00
Oswego Falls, C. B. Sheard,	13 00
Pekin, Abigail Peck,	10 00
Poughkeepsie, 1st Cong. ch. and so.	40 00
Rensselaer Falls, Cong. ch. and so., 10; Rev. R. C. Day, 5,	15 00
Sayville, Cong. ch. and so.	10 00—117 43

PENNSYLVANIA.

Allentown, A. M. Gorgodian,	1 00
Ridgway, 1st Cong. ch.	26 34
Wilkesbarre, Puritan ch., A friend,	10 00—37 34

NEW JERSEY.

Cranford, Hetty Woodruff, for hospital and school, Aintab,	50 00
Newark, Rev. C. H. Yatman, for preacher at Satara,	65 00
Westfield, Cong. Sab. sch., for Anatolia College,	5 00—120 00

VIRGINIA.

Hampton, Cash,	20 00
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TEXAS.

Paris, Mrs. E. B. Chamberlin,	5 00
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OHIO.

Bellevue, S. W. Boise,	50 00
Chatham Centre, Cong. ch.	31 18
Clarksfield, Cong. ch.	10 00
Cleveland, J. G. H.	1 00
Harmar, Cong. ch., to const. Mrs. M. C. Morrison, H. M.	122 61
Hudson, Cong. ch.	13 00
Mantua, Cong. ch.	6 22
Oberlin, 1st Cong. ch.	62 75—296 76

INDIANA.

Terre Haute, 1st Cong. ch.	42 02
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ILLINOIS.

Albion, Rev. P. W. Wallace,	2 50
Chicago, U. P. Cong. ch., m. c., 8.90; E. W. Blatchford, for carpenter on boy's school, Bardezag, 17; Rev. G. B. Willcox (25) and W. G. Hawks (10), for Mr. Gregorian's work, Yozgat, 35; C. M. Barnes, extra, 25; William H. Rice, extra, 5,	90 90
Hampton, Henry Clark,	5 00
Lee Centre, Cong. ch., to const. Rev. H. L. Marsh, II. M.	50 00
Naperville, A. A. Smith,	5 00
Ottawa, 1st Cong. ch.	38 08
Paxton, George L. Shaw,	5 00
Payson, Cong. ch.	24 00
Ridge Prairie, St. John ch.	10 00—100 00

MISSOURI.	
Aurora, Cong. ch.	2 80
Bevier City, Welsh Cong. ch.	8 10
St. Joseph, Mrs. Ann Bushnell,	5 00—15 90
MICHIGAN.	
Calumet, Cong. ch.	234 40
Grass Lake, Cong. ch., add'l,	1 18
So. Haven, Cong. ch.	4 40
St. Clair, Cong. ch.	38 21
St. Joseph, Cong. ch., by J. V. Hickmott,	87 00—365 19
WISCONSIN.	
Arena, 1st Cong. ch.	9 72
Appleton, "J. D. W. Sept. 12th,"	5 00
Hartford, Cong. ch.	21 00
Janesville, 1st Cong. ch.	94 52
Madison, 1st Cong. ch.	6 44
Rosendale, 1st Cong. ch.	14 00
Windsor, Cong. ch.	15 00—165 68
Legacies.—Menomonie, John H. Knapp, by H. E. Knapp, Trustee,	
	2,000 00
	2,165 68
IOWA.	
Burr Oak, Cong. ch.	1 40
Denmark, Cong. ch.	20 00
Hull, Cong. ch.	27 15
Kalo, Cong. ch.	5 00
Lemars, Cong. ch.	27 27
Monticello, H. D. Smith,	10 00
Tipton, G. D. Gurley, for Africa,	5 00
—, A friend,	5 00—100 82
MINNESOTA.	
Ada, Cong. ch.	2 70
Audubon, Cong. ch.	4 10
Brainerd, 2d Cong. ch.	2 00
Minneapolis, A friend,	10 00
Ortonville, Cong. ch.	9 11
Rochester, Cong. ch.	51 64—79 55
KANSAS.	
Cora, Cong. ch.	8 00
Wabauasee, 1st Cong. ch.	8 50
Wakefield, Madura ch.	8 53
Wichita, Plymouth Cong. ch.	16 10—41 13
NEBRASKA.	
Arberville, Cong. ch.	7 15
Crete, German Cong. ch.	4 00
Franklin, Cong. ch.	5 38
Rising, 1st Cong. ch.	32 50
Stanton, Cong. ch.	43—49 46
CALIFORNIA.	
Highlands, Cong. ch.	4 35
San Diego, 2d Cong. ch.	8 97—13 32
COLORADO.	
Silverton, 1st Cong. ch.	9 15
NORTH DAKOTA.	
Willow Lake, Cong. ch.	2 75

DOMINION OF CANADA.	
Province of Ontario.	
Maxville, Dr. I. Munro (of wh. 50 for Zulu Mission),	100 00
Province of Quebec.	
Montreal, George H. Brush,	10 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
England, London, "In memory of joyful service," £17.6.3; Widows, £0.2.1; A friend, £0.5.0; for printing the Gospels in Umbundu for W. C. Africa Mission,	86 21
Sandwich Islands, Honolulu, Two friends,	2 20
Zulu Mission, Amanzimtote, m. c. collec., 34.37; Mapumulo, m. c. collec., 17.25,	51 62—140 03
MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, Treasurer,	
For Rebecca, Udupitty, Ceylon,	4 00
" work of Mrs. Clarke, Samokov,	10 00
" special scholar, Smyrna,	30 00
" back salary matron, Van,	70 00
" pupil in girls' school, Broosa,	30 00—144 00
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	4,240 00
For Miss Little's salary,	60 00
" Masaji,	24 00
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FOR YOUNG PEOPLE.

DOCTOR CH'IN MIN-WANG.

BY REV. JOSEPH E. WALKER, OF SHAO-WU, CHINA.

CH'IN MIN-WANG was a Chinese doctor living in the village of Yang-ching-k'eng, about eighteen miles southeast of Shao-wu, in the Foochow Mission of the American Board. He was a quiet little man, with a careful yet self-possessed manner, and a disposition to investigate cautiously but persistently anything new. The Ch'in family have flourished in this region for many ages past, and are allied by marriage to other old families. Relationship counts for a good deal in China, and so Dr. Ch'in, what with the help of the relatives of his father, his mother, and his wife, enjoyed quite an extensive practice in different parts of this country. He had learned and successfully practised vaccination,



which is known in these parts as "seeding foreign smallpox." The art was introduced here from the south, whence also the supply of virus came. Medical missionary work at Canton is probably to be credited with this.

Dr. Ch'in was desirous of learning more of foreign medicines and methods of treatment; so in the autumn of 1877 Dr. Whitney, a few months after his arrival at Shao-wu, began to receive frequent visits from an inquisitive little Chinese physician who spent much time in his study examining such works on foreign medicine as had appeared in Chinese, and in asking questions. This was Dr. Ch'in. He had some discussions on religion with Mr. Blakely, but he took little interest in the subject. He was a zealous idolater; no one in his village used louder firecrackers or sweeter incense than he, and, like many other Chinese doctors, he was especially devoted to the god of medicine. But his religion was all centred on this life, and had very little in common with Christianity. He had also bought a New Testament, but had failed to understand it. Its history and its ideas seemed to contain nothing which he was familiar with or interested in. The Chinese want to refer everything to Chinese standards, and in the case of the Bible the result is apt to be confusing. So for a long time Dr. Ch'in showed no care for the gospel, but he became impressed with the benevolence of the foreign physician.

During the winter of 1879-80 Dr. Whitney found that the health of his family would compel his speedy withdrawal from Shao-wu. Dr. Ch'in called on him

one day, and was expressing his regret, and his anxiety as to how he could procure foreign remedies, or instruction in their use, when Dr. Whitney was gone. The doctor replied, "You are only interested in the body, but the soul is the important thing." He had but hazy ideas of what this could mean. The word *soul* represented little to his mind, but the remark set him to thinking, and he read Christian books. At the Chinese new year of 1881 he joined but little in the idolatrous ceremonies of the season. Soon after this he heard at Shao-wu a farewell discourse in which the preacher said, "We may never meet again on earth, but this will matter little if only we may meet again in heaven." This threw fresh light on the subject, and other things conspired to deepen the impression. Ideas of the soul, heaven, and God gradually took shape in his mind, till at last, on a certain Sunday in July of that year, he knelt alone in his bedroom and tried to pray; but he trembled all over, the sweat poured from

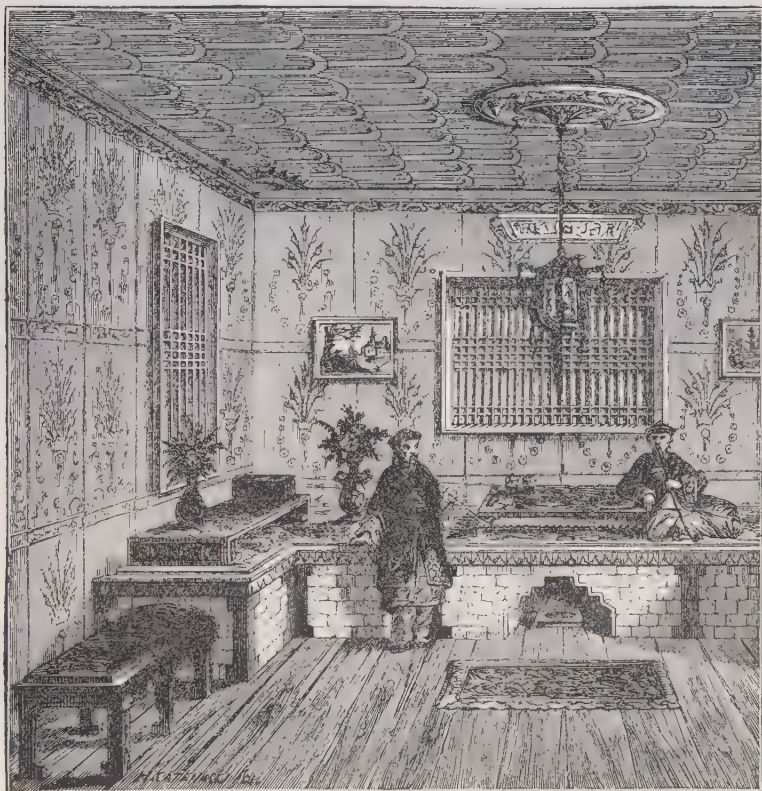


DOCTOR CH'IN AND HIS FRIEND.

him, and not a word could he speak. A second attempt was more successful, and once started he was full of the matter. The next Sabbath a neighbor met with him in the bedroom, and on the next two more. His leading position in the community, combined with his zeal, produced quite an excitement in the village and its vicinity, and idolatry received a blow from which it will never recover. But alas! of the many minds at that time awakened, few had the courage or faith to risk the visible for the invisible. Dr. Ch'in's only son was in a native school at Shao-wu, and his father visited him there, brought him to our chapel, and soon had the joy of seeing him accept the truth. He himself entered the church that autumn, while the next spring his son and nine others were baptized as the fruit of his labors.

Such was the beginning of tireless and successful efforts which ended only with his death. When many of his own friends and neighbors ceased to listen to him, he turned to strangers, always eager to talk if any one would listen. The

importance of the soul was generally the leading topic. He was not naturally an eloquent man, and did not appear to advantage as a preacher before an audience. His force lay in personal effort. Once when conversing with me about the evidences of the Spirit's work in the heart, he said: "I have one big proof: formerly I had little to say to folks. If any one came to me on business, I attended to the business and that was all. But when I became a Christian I was eager to talk with everybody, even the very beggars, about the gospel. I



THE SITTING-ROOM OF A WEALTHY CHINAMAN.

would talk by the hour, or half a night, if they would stop and listen." His home became a place of regular worship, and the worshipers ate altogether too many Sunday dinners at his expense. When his son married the girl to whom he had been betrothed, Dr. Ch'in immediately set to work for her conversion. At first he did not meet with much encouragement, but by-and-by her mind awoke to the truth, and she became a helpmeet for her husband.

The Word of God, which as an idolater he had found unintelligible, became from his conversion the one Book, his constant study and delight. The second chapter of 1 Peter was a special favorite with him. As an idolater he had been wont to look to the patron god of physicians for guidance in the use of medicines or more direct interpositions of power, and when he was converted, he trans-

ferred this faith to God, and God honored the transfer. Both in the practice of his profession and in other matters he experienced striking answers to prayer. Once a fire, starting in the west end of the village and with a west wind, was sweeping away the houses. When it was within a few feet of the house of a church member, this "righteous man" was "energetically" praying; and suddenly a strong east wind smote back the fire and stopped it right there. Yet had a fire-engine been within his reach I think he would have got one.

Two years ago Dr. Ch'in took us into an interesting mountain region twelve to fifteen miles west of his home, where are several large villages, all of one surname, from which opium, gambling, and some other vices are excluded. His own mother was from one of these villages, so that he had friends and relatives there. He had often practised his profession among them, and in due course he preached to them the gospel. Attempts were made to put Christianity on a footing with the above-named vices and exclude it, but the Lord was with Dr. Ch'in, and the attempts came to naught. There are now several church members living there in peace. Threats of violence were made against him for having guided foreigners to the region, and a year ago he went to the principal village expecting a beating, but the headman received him pleasantly and spent half the night listening to the truth.

He had many trials, but of these, as a rule, we heard little from himself. Lukewarm and backsliding professors gave him much sorrow, while heathen relatives were a constant grief to him. He had no income except from his profession, yet to the neglect of this he freely gave time, toil, and means to the work. As a reward he was accused even by his own brother of receiving big pay from us, and "three dollars a head for every convert he made." At his funeral this younger brother made much trouble, trying to extort from the son a share of the money which he fancied the father had made out of us.

Last December his son reached home from Foochow very sick with typhoid fever. Dr. Ch'in said, "If one of us must go, let the Lord take me, and spare my son." When the son was recovering he himself, worn out with nursing, was taken sick. At first it did not seem severe, but two days later the disease took a sudden turn for the worse, and the next thing we heard he was dead. He was loath to go and leave so much to be done, and it seems to us a sad loss; but it would take many deaths to deprive us of all the fruits of his labors. I have not the figures at hand, but I think that about fifty have been brought into the church through his efforts. Several of these converts have much of his spirit, among whom his son is prominent. Only last month, in visiting some new inquirers in a new place, I found it was the springing up of seed sown by Dr. Ch'in. I trust there is still much seed of his sowing over which God is watching, and will cause to spring up in his own time. "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; *for their works follow with them.*"

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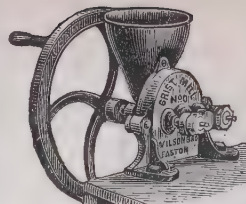
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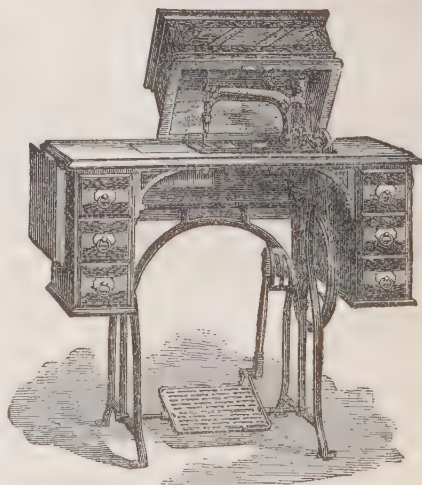
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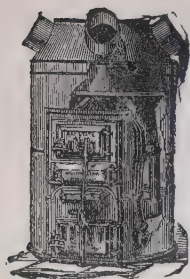
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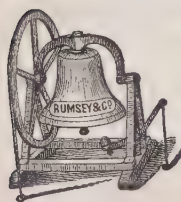
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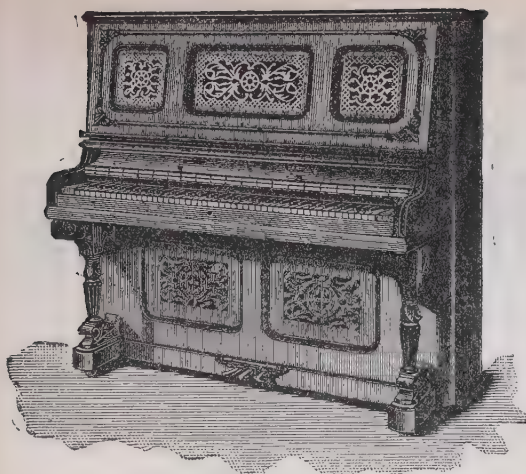
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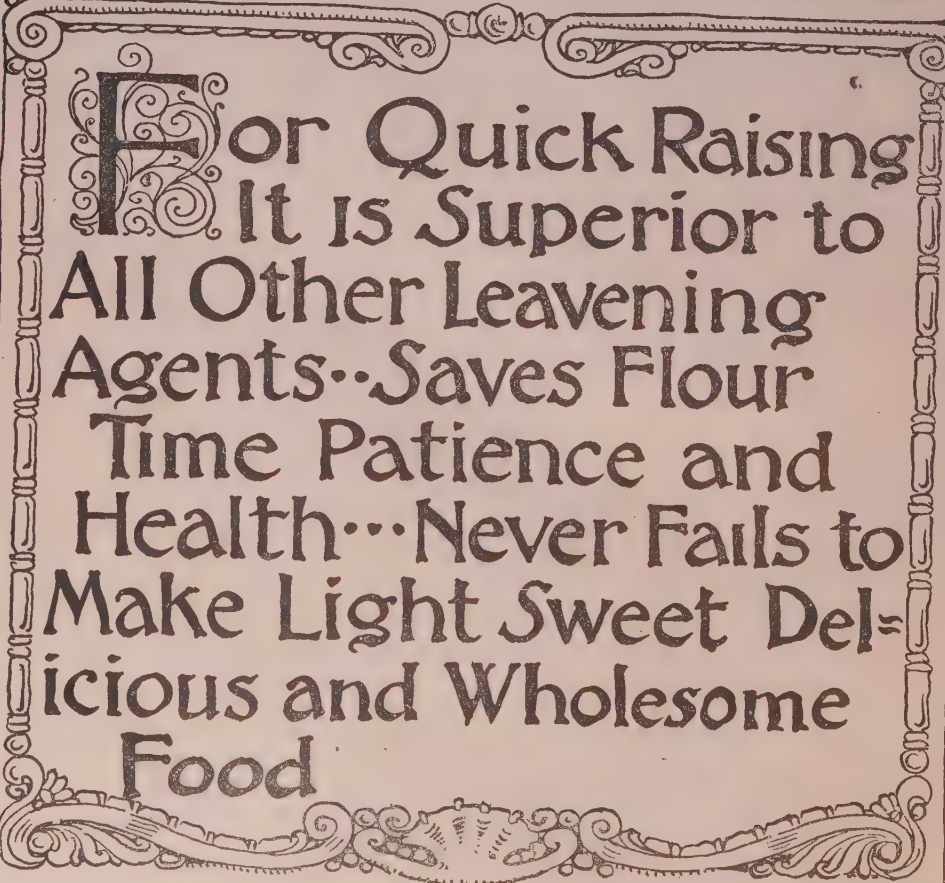
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THE MISSIONARY HERALD

DECEMBER, 1889.

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BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF SAMUEL USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

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THE
MISSIONARY HERALD.

VOL. LXXXV. — DECEMBER, 1889. — No. XII.

THE receipts for the first two months of the financial year are favorable, as compared with those of the corresponding months of the preceding year, being an advance from donations of about \$9,000 and from bequests of about \$14,000, a total gain of about \$23,000. The point toward which all interested in the present hour of missionary opportunity should now aim is that of a marked increase in donations from churches and individuals. A few special pledges like that from the Eliot Church, Newton, Mass., of an extra \$5,000, would give an impulse just now at the beginning of the year which might lift us to a permanent increase, which our missions so much need, of an additional \$200,000 a year. Let us devise "liberal things" in this direction, with the expectation of success, looking to Him who is the Leader of our hosts and who is bidding us in the most impressive manner to "go forward."

THE American Board Almanac of Missions for 1890 is in course of preparation, and will be ready for sale early in December. Many persons are using this Almanac on Christmas and New Year's, sending it to their friends with the good wishes of the season, and in not a few of our churches some generous friend is placing the Almanac in each pew, believing it to be a most compact and attractive argument for missions. It ought to be in every household for frequent reference during the year, and then be preserved as a memorial for years to come. See the advertisement on another page.

THE impressive sermon by Rev. Dr. Pratt, of Norwich, preached before the American Board at New York, and also the three papers read by the Secretaries, are now issued in pamphlet form, and can be obtained by all who apply at the Rooms of the American Board, 1 Somerset Street, Boston.

A WELL-KNOWN pastor in Connecticut sends us the following paragraph, which, contrary to our custom in connection with such utterances, we venture to print just as it was sent to us: "During the meeting of the American Board in New York, a remark was made to one of the honorary members by the editor of a leading scientific journal, who has also, perhaps as much as any other man, kept up with the march of public events, especially in the line of invention and discovery, that of all the many periodicals coming under his eye, none were more heartily welcomed and none more thoroughly read than the *Missionary Herald*. The reason given was in these words: 'Because no other magazine is so full of fresh, important, and valuable information, of a kind that I can get from no other source.'"

THE MINUTES of the Annual Meeting of the Board will be found in an appendix to this number of the *Herald*. As we now write, the meeting at New York seems quite a thing of the past, and it is perhaps needless, as it certainly is late, to comment upon it. After reading the reports given in a score or two of the secular and religious papers, we venture to say that most of them have dwelt quite disproportionately upon the discussions which took place at two of the sessions, and have failed to give the rounded impression as to the meeting as a whole. This was perhaps natural under the circumstances, but the friends of the Board who were not present should know that, notwithstanding some warm discussions, the missionary character of the sessions was not seriously affected. On the contrary, it was a grand and inspiring meeting. The many addresses by returned missionaries, as well as by natives from Japan, India, and Turkey, were impressive, sometimes thrilling. No abler or more timely papers from the Prudential Committee were ever presented through the three Secretaries than those which were read on Wednesday forenoon. The sermon by Dr. Pratt and the addresses, from the welcome by Dr. Taylor to the farewell utterances of Drs. Virgin and Storrs, were of a high order, fitted to kindle and feed the flame of missionary enthusiasm. The hospitality of the friends in New York was most generous, and their arrangements perfect. Altogether it was a memorable and uplifting meeting.

As to the outcome of the Annual Meeting, it seems to be agreed on all sides that it was most hopeful for the future, and we cannot fail to recognize the gracious and overruling providence of God therein. The Board was led, without a dissenting vote, to recognize the letter of Rev. Dr. Storrs, in accepting the presidency two years ago, as a clear and correct statement of the decision it had already made, and of what it desired should be the basis of its future action. All parties having thus assented to a basis on which they can stand together, it would seem that the points which within recent years have caused so much discussion would hereafter find no place on the platform of the American Board. In view of the questions which had arisen, it was altogether proper that a Committee of Nine should be appointed to examine the methods of the past and present administration of the Board, and none will welcome such an examination more heartily than the Executive Officers and the Prudential Committee. The character of the examining committee gives assurance that its investigation will be thorough and fair. In the meantime we commend to all our readers a renewed and careful study of the letter of President Storrs, which has now been so cordially accepted as a basis for future action. We are sure that the more this letter is studied the stronger will be the impression as to its wisdom and the marvelous clearness and felicity with which its positions are stated — the same impression which was made upon the Prudential Committee and the Executive Officers, and was by them communicated to Dr. Storrs at the time the letter was given to the public, two years ago.

SEVEN of the twelve ordained new missionaries, sent out by the American Board during the last year, graduated from our theological seminaries in the United States: one from Hartford Seminary, one from New Haven, one from

Chicago, and four from Oberlin, one of whom took a fourth year at Andover. During the preceding ten years, from 1879 to 1888, sixty-nine graduates from these seminaries were sent out as follows: one from Bangor; six from Andover; thirteen from Hartford; eight from New Haven; nine from Union, New York; three from Princeton; three from Auburn; fourteen from Oberlin; ten from Chicago; and two from the Pacific, Oakland. Twenty-eight, an annual average of less than three, were from New England institutions, nearly one half of these from Hartford; and forty-one were from institutions west of New England, more than one half of these from Oberlin and Chicago. Fifteen were from Presbyterian institutions, New York, Princeton, and Auburn, several of them Congregationalists, all of them excellent men. Of the three men already appointed since the recent Annual Meeting at New York, two are from New Haven, and one from Oberlin.

WE have occasion to give thanks to God for the great good accomplished by the Swett bequest since it was received five years ago. It was then set apart by definite vote of the Board, not as a reserved fund for emergencies, as has been singularly asserted by some, but to be appropriated in a generous manner from year to year, "for a brief term of years," and thus to add so much to the increasing work abroad. The annual average appropriation from this bequest for the past five years has been a little over \$93,000, leaving about \$108,000 to be distributed, with whatever interest may be received from the same, during the next year and possibly one or two succeeding years. The same method was pursued in the distribution of the Otis bequest, which was received a little more than ten years ago, by the use of which, in this way, all our missions were substantially strengthened in both their educational and evangelistic departments, and by which also five new missions were commenced and have thus far, to a large degree, been sustained. This bequest also will probably be exhausted within three or four years, having set forward the enlarged work by that time so thoroughly that it will be carried forward, we trust, by the increased annual receipts. Toward this all the methods of the Board hopefully look. Let this present financial year add, if possible, \$200,000 to the regular donations from churches and individuals. See extract in this issue of the *Herald* from the Home Department Report, entitled "The Financial Problem of 1890."

IN response to the suggestions made in the March number of the *Missionary Herald* to Young People's Societies of Christian Endeavor and Sabbath-schools, naming certain special objects to which they might contribute, between thirty and forty responses have been received, and students and catechists have been assigned to these contributing societies. We gratefully acknowledge these gifts. We have some hundreds more of these objects, schools and scholars, preachers and teachers, which we should be glad to have assumed by Young People's Societies, or Sabbath-schools, or individuals. Some of the more enterprising Societies are planning by concerted effort to provide for the support of a missionary from the United States. For a circular respecting these special objects, please address the Editorial Secretary.

OUR letters from Aintab since Mr. Christie left for Marsovan have been few and brief, but they indicate that the revival is still progressing, and that while the special services have ceased, the work has by no means come to an end. Dr. Fuller, writing October 1 of the opening of the college term with ninety students, says: "The spirit of the revival is still among us in quickening power, and our prayer-meetings are most interesting and full of hope and promise for the future." We learn from Marash that special services began in that city early in October, Mr. Jenanian aiding, and that daily meetings were being held, with some encouraging results.

PRINCIPAL MILLER, of the Madras Christian College, has an able article in *The Contemporary Review* for October, in reply to Mr. Meredith Townsend's article upon "Cheap Missionaries," to which we have heretofore referred. Dr. Miller finds little to controvert in Mr. Townsend's conclusions, but he corrects some statements as to fact. His principal point is that in Southern India the *proportion* of missionaries who devote themselves to educational work is much less than has been asserted. He states that out of 367 English and American missionaries in Southern India only forty-one, or at the utmost forty-six, could be called "tutor missionaries." One eighth of the force is certainly not a large proportion to be devoted to this most important branch of missionary service. It is admitted that in the higher schools the conversions to Christianity are not numerous, but Principal Miller affirms that these schools are surely bringing a better day in India. As to their results, he says: "The educated men, or a large proportion of the educated men, in Southern India have come to set before them as the true model of life a not altogether distorted pattern of practical Christianity. They estimate rightly the moral fruits which Christianity produces, or tends to produce, in Christians. But as yet they have not generally learned that a living Christianity is the only tree on which such fruits can grow. At present they are for the most part struggling hard to believe that Hinduism, in some amended form, will produce all the fruits which they have learned to value. They are trying to read as much as possible of the truths and the spirit of Christianity into Hinduism. Of course the attempt is foredoomed to disappointment. But it is an attempt which it is natural for Hindus to make at the commencement of their religious awakening. It is an attempt which is a proof of their sincerity; and it seems to be a necessary part of the divine training that they should discover its futility *for themselves*. Thus, setting mere excrescences aside, the present state of feeling is at bottom a proof that the process of transition through which India must pass is going on healthily."

HERE is an encouraging pastoral word from the correspondence of the Home Department: "I am sure you will be glad to know that — church is growing more generous. We are not wealthy and so none of our contributions are very large, but they are growing larger. We always give two collections a year to the Board, and they average less than \$50. Yesterday we took our regular October collection and it reached \$300. In 1887 we gave \$54.57. In 1888 we gave \$87.64. In 1889 we have given \$389.04. I wish that all our churches could follow our example and multiply their last year's contribution by four."

OUR readers will recall the presence in this country some six years ago of Mr. P. C. Mozoomdar, who subsequently became the successor of Keshub Chunder Sen as minister of the "Church of the New Dispensation," and who, while in the United States, published the volume entitled "The Oriental Christ." Mr. Mozoomdar has been the acknowledged leader of one of the three "Somajes" into which the original Brahmo-Somaj has been divided on account of internal dissensions. These Somajes have not prospered in recent years, and Mr. Mozoomdar's paper, called *The Interpreter*, established as the organ of the organization, has now died, and in reference to this Mr. Mozoomdar says: "In March, when *The Interpreter* was started as a weekly, we said, We cannot hide from ourselves the fact that our beloved Church is in a course of steady decline, that the interests of spiritual life in the Brahmo-Somaj, as a whole, show a fearful tendency to relaxation. This, to our regret, we find becomes every day more and more true. Under this decline public patronage must decline proportionately." While deploring this disunion among the Somajes and the failure of his own scheme, Mr. Mozoomdar does not agree with those Englishmen who sometimes speak of missions as a failure. He says: "The Christian missionaries are not slow to take advantage of the temporary eclipse of the Brahmo-Somaj. Already we hear of renewed conversions to Christianity among the educated classes, and the fresh hostility which Christian leaders have begun to manifest to the ideals of our great minister has but one significance. Their organizing powers, their endless resources, their superior character and Anglo-Saxon energy, would be sufficiently formidable in any case." And it is especially impressive to find this thoughtful Babu, who sought in his "Oriental Christ" to modify, if not altogether to change, the ordinary conceptions of Christ's character and work, writing now, as he confesses the failure of his schemes, as though he had begun to realize that there was something in Jesus which he did not understand. "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and function, and our relation to him. Let us not hide in darkness, and rest contented with random streaks, but place ourselves in open light, and solve the problem, 'Who and what is Christ?'"

A TELEGRAPHIC despatch by way of London reports the killing by the natives of Rev. E. B. Savage, a missionary of the London Society on Murray Island, New Guinea. Mr. Savage went to Murray Island in 1885, and the telegram states that some of the native teachers, of whom at last reports there were eighteen, together with the crew of the missionary's boat, were also murdered by the natives. The progress of the London Society's mission in Eastern New Guinea has been most encouraging within recent years, but the Western branch of the mission has not proved so successful. The natives of Murray Island are cannibals, yet it was here that, as we reported last month, the Christians gathered on a certain day and made an offering to the London Society of one hundred and fifty dollars for its work. Heretofore when native Christian teachers have been slaughtered, there has been a quick and eager response to the call for men to fill the vacancies. We trust it will prove so in this case. We shall wait with sad interest the full account of the cause of this surprising outbreak of savagery.

OF all religious systems based upon the idea that men are to be judged according to their merits or demerits, Taoism is the most exact in its details. It presents a scale on which all deeds, good or bad, are marked as so many points. Rev. George Owen, of Peking, gives the following illustrations: On the credit side: Giving a coffin to the poor counts 30; exhorting a mother not to commit infanticide, 30; saving a child from being destroyed, 50; refraining from beef and dog flesh one year, 5; destroying plates of obscene books, 300; preserving lifelong chastity, 1,000." On the other side demerits score as follows: "Loving a wife more than father or mother scores 100; drowning an infant, 100; cooking beef or dog flesh, 100; misusing written paper, 50; for publishing immoral books the demerit is measureless." All Taoists admit that even for the best of men the score is on the wrong side. And it is said of one of their good men who lived forty-seven years that his score stood 4,973 merits, and 298,000 demerits. Taoism offers no help to any one thus burdened with sin.

A TELEGRAM from London, November 4, reports the receipt of a despatch at Zanzibar from Mr. H. M. Stanley, dated Victoria Nyanza, August 29, confirming the previous rumors that the intrepid explorer is nearing the eastern coast, although it now appears that he will not come by Masailand to Mombasa, but by way of Mpwapwa. He is said to be accompanied by eight hundred people, among whom are Emin Pasha and Mr. Casati. It is stated that Emin Pasha was made prisoner August 18, 1888, his troops having revolted and the Mahdists having invaded the province. Wadelai is in the hands of the insurgents. This is sad news and indicates the return of the province, which Dr. Emin has governed for ten years so heroically and well, to barbarism and misrule. The despatch is provokingly meagre, and we cannot but hope still that the collapse of good government in the interior of Africa is not so complete as this report would indicate. It is thought that Mr. Stanley may reach the coast in January or February.

WHATEVER some in Christian lands may say about the want of success of foreign missions, the people in the lands to which the gospel is sent recognize their power and prosperity. A native newspaper of India, *The Hindu*, while affirming that the conversions to Christianity in India are not numerous, yet says: "In politics, in religion, and in religious and moral and social development we have entered, or are entering, upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000." While claiming all this, the missionaries also affirm that the work of conversion is progressing in a most cheering way.

REV. DR. ASHMORE, who has for a time been serving as corresponding secretary of the American Baptist Missionary Union in the Home Department, has recently decided to return to China, where he has been a most effective missionary for many years. The claims of the work abroad seem to him to overbalance those of the important work he was doing at home, and he has decided to go back to Swatow, from which point he will supervise the missions of the Baptist Union in China and will also give attention to its work in Japan.

The Gleaner, of Calcutta, reports that recently in the Albert Hall of that city there was held a meeting of a club of students, at which two native gentlemen, one a Hindu and the other a well-known native Christian barrister, made addresses to between four and five hundred young men, who vigorously applauded both the speakers. The Hindu spoke vigorously of the degrading character of popular Hinduism, especially denouncing child-marriage and the disgusting rules of caste. The Christian attorney, among other admirable utterances, asked, "Why do you fight shy of religion? You have your discussions on all kinds of subjects and you ignore Him without whose blessing your work must be in vain. You seek to be moral and good, but which is the higher title, to be moral, or to be a child of God? How can you be good and dissociate yourself from the Source of all goodness? It is not possible for you to be moral men without God. Let it not be said of any young man in this city that he has no religion, that he lacks the staircase which unites heaven and earth and brings man into communion with his God." These students, whether ready to follow this counsel or not, were quite ready to applaud the utterances. Such truths are uttered in the ears of multitudes of India. May the Spirit of God make use of them for the regeneration of that mighty empire!

THE last health report from the West Central African Mission is cheering, and the mission is rejoicing in the arrival of the recent reinforcements. We call attention to the fact that, inasmuch as there are now two stations in the territory of Bihé, the station which has been heretofore called by the name of a kingdom, where Mr. Fay and Mr. Sanders have resided, will be hereafter called by its local name, Kamondongo. Chisamba, the station of Mr. Currie, also in Bihé, is thirty-six miles northeast of Kamondongo.

A REMARKABLE record of progress in the Telugu mission of the English Church Missionary Society is given in the *Intelligencer*: The total number of Christian adherents within this mission in 1849 was 65; in 1859, 177; in 1869, 1,726; in 1879, 3,998. It thus appears that from 1869 to 1879 the Christians had multiplied at the rate of about 131 per cent. From 1879 to 1888 the increase has been at the rate of 121 per cent., giving a yearly average of 475. This record suggests what may be done in India in the coming years.

IT is many a year since an issue of the *Missionary Herald* has been sent forth without containing some letter from Japan. For one month our brethren there are making rather than writing history, but we know that their work is prospering, as the record of coming months will doubtless show. Just now there is in the politics of Japan a marked increase of the feeling against foreigners. Much opposition is shown to treaty revision on the ground that the provision for the employment of four foreign judges is derogatory to Japan. It is reported that several leading newspapers have been suspended on account of their violent utterances. While there may be some local disturbances, it is not believed that the Government will yield to the popular clamor or withdraw from the position it has taken in regard to treaty revision.

THE BITHYNIA UNION — A QUARTER OF A CENTURY.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

THE *Missionary Herald* for December, 1864, gives an account of the organization in Broosa, in the month of September of the same year, of a native ecclesiastical body, called "The Union of the Evangelical Armenian Churches of Bithynia."

In September of the present year the same body held its regular annual meeting in the same city of Broosa, and on that occasion fittingly celebrated the twenty-fifth anniversary of its formation.

To the missionary who was present on both these occasions, the changes witnessed in these twenty-five years, both in the Union itself and in the field which it represents, seem worthy of public mention for the encouragement of the friends of the Board.

This ecclesiastical body, now called the *Synod* of Bithynia, though with only slight changes in its fundamental principles, has grown from weakness to strength, and now covers the territory of the three stations of Constantinople, Nicomedia, and Broosa, and includes, besides, the Evangelical Armenian churches of Smyrna and Istanos. The growth of the Union appears:—

1. In the number and character of the ministers now belonging to it. At first not a few pastors and preachers, particularly those of Constantinople, held aloof from the Union, and at its organization there were present only two pastors, one preacher, and three delegates; and these ministers and brethren felt their weakness so deeply that, at the close of the first day, during which they had discussed the question whether they had any right to be, they doubted the feasibility and the worth of any formal organization. On the morrow, however, hope revived, and a constitution was drawn up and accepted, and a program was prepared for a meeting the following year at Adabazar. During the past twenty-five years three pastors and one preacher belonging to the Union have died; but at present it numbers as members fifteen ordained ministers, eight licensed preachers, and three preachers who have not yet received a license. Of the fifteen ordained ministers Rev. Alexander Jejizian, of Adabazar, has had a continuous pastorate of over thirty years, nine others are either pastors or acting pastors, one is an editor, and one is distinguished both as a Bible translator and a preacher. These twenty-six ministerial members of the Union are, as a body, safe and practical men, sound in doctrine, able expounders of God's Word, and worthy to be the teachers and leaders of their people. For them we crave the earnest prayers and the fullest confidence of the friends of the Board. Besides the ministerial members of the Union there are sixty-three teachers and other helpers laboring within the bounds of the Union.

2. The growth of the Union appears in the number of churches now connected with it. Only four churches participated in its organization, while two others were at that time ready to join it, but now it numbers fifteen churches, with a total membership 1,117 persons, of whom 114 were received in 1888. Several of the churches are small, having been weakened by deaths and removals, but several others are mother-churches; having branches in neighboring villages and

exercising a special care for the same. In the number of churches above mentioned is not included the Evangelical Greek Church of Constantinople, which has eleven members. Within the bounds of the Union there are forty-three places for stated Evangelical preaching, with total average congregations of 4,254 souls. Connected with nearly every congregation there is a Sabbath-school supplied with lesson books of the International Series and with hymn-and-tune books in the Armenian and Turkish languages. By the aid of the excellent hymn-and-tune books great progress has been made in church music. Within a few years there has also been established in nearly every community a Young Men's Christian Association, and in some places associations for young women, and societies of Christian Endeavor. Grateful to God that within the bounds of the Bithynia Union there are so many churches and congregations supplied with the stated ministration of the gospel, we do yet very earnestly solicit the prayers of God's people that these churches may be quickened spiritually, that the sons and daughters of professed Christians may themselves come forward and confess Christ, and that the great body of nominal Protestants may become Christians indeed, and so form an efficient working force for the Master.

3. The growth of the Union appears in the provision made for places of worship and for education. Every congregation within the bounds of the Union is provided with a suitable place for worship and schools, save the Pera and Langa congregations in Constantinople and the Greek congregation of Sardoughan near Adabazar. Four places, namely, Adabazar, Broosa, Istanos, and Smyrna, have fine church edifices; ten congregations are provided with specially constructed and commodious chapels; nineteen congregations use as places of worship houses which have been purchased and fitted up for chapels; seven congregations use rented houses, and two congregations (in Constantinople) have the use, at present, of the chapels of foreign embassies. In twenty-four places there are parsonages, either connected with the chapels or detached from them. Many of the chapels have schoolrooms under them or connected with them, while in some places there are detached school buildings. Many of the older chapels were built before the Union was formed, but for chapels built and houses purchased and fitted up for worship during the past twenty-five years it is estimated that at least 500,000 piastres, or some \$22,000, have been expended. Probably one third of this sum was given by the native congregations, one third was contributed by friends in Europe, and one third by the Board. This does not include moneys expended on the Smyrna church, nor some \$10,000 which the Board gave nine years ago for the site of a church at Gedik Pasha, Constantinople.

The provision for education within the bounds of the Union appears in thirty-four common schools, four boys' high schools, three girls' boarding schools, and the Constantinople Home, with 1,634 pupils in all. This does not include the orphanage in Broosa — hitherto an independent institution, but now connected with the Union — with some seventy pupils. These schools are well provided with textbooks, published by the mission and sold at moderate prices.

4. The growth of the Union appears in the gifts of native Protestants.

During the period under review three churches have become self-supporting, and in 1888 the contributions of the churches connected with the Union for preaching, common schools, and general benevolence, amounted to 118,294 piastres, or \$5,211. This gives \$4.62 to each church member, or \$1.22 to every regular attendant on public worship. These sums are small in themselves, but they are large in view of the fact that there are no rich men and very few well-to-do persons in the Protestant congregations, while the great mass of the people are poor, and many are in need of charity, and the financial ability of the congregations has greatly diminished, owing to the general impoverishment of the country since the late Russo-Turkish war. But besides the above-mentioned sum there were paid, in 1888, for the education of pupils in the boys' high schools in Constantinople, Bardezag, and Broosa, and in the girls' boarding schools in Broosa, Adabazar, and Smyrna, and in the Constantinople Home, 316,329 piastres, or \$13,935, and of this large sum the Protestants within the bounds of the Union paid a very considerable part.

5. The growth of the Union appears in the improved tone and order and management of its meetings and in their spiritual results. Its presiding officers have learned to rule well and its members to speak decorously and to the point. Its meetings are conducted according to parliamentary rules, and the questions brought up for decision are usually referred to committees for consideration and report. During the recent meeting in Broosa various delicate and difficult questions touching individuals and churches claimed attention, and the patience and wisdom with which they were considered and decided were worthy of praise. Such success in the management of meetings and in the despatch of business is one of the happy fruits of the organization of the Union, and teaches us not to despise the day of small things.

The Union, however, combines both Presbytery and Conference — both business and edification. During the recent eight days' meeting in Broosa the Union gave a whole day to the hearing of the welcome news of the revival in Aintab, and to the consideration of the question, What shall we do to secure a like blessing? Sixteen ministers and delegates made reply to this question in short and pertinent addresses, in which they remarked that ministers should first awake themselves if they would awaken others; should take a very humble position before God; should give themselves to prayer; should recognize the solemn responsibility of those who stand between God and sinners; should be willing to pay the price of a revival in personal preparation for it and in the use of appropriate means; should recognize both the divine and the human sides of the work; should give much time to special labor with individuals; should show special sympathy for the weak and erring; should have strong faith in the power of God's truth; should give special care to the quality of their preaching, and should preach a positive Christianity, particularly man's guilt and need, God's love, Christ's willingness and power to save, and the mission of the Holy Spirit; and should exhort Christians to put away sin and give the world an example of living Christianity. To one who listened to these and other most excellent points made by the members of the Union it seemed that they had little lack touching the theory of revivals, and needed but the power from on

high to put their theories in practice. Even in Broosa the correctness of the views of the brethren was exemplified, for, by arrangement of the committee on religious exercises, fervent and effective sermons were delivered every evening, and the attendance was quite unheard of in Broosa, for the audiences, beginning with 200 souls, mostly Protestants, increased from night to night, till on the eighth and last evening some 450 souls, half of whom were non-Protestants, and included Armenians, Catholics, Greeks, and Turks, were present. At the close the members of the Union united in a fervent prayer that the Broosa pastor and brethren might take up and carry on the good work thus begun, and that the pastors and preachers in going to their homes might carry with them a fresh impulse, and in their isolation might comfort their hearts with the precious promise of the Master, "Where two or three are gathered together in my name, there am I in the midst of them."

THE FINANCIAL PROBLEM OF THE BOARD FOR 1890.

[From the Annual Report of the Home Department.]

OUR financial problem for the coming year is substantially the same with that of a year ago, emphasized by another year's growth upon the missionary fields. Then we asked as a hearty freewill offering from the regular contributions of churches and individuals for an additional \$150,000, and although this sum failed to be raised, and the work, on account of this failure, has been to this extent limited, we hereby gratefully acknowledge the special gifts of those who promptly responded to the call and who did their part toward the enlargement. To-day we ask for the next year for an additional \$200,000, just about fifty per cent. above the nearly \$400,000 contributed during the year under review by churches and individuals, including the Woman's Boards.

Since the churches in our Congregational body now report a membership of 475,608, and the Sunday-schools a membership of 580,672, why should it seem a formidable undertaking for this host of Christian men, women, and children to raise during the coming year, as their freewill offering for the unevangelized of other lands, the sum of \$600,000? This would be but \$375,000 through the regular contributions of churches, individuals, and Sunday-schools, and \$225,000 from the three Woman's Boards. Should the Sunday-schools be moved to undertake to raise this entire amount, it would require an average contribution from each individual member, teachers and pupils, of only two cents a week. To this \$600,000 from contributions, should it be received, as we wish it might, we could then add whatever may come into the treasury from legacies, and also the comparatively small sum which can hereafter be taken from the rapidly diminishing Otis and Swett bequests, bringing up the amount perhaps for the coming year to what we so imperatively need, \$800,000. We should then be ready to move forward for the subsequent year possibly to the long-looked-for \$1,000,000. At any rate we can plan, and pray, and generously give in this direction. Let pastors and officers of churches, Sunday-school superintendents and teachers, Societies of Christian Endeavor, and Auxiliary Mission Circles take this mission-

ary trust upon their hearts with cheerful, systematic, well-planned effort, and the work will be accomplished, and we shall wonder that we lagged behind so long.

\\ FIVE SIGNIFICANT FACTS.

Five facts, which need, in order to show their significance, only to be mentioned in connection, emphasize this call: (1) *The urgent request from all our fields for reinforcements, from some of them for large reinforcements.* Papal lands and the Pacific islands — six missions — need at least ten additional men and women without delay. Africa — three missions — needs twenty. Turkey, — four missions, — including a special appeal for our Arabic-speaking work in the vicinity of Mardin and Mosul, needs fifteen. India — two missions — pleads almost with “crying and tears” certainly for ten. China — four missions — presents an almost resistless appeal — the openings for promising work being so many and so providential — for not less than sixty.¹ And Japan literally importunes — every man and woman, with pipe and harp and trumpet, none of them giving an uncertain sound, as many pastors and corporate members can testify — for at least thirty-five during the coming year, eighteen immediately, the answer sometimes requested by telegram, and, we might almost add, the missionaries also to be sent if possible in the same way. They mean what they say in all these fields, every word of it. Indeed, they can find no words in a score of languages to express the intensity of their desires. It is only a moderate statement to make that our twenty-two missions require at this very hour one hundred and fifty additional missionaries and assistant missionaries in order properly to sustain and enlarge our present wide-extended work — no mention being made of several promising new fields which invite our entrance.

(2) *God's Spirit is so moving upon the young men and women of our land that offers of missionary service during the past year have been almost continuous, and they promise to be the same for the year to come.* As already stated in this report, fifty-two new missionaries and assistant missionaries have gone forth or are now on their way, a larger number than has been reported for any one year for more than half a century; while there are now on file at the Missionary Rooms applications, and letters pertaining to application, to be completed and presented to the next Prudential Committee, of nearly as many more; and these will accumulate every week. Surely we have abundant reason for special thanksgiving to God that the candidates for missionary service are so many and of such excellent quality.

(3) Now for a third fact, which is on the financial side. *There is already substantially pledged by the Committee for the coming year for the support of missionaries now on the field or on their way to the field, and of their connected work, at least \$25,000 beyond what the Committee can reasonably expect to receive from ordinary sources relied upon, — unless some special provision is made for this additional amount, — \$20,000 of this excess for Japan alone.* The Committee has felt almost morally compelled, contrary perhaps to what some may regard “prudential,” to move thus far in this direction, even before they could

¹ Twenty-eight for Northern China, seventeen for Foochow, twelve for Shansi, and at least three for Hong Kong.

present this report to the Board itself, to which they look for counsel and instructions as to the future.

(4) *The Regular Estimates already received from the missions for the coming year are \$50,000 beyond the amount suggested to them by the Committee as the maximum which could probably be granted for 1890 — while additional specific requests have been presented amounting to \$70,000.* Should these urgent requests therefore be all granted, the expenditures for the coming year would be increased by \$120,000 beyond those of the year under review, carrying up the total expenditure to over \$800,000.

(5) One more fact suggests itself: *There can be no forward movement to any considerable degree on any field unless assurances can in some way be given that there is to be a large increase in the contributions from churches and individuals during the coming year.* If these assurances can be given at the present Annual Meeting, accompanied by the tokens of the divine presence and blessing, we may reasonably anticipate a year of marked advance in all departments of the work, far beyond that of any previous year in the history of the Board. Possibly God has surprises for us, if we will but trust him, in the speedy outpouring of the spirit of enlarged benevolence, as well as of all other gifts, upon his waiting people. Let us accept the ancient word in its literal application, especially appropriate to the close of a financial report: "Bring ye the whole tithe into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE BASIS OF SOCIETY.

BY J. H. DE FOREST, D.D., OF SENDAI, JAPAN.

THE three great moral forces that have come out of Asia are Confucianism, Buddhism, and Christianity. It is deeply interesting to examine the ways these have taken to build up society through their moral and religious ideas.

Confucius laid the foundation of his moral teachings in what he called "The Five Relations." These in the order of their importance he laid down as: The Relation (1) of Parents and Children, (2) of Lord and Retainer, (3) of Husband and Wife, (4) of Elder and Younger, (5) of Friends. Then he took this first relation and taught it with such emphasis and success that for over two thousand years it has been the basis of society, the one great social and moral force that has shaped the huge empire. It has given rise to ancestral worship and filial piety, out of which come those superstitions and that sacred nonsense that now seem to form the chief obstacles to the entrance of Christianity. Under this teaching, abnormally developed, parents have come to have unlimited authority over their children, so that to murder an unwelcome infant is not detestable, and to command the daughter to a life of shame to support her unfortunate or lazy parents is a right that parents may enforce, and when the girl heartily obeys, her praises are sung by all the neighbors. This Confucian doctrine has so pervaded Japan that I have heard of newspaper articles here

extolling the filial piety of a girl whose immoralities are the source of the support of aged parents. In short, sin, if commanded by a parent, is no sin.

Obedience to parents then, insisted upon as the foundation of right society, is developed abnormally, until the results are most miserable caricatures of morality. A child may be shamefully disobedient while the parents live, provided he presents suitable coffins to his parents, and after their death has gilded tablets engraved with sainted names of the dead, and bows before them with offerings of rice and wine. Hence it happens that in the land where this one great doctrine of filial piety has been ground into the minds of the people for ages, there it is said that obedience is so rare that a loving, submissive child is a marvel, and disobedience so common as to excite no surprise whatever. We find that parents do not know what obedience is, and therefore they are unable to teach it. Even their wise and thoughtful men give the masses no better book than "The Twenty-four Obedient Children," which, indeed, has here and there an admirable story, but which for the most part is so exaggerated as to afford no proper incentive to right action. I do not say that in China there is no such thing as a right teaching of obedience. Foreigners should be careful how they "hunt holes" in a great civilization that has stood for ages. The sacred books of Confucius's country have many precepts that are well worthy of introduction into a Christian land, and many proverbs that will gradually enrich our Christian literature on the subject of obedience to parents. But what I affirm is, that this great teacher of social science, in mapping out the relations that exist among men and that govern our actions towards one another, made a grand mistake in taking that of parents and children for the basis of his teaching. No man, however able, can make that the foundation of society and of government.

Next comes Buddhism. In speaking of this, I restrict myself to Buddhism in Japan, which now is generally known to be very different from Indian Buddhism. In Japan this religion is so progressive that it cares little or nothing if it breaks from the past, both in history and in doctrine. It holds itself free to change its front for the better at any time, and to appropriate anything in another religion whenever it likes. This being the case, it is natural to see it adopt the clean-cut and all-embracing five relations of Confucius. But in accepting these, the Japanese took the liberty to dissent from the Chinese philosopher in the order of their importance. "Parents and children shall not be the foundation of our social structure; we will make that out of the relation of lord and retainer," they virtually said. And Japan has really made this relation as pervasive and influential in her national character as China has made filial piety the cornerstone of her greatness and perpetuity.

One can hardly read Japanese history understandingly unless he grasps this principle, that it is the abnormal development of this worthy doctrine of "lord and retainer" that has made her able to give to the world such barbarously heroic stories and such a ghastly code of military honor. Those sickening pages of *hara-kiri*—one shuts the book with a shudder, until he begins to see that there is a principle that bears noble men on and on to this terrible fate from which they do not shrink. One cannot stand by the grave of Kusunosuke in

Kôbe, and contemplate that warrior's self-control, his undying loyalty to the Tenshi, and his love of honor more than of life, and then blame him for disemboweling himself to save that honor. Suicide in our land is the act of a weak or wicked person, but out here it used to be the very height of brave action. And when Kusunosuke's child—a mere boy—had drank so deeply of his father's spirit as to humbly request the privilege of committing hara-kiri with his father, all Japan rose to honor both father and son, and to this day divine honors are paid to them freely. Let any one read "The Forty-seven Ronins" in Milford's *Tales of Old Japan*, or Greey's most fascinating story on the same subject, and Japanese history will then be read with a knowledge of the motive that made Japan preëminently the land of noble suicides.

But while there is much to admire in the unselfish dying of some of Japan's heroes, the undue prominence given to this relation of lord and retainer gave an impulse also to horrid deeds of revenge. By this doctrine men dogged an enemy months and years, violating sometimes every obligation to parents and wives and children, that they might at last slay the enemy they hated. And Japan has placed such men on the god-shelf, where they share the worship of the 800,000 gods.

It would be too much to affirm that China's superstitious household customs are exclusively owing to the wrong direction Confucius gave society in his famous doctrine of filial piety. Nor would it be right to assert that the revolting deeds of revenge and suicide that so nearly fill the history of Japan are altogether due to the prominence given to the doctrine of loyalty to one's master. But it seems to me that the persistent attempt through long ages to make these two doctrines the foundation of society and of morals accounts, better than any other one fact, for their national character and their social condition.

Now if we take the Bible, we do not find these five relations laid down anywhere so clearly and connectedly as is done by Confucius. But the five are all there, and the very opening chapters of our Book give one of them as the basis of all society and of government. It is the relation of husband and wife, the woman made to be a helpmeet for the man.

It is at just this point that Christianity comes into antagonism with the social science of both Confucianism and of Buddhism. People in America can hardly realize what a shock it is to these Eastern peoples when they read in our Bible, "Therefore shall a man *leave* his father and mother and cleave to his wife." "What! leave parents for the sake of a woman, and make that the basis of society!" Why, it never occurred to those nations that any relation in which woman bore a prominent part could possibly be at the foundation of society. They are amazed at the honorable place given her by Christianity. Again and again I have stood before large audiences in the theatres of Japan, and have spoken on social science as taught by leading minds of Asia, and have as often heard murmurs of astonishment and also of assent that Christianity has the better of the other religions in this point. To be sure, the Japanese are too polite to contradict, and they not infrequently openly agree with a speaker while mentally disagreeing. But this fact remains, that they are, in large numbers,

even where the teachings of Christianity have no popularity, beginning to model their homes after the biblical idea, by giving to the wife the place accorded to her in the Book. They are beginning to see that to leave father and mother for the sake of the wife is the surest way of giving true honor to parents and of building up a pure home.

"But," they say, "what do you teach concerning the other four relations?" And there is no difficulty in satisfying them, by showing that the teachings of Jesus and of Paul give clear and reasonable precepts upon these relations of parents and children, master and servant, elder and younger, and of friends. It is strange that a wrong order in these divine relations should have given such national characteristics as are seen in China and Japan. It is a new proof of the superiority of Christianity that no mistake was made in placing the relation of husband and wife at the basis of a sound social system, and the leading position of this relation will account for much of the good that is found in Christian nations.

CHINA: HER NEW RAILWAY AND HER GREAT MEN.

BY REV. H. D. PORTER, M.D., OF NORTH CHINA.

"FOR China to return to the isolation of her past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute Western competitors."

These significant sentences are to be found in a recent memorial of the governor of the Che-Kiang province respecting the introduction of the railway. "I myself," he says, "was opposed to them at first, but when I came to Shanghai and saw the progress possible, I could not deny the sight of the eye." Transient travelers in China may see only her past, her isolation and decrepitude. The dominant official power, however, has faced to the future, and with fixed purpose has determined the commercial as well as the political equality of China with the great powers of the world.

The latest stage in that progress is the imperial permission to build a railroad from Peking to Han-kow, the great emporium on the Yang-tse River. The starting-point of this railway will be five miles southwest of the city, at a point where the imperial highway crosses the Hun River. Its course will then be, as proposed, along the plain within near view of the Western Hills to the nominal provincial capital, Pao-ting-fu; on to Chêng-ting-fu, where the imperial road branches off to Shansi; thence southward parallel with the highway into Ho-nan. The road will cross the Yellow River, touch perhaps Kai-fêng, the capital of Ho-nan, and thence cross the province to its terminus at Han-kow, 800 miles from Peking. The country to be traversed will have easy gradients, and will touch the very centre of the vast internal commerce of this rich and populous plain. From Han-kow other roads must at once radiate. A decade hence we shall see the beginning of the fulfillment of the prophecy of Li, the Viceroy: "Within fifty years China will be gridironed with railways." However amusing the arguments may seem which are presented as a concession to a really

ignorant and stubborn conservatism, the fact that the railway has been granted and the ablest leaders in China deputed to carry out the details is full of great significance.

It may be of interest to call attention to the several officials who represent the modern movement and determine its character. The Prince Chun, father of the emperor, head of the Foreign Office, chief of the Board of Admiralty, was once bitterly hostile, but since the French War of 1884, aroused to the new needs of his vast empire, and though an invalid, is devising ways to secure to his enthroned son that "Brilliant Succession" which the imperial title implies. The Marquis Tsêng, distinguished by his eight years of remarkable experience in diplomacy in England and on the Continent, is now a member of the Foreign Office, and second on the Board of Admiralty. The son of the most famous Chinaman of the past generation, he carries into his new duties the weight of a great name and of individual ability. By his influence he has opened up to competitive examination mathematics and physical science, on a par with the ancient and isolating Confucian classics.

Next to these nominal guides to the new progress, the task of planning and carrying into detail is committed to two men who are already widely known as of remarkable personal force and commanding ability. The two are Li Hung Chang in the north, and Chang Chih Tung, recently transferred from Canton to Han-kow for the express purpose of executing his own memorial advising the building of this line of road. Of the Viceroy Li, it is unnecessary to say more than to recall the fact of his having been for eighteen years the great commanding force at Tientsin, under whose wise and powerful guidance armies and navies, arsenals and technical schools, mines and railroads, diplomacies and philanthropies, have been developed and fostered. The providences by which this man has been led will appear still more noticeable when his biography, by a distinguished American scholar in the consular service, shall have been given to the world in two large volumes. To Viceroy Li has been entrusted the equipment and building of the northern half of the new railway.

Chang Chih Tung, author of the memorial accepted by the government, recently appointed to build and equip the southern half of the road, is not so well known abroad, but is greatly distinguished in China. From the point of modern progress it may well appear providential. "A phoenix nest" is the proverbial Chinese name for any place which is the birthplace of great scholars or officials. The home of the Chang family has sent forth five noticeable officials within a quarter of a century, one of them being a member of the Foreign Office. Chang Chih Tung rose to importance in 1875, very suddenly, from the scholarly position of the censorate at Peking. By a fiercely patriotic and scathing denunciation of Chung How, then minister to Russia, whose treaty of Livadia was deservedly decried, Chang gained a wide reputation. He was at once made governor of Shansi. His advent there was signalized by remarkable vigor in numberless reforms, especially in attempts to control the terrible opium scourge. The famine of 1878 brought him into intercourse with the missionary work. At his instigation a monument was erected to Rev. Albert Whiting, who died of famine fever at Tai-yuan-fu. There also he became

greatly interested in Western medicine, machinery, and physical appliances. So acceptable had been his vigorous administration that the government transferred him to the viceroyalty of Canton, second only in importance to that of Tientsin itself. His career there has been signalized by great patriotism and remarkable vigor of administration. His attacks upon the anti-Chinese American policy have given some special interest to his name for all Americans in China. It is to a man of such marked character, patriotic, and yet fully appreciating the possibility of industrial expansion, that the larger share of the new railroad building has been entrusted, for which purpose he has been transferred to the viceroyalty of the two provinces of Hupeh and Hu-nan. Han-kow, the southern terminus, is 600 miles from Shanghai, and an equal distance from the borders of Sz-chuen, on the lines of commercial union in the near future with the English systems of Burma.

The transfer of Chang to Han-kow brings into prominence again the Li family. Li Han Chang, an older brother of the northern viceroy, formerly a governor at Han-kow, but in retirement for some years, has been reinstated and appointed to office at Canton, taking the place of Chang Chih Tung. As if to complete the circle of progressive men, the uncle of the Marquis Tsêng has been the viceroy at Nanking for some years, and is in full sympathy with the progressive ideas of the younger and more incisive rulers at Tientsin, Han-kow, and Canton.

"Blessed be the railroad," says *The Indian Witness*. It is as providential as a preparation for Christianity as it is for civilization. The terrible toil of the workingman of China, with his wearying load upon his shoulder, or driving "his canny waggon," a squeaking barrow, through pitiful miles of dust and sand, is to give place to the untiring wheels of civilization driven by steam. A divine hand is guiding the alert and vigorous statesmen of China into courses they could not have foretold and cannot now estimate. We watch with patient hopefulness the converging lines of providential purpose, whether these be commercial, industrial, political, educational, or spiritual. They are bearing even inert China upward and forward. Great events demand great men. Great men secure great results. Great results are the purposes of heaven. Such is the Chinese philosophy. Spiritualize it and it is a Christian philosophy.

Letters from the Missions.

West Central African Mission.

KING KWIKWI'S "WAR."

MR. WOODSIDE reports that in the early part of the summer the two schools, one kept by Mrs. Woodside for the girls and another by himself for the boys, were in a prosperous condition. In the boys' school there was an average of fifteen pupils. He was greatly pleased with the way these boys took hold of the work, and writes:—

"I taught a number of terms in America, but I never had a more promising set of pupils, none that I hoped more from. The boys seemed so anxious to learn that it was a delight to teach them."

Early in July, Mr. Woodside went to the coast to bring Mrs. Webster to Bailundu. At this time King Kwikwi was at "war," and while on his way to the coast Mr. Woodside's porters were greatly concerned lest the king should be angry with them for leaving, especially as

they were to pass near the camp where the king and his followers were assembled. One morning while they were on their way three men came from the king's camp, which they had left the day before, warning the porters not to go further. 'You cannot go to the coast: the king will not allow it. You will be caught; they will tie you up: they will take your head off. They have lots of powder; they will shoot you,' etc. They asked me if I was going to the king. When I told them yes, they said: 'You must not go. The king is very angry. Don't go.'

"You can perhaps imagine what effect their story had upon my men. I never saw a caravan move off so quickly. Fortunately our camps were not together. Ours being a little in the rear they had to pass us, and I succeeded in stopping them, and sent for my headmen. It did not take me long to come to the terms they had proposed in the morning. But they were now determined to return to their villages. They however consented to remain while Tomasi and I went to the king; Moso with most of our boys remaining with them; I taking Bole with my bed, and Mguma with food-box. My tent had to remain behind. Last night I spent my first night in a native hut, and I have this to say: it was the most comfortable one since I started. With a fire in the centre we kept quite warm.

"This morning we came on to the king's camp. We had no serious fears, for we knew we were in the service of One in whose hand are even the hearts of kings. The king was sitting outside the camp, and when he saw me he was very much delighted, and asked if I was going to the coast. When told that our carriers were afraid, he at once delegated one of his men to go with us. He asked us to stay in camp with him, and has given us one of the best huts; I must needs remain here two days waiting for the caravan. It is somewhat grinding for an American to have to put up with African delays, but I am learning to take even these patiently.

"The king has been here in my hut to visit me. He tells me what he would like from the coast. I have promised to bring him a tepoia net, ten candles, some matches, and he added a blanket. He had me write these things down. He may think of some more things before I go, but it will be optional with me whether to bring them or not."

KAMONDONGO, BIHE.

It should be borne in mind that Bihé is the name of a *kingdom*, and that within its territory are the two stations of Kamondongo and Chisamba. The former of these stations we have heretofore spoken of as Bihé, as it was the only one in the kingdom. Hereafter we shall speak of it as Kamondongo. Mr. Fay, writing from Kamondongo, July 23, refers briefly to a number of items. "First we had an eclipse of the sun, which began about 7.38 (June 28). Then a village near us was broken up because of the crime of some man who lived there. Señor Porto's house burned down with a complete loss to the old gentleman. Then the *osoma* went out on the war-path twelve days, only passing on his return this morning. He has plundered six villages at least, besides accomplishing the main object of his raid, to drive a son of a former *osoma* out of the country. Still, do not condemn this war raid too quickly, for the cause was the same that in days gone by in European countries has cost many a life and much treasure, namely, maltreating and binding a messenger of the king. The villages were plundered for one cause or another, but all for what here is considered good cause of war. Several of them were plundered because they spoke disrespectfully of the *osoma*. This *osoma* has a wen-like growth behind either ear, and for laughing at him for this, one village was destroyed.

"This month I have divided about equally between work in my study and work around our house, preparing for the return of the Sanderses. Last week I worked on an adobe chimney I am putting up, and next will work on the

walls, to see if we can do without cloth on our walls. There is a kind of mud here like clay which we may be able to use to make a fair finish to our walls. We hope to get into our own house by the last of September.

"The boys' school is about as usual, but the girls' school has come up finely. When Miss Bell came she took the boys' and my wife tried the girls' school. It was only a few days before she was able to get in some, and now she rarely has less than eight, and oftener ten or twelve. We are all very much encouraged over this feature of the work. The difficulty in getting the girls has been a great discouragement, but now they are apparently in earnest in their coming."

Mr. Currie from Chisamba sends an account of a long contention he had with the old king and his sons, who had proposed to settle so near him as to interfere with his water-supply. It seemed for a time as if there would be serious trouble, but happily the contest ended in the consent of these men to withdraw, leaving Mr. Currie in an undisturbed possession of the premises which had been assigned to him.

European Turkey Mission.

OPPOSITION OF ECCLESIASTICS.

MR. MARSH writes from Samokov:—

"You will be glad to know that during the first six months of this year each of the six churches in our Philippopolis field has received some new members. The total of new members is twenty-four. Ten of them united with the church in Yamboul.

"It is too bad that the clergy, and the exarch at the head of them, are openly opposing our work. It is partly from groundless fear, I think. They do not know what to do. They see that many in the nation are losing respect for them. They see the Protestants and Catholics working actively among the people. They know that the Protestants are gaining the respect of many worthy people. They think they must

do something; but they have gone to work in a wrong way. It is really the work of the exarch that measures have been taken to prevent all our work among the common soldiers and in the prisons. But when the chief spiritual head of the nation takes measures to prevent the circulation of the Scriptures and our good books in the army and in the prisons, he exposes himself to open criticism by many people who are not Protestants. We need great grace and wisdom to know how to show the clergy that we are not working against their interests, and how to answer their attacks in such a way as to increase in the minds of the thoughtful a respect for the essential and sacred in Christianity.

"Just now the government lends itself to the clergy as against us. It dealt very severely with the clergy some months since, and now it wishes to foster better relations. Some of the leading papers speak good words for the work of the Protestants, and advise the clergy to go to work for the spiritual good of the people as the best way to save themselves and the nation from Protestants. It is not to be regretted that something is bringing the people to think more on religious subjects, and to discuss questions of most serious concern for them."

Mr. Locke reports a generous movement by the church at Sofia in the matter of self-support. After having subscribed 36 £T. and feeling that it had done all it could, the church learned that it could not expect more aid, and to the surprise and delight of its members, as well as all of the missionaries, it increased its gift to 70 £T.

ALBANIA.

Mr. Baird, of Monastir, who has been much interested for the Albanians, reports a recent visit to Korcha for the purpose of familiarizing himself with the sounds of the language as well as to examine the situation. He regards this as a favorable time for beginning work among the Albanians, who, though divided between Moslems and Christians, do not manifest such bitter

hatred as is seen among the Bulgarian, Moslems and Christians. Of Korcha and its people Mr. Baird says:—

“Korcha lies eighteen hours (say fifty-five miles by road) southwest of Monastir. It is on the recently completed highway from Monastir to Yanina. The road is well made, and goes through an exceedingly picturesque, mountainous country along the north and west shores of the beautiful Presba lake, the summer residence of the old Bulgarian kings, then rises gently between steep mountains till one comes to a place from which most of the Korcha plain (about eighteen miles long and from three to six broad), nestled among the mountains, is visible. Up to this point, Zvezda, the inhabitants are almost entirely Bulgarians. Beyond it, though the names of villages, hills, and localities are Bulgarian, the inhabitants, with the exception of two villages, are not Bulgarians, but Albanians, with an intermixture of Wallachs, the descendants of the ancient Roman colonies who still call themselves Rumani. From Zvezda to Korcha is about ten miles.

“Korcha I found to be a city that has quite recently grown to be what it is. They claimed for it 15,000 inhabitants, about one fourth of whom are Moslems. One thing I could not but notice was the great difference between the houses of that region and those of Macedonia and Bulgaria. Whether in the small villages or in the city, the houses of the Korcha region were large and solidly built, and almost invariably of stone, and at least two stories high. I do not remember seeing a thatched house in all that region. This surprised me and led me to think that there was a good deal of wealth in this region—a conclusion only partly true. These people are in the habit of building solidly, while Bulgarians, though wealthy, frequently live in poor huts of adobe and thatched with straw. Wages there are low, twelve to fourteen cents per day for women who work in the harvest-field. A very large proportion of the men go elsewhere to get their living, working or entering business in

Egypt and Roumania, and to a limited extent elsewhere. The mountains are mostly barren, and the plain itself is not very fertile. The best part of the latter is taken up by a swampy lake, caused by the filling up of the channel of the river running out of it through the mountains. Should this be drained, as there is some talk of doing, some thousands of acres of good land would be open to cultivation, and the climate of Korcha improved. As it is, the Korcha plain is high and quite healthy. Korcha is probably a healthier place than Monastir.”

THE STRUMNITSA REGION.

Mr. Bond, of Monastir, reports what he had witnessed during a fortnight's visit in September in and about Strumnitsa:—

“The brethren of Strumnitsa, you may remember, bought a building site last spring at public auction. After securing the deed, they proceeded to enclose it, but the wall was promptly torn down by a horde of Greek students, the lot being quite close to the Greek church, the girls' school, and bishop's residence. Appeals to the government for redress and for permission to rebuild the wall were met with a flat refusal. The judge informed me that our right of possession was disputed; the case had gone for settlement to Constantinople, and in the meantime nothing whatever could be done. I told him we did n't propose waiting five years or more for an answer from Constantinople.

“Although we do not quite approve our friends' choice of a lot in such close proximity to the Greek ecclesiastical centre, we have to admire their zeal and the unanimity with which they vote to hold out against their persecutors, and we have engaged to assist them all we can. I was pleased to see them go at a debt of twenty-six liras on the place, and nearly cancel it one evening. They had borrowed twenty liras for a year at thirty per cent. interest.

“The gospel light is penetrating Moor-tino, a village near Monospitovo. Two young men are regular attendants on

preaching at the latter place and occasionally have a service in their own village. The bishop's armed servant recently called on one of them for the payment of the annual bishops' tax of about ten piastres, and, being refused, carried off a copper kettle. The kettle was restored by order of the governor, who took occasion to notify the bishop that he must not molest the Protestants.

"The work is pushing on in Radovich. With a little help from outside the friends have erected the frame of a two-story building to serve as chapel, schoolhouse, and parsonage. Their zeal and self-denial excited the wonder and admiration even of their enemies. They had furnished over forty liras in money, and at least twenty more in materials and labor. When I visited them they had money enough to keep the carpenters at work a day or two more, and had decided to suspend operations until spring. But I encouraged them to make one more effort by offering to secure aid from personal friends to the amount of fifteen liras, if they would subscribe a like sum. It came hard, but in less than half an hour the money was assured. Then the preacher gave six liras advance rent for three years. And the next day seven liras' worth of boards were furnished on six months' credit. So the carpenters kept on, and it is hoped that the house may be made habitable for the winter. In the meantime the bishop is trying hard to stop the building, having made a journey to Radovich for the purpose. The bishop has made suit against the Radovich *kaimakam* for neglecting his interests while favoring the Protestants. This *kaimakam* appears to have carefully read the New Testament. He told me he had seen nothing but good in the Protestants, but the bishop cared only for money. Our friends are held in high esteem by all the Turks. One of them was regarding the new building with a satisfied look, and remarked, 'We had regarded your work here as perhaps a temporary affair. But this building is evidence that you have come to stay.' I had the pleasure

of receiving six young persons to communion. This makes twenty new communicants in Radovich within nine months. A school has started with a score of children, to which many of the mothers come, at stated times, to learn to read. The teacher graduated from our boarding school this summer. She has taken hold of her work with commendable wisdom and energy, and has easily won the regard of the community.

"At Monospitovo I found the friends were talking of enlarging their chapel and of opening a school. In a long conversation with the bishop I took pleasure in referring to our Monospitovo friends. He was excusing the gross spiritual darkness of his people, on the ground of their natural stupidity, their poverty and Turkish oppression, when I pointed out that within seven years our Monospitovo brethren, who were living under precisely the same conditions, had grasped all the cardinal doctrines of the Bible, and even the women were learning to read. Poor man! I besought him to train his priests to preach salvation to the people in their own Bulgarian tongue, which alone they can understand. There are not ten Greek families in all the Strumnitsa region, and yet the Greek language is forced upon the schools and churches."

Marathi Mission.

A MOSLEM CONVERT.

Mrs. WINSOR, of Sirur, writes:—

"Here in Sirur there is marked interest. We have lately established Sabbath-schools in various near villages, which are well attended, and there are many who are regular attendants and earnest listeners in our chapel Sunday-school. Among these listeners from outside is a young Mussulman, of about eighteen years, who is a nephew of Sheik Omar, now dead, who was a very intelligent young man, a superintendent of the Ahmednagar Sabbath-school. Mahamud, the nephew, has been interested for months, and now has openly avowed his determination to be baptized.

"His father, who is in Poona, has written to him that he would not oppose him. But the excitement is very great in the Mussulman community here. Groups of men of this caste gather about the chapel. The young man is followed here and there. Three days ago, a neighbor took him and beat him, to make him give up his new ideas. He came to us Saturday evening and said he expected to be killed. We hear that these wicked men have named one and another of the Christians that they mean to attack during the Mohurum—the wicked feast which lasts until next Sabbath. It is the feast in which the native Mussulmans consider they have a right to settle quarrels with clubs and stones, if necessary or agreeable.

"We have deferred the baptism till these feast days are over, and we do most earnestly pray that the new convert may remain firm; that he may come out of this fire of persecution purer and better prepared for the Master's service. Last evening we were all especially anxious, from the exciting news which came in. And this morning Mr. Winsor had an interview with our Commandant, who, in a most kind manner, has assured him that the Christians shall not suffer; 'that every British subject has a right to embrace a new religion if he desire.'

"We just now hear that the young man has been taken by force into their temple and been 'purified' by their Mussulman baptism."

Madura Mission.

THE GOSPEL PROCLAIMED.

MR. JONES, of Madura city, reports that the fanatical revival of Hinduism is already subsiding, and though some evils have resulted therefrom, the work of the Christians has been brought more than ever to the notice of the people. The outlook is decidedly encouraging. The opposition to Christianity was not sensible, but consisted of blphemous abuse and violent assaults. Mr. Jones speaks of a catechist who, while standing by

his side at a preaching service, was badly wounded by a stone thrown at him. But the people are now ready to listen. Mr. Jones says:—

"At the last great annual festival of this Madura temple in April, we conducted a larger and better organized Christian work than ever before. We had from eighty to a hundred preachers here for eight days, and they preached to 37,000 of the 150,000 souls who visited the city during those days. Our force was divided into ten parties, — four of them in tents, — each one located in some populous centre or on a thoroughfare, so that the audiences were large. Never did we have less trouble from interruption and opposition.

"At first, owing to the recent disturbances created by Hindu preachers, the civil authorities were averse to allowing *any* street preaching. But upon a presentation of our case to the collector, we were permitted to preach in the ten places which we had selected; and the Hindu preachers were confined to three other places, to be selected by them. They were so disgusted with this arrangement, which deprived them of the privilege of annoying us, that they refused to preach at all! They tried to interfere with one of our parties, but the police quickly appeared and drove them away. The work done in this festival was an excellent one, and all entered into it heartily. Even the women and children helped us with their united and many prayers and much labor. Never before was the name of Christ so gloriously and persistently presented to the public of Madura, and it called forth universal remark; and we are confident that it did much good.

"Our organized street preaching work is now being carried on as formerly. Every Tuesday evening four parties of about twenty-four souls preach Christ and him crucified on the streets and in our buildings in the city. This work is very encouraging. We have large and attentive audiences—they were never more attentive than they are now. I have never enjoyed preaching the gospel to any class of men so much as I do on these

occasions to Hindus and Mohammedans, who listen with rapt attention and much interest. The effect of this work upon our agents also — most of whom are teachers — is very marked and healthful. During the last four years of this work several of them have grown wonderfully in their preaching powers."

A REPRESENTATIVE HINDU.

"The other day I met two men who are representative in Madura. The former is probably the most sacred and religiously influential Hindu in this part of the country. He is at the head of a monastery in this city, is one of the managers of Madura temple and the sole manager of Ramesuram temple, which is the most famous place of pilgrimage in South India. He is regarded as an incarnation, and is annually worshiped by the people. He represents orthodox Hinduism of the day. I had an hour and a half's talk with him. He knows not a word of English. I should be sorry to say how ignorant he is. On this occasion he was very inquisitive, his questions chiefly relating to ethnology and geography. He evidently holds to the old Hindu cosmogony, for he asked my reasons for believing that the world is round, and hardly seemed satisfied with my explanation and reasoning on the subject.

"Upon my inquiry as to the nature of their work in the monastery, he told me that it was study and meditation. I asked him why they did not give out as well as take in — why they did not go out to preach and to promulgate their religion. The two all potent reasons given were: 'It is not our custom, and it would be a disgrace for us to go after people and invite them to listen to us rather than have them come to us to seek instruction.' He complained bitterly because of the recent attacks upon them by the progressives, especially by the Hindu Tract Society people, who accuse them of laziness and urge them to go out to preach 'like the Christian missionary.' When I told him that the night before I had preached within a few rods

of his monastery to a large company of Hindus, and felt that I had done them good, his only reply was: 'That is not our custom.' This man is the ripest fruit of Hinduism and best illustrates its methods and principles, which are nothing else than ignorance, apathy, and laziness. I had somewhat counted upon his purity, especially since he informed me that his vows prevented him from entering a house where women and children are or have recently been. But an interesting conversation this morning with the most influential and best educated native in Madura convinced me that this high priest and all his monks are very corrupt and rotten too."

A REPRESENTATIVE MOSLEM.

"The same day I met and had a talk with the leading Mohammedan of this town — at least so regarded by himself and many others. He is a direct descendant of Mohammed, and therefore lays claim to great sanctity and power and is called a 'high priest' of Islam. And yet this man is remarkably ignorant and keeps a Hindu woman as his concubine. He has never read the New Testament, which they consider a part of their Scriptures, and knows little of the Koran. He tells me that the Mohammedans here are very ignorant and apathetic. They never contribute anything for the support of their religion, and know very little about its tenets and injunctions. Another leading Mohammedan called upon me yesterday. Upon my inquiry as to whether he could read the Koran, he said 'Yes.' He informed me that many others also in Madura could read Arabic. But upon further investigation I found that all he meant was that they had learned simply to pronounce the Arabic, so that when he and they 'read' the Koran they did so without knowing the meaning of a word which they read.

"Thus in our Christian work here we are surrounded by religions whose priesthood is remarkably low, and whose devotees feed only upon superstition. Our opportunities are great, and we feel that

we have already gained much when our spirit and our methods are so far approved by the people as to be constantly imitated by Hindu progressives and urged by them on the conservative priests for their adoption. 'Why don't you do as the missionaries do? Look at them and imitate them,' is a very common taunt of the Hindu laity to their clergy."

GROWTH AMID PERSECUTION.

Mr. Hazen, of Mana Madura, writing September 10, reports a condition of affairs much like that Mr. Jones describes. He says:—

"During the month of June the neat little church at Sudiur, ten miles from Mana Madura, and the catechist's house, with all of his books and goods which he had accumulated during twenty-five years, were turned to ashes and smoke by some unknown enemy. Then in the village of Varisayur a rich man has been persecuting the Christians and the catechist because the latter will not cringe like a slave in his presence. He wants the catechist to take off his turban and shoulder-cloth and appear as a common cooly before him. But he is too much of a man to do anything of the kind. As a result men and boys are employed to stone the Christians when they go for water, and especially the catechist's house at night. Very unwisely, the catechist caught one of the young men, and gave him a well-merited beating. That was the signal for an assault, and in a few minutes the mission house was plundered, torn to pieces, and burned. The case is now in the courts, but there is little hope of justice before native judges, many of whom are easily persuaded in private by a golden argument.

"Notwithstanding these persecutions, the work never seemed so hopeful as now. Wherever our men go they report the people as unusually quiet and attentive. True, the teachings of the Hindu Tract Society are apparent in many of the smaller villages, and yet the impression is slight and superficial, whereas Christianity seems to be taking deep root.

The opposition and wrangling of one and two years ago seems to be passing away. There are many cases of inquiry and of a readiness to receive the bread of life at our hands. New fields are opening before us. We have a foothold in villages now that we did not have one year ago. And catechists and teachers are called for now where a few months ago we had no thought of putting them.

"I am especially pleased with the growing spirituality of some of our agents and with their enthusiasm in saving souls. A single case will illustrate. A man came to me in March asking for work among his own people, who are Kallars, or the robber caste. He had received \$7 per month in Ceylon, but would work here for \$3.20. He felt it his duty to try to save his own relatives. He seemed to be actuated by a good spirit and so was set to work. During five months he labored incessantly and earnestly, but with no apparent result, and he pleaded earnestly for our prayers. Yesterday, however, he came to me with face all aglow with joy, saying that he had two inquirers. This catechist seems to have a passion for souls. A few such men are worth hundreds of lukewarm Christians. It is not large numbers of either native or foreign workers that we need, but men of the right stamp, men on fire, and then a movement must come."

Foochow Mission.

INQUIRERS AT SHAO-WU.

MR. WALKER writes from Shao-wu of the service at that city on the first Sabbath of August:—

"One thing that interested me very much was the presence of five or six inquirers from a fine farming region about twelve miles west of Shao-wu. It is known as the Ku-shan, that is, 'Drum-mountain' region, and is one of the granaries of Shao-wu city. The region has been on my mind a good deal of late, for it is a very important region, in which the gospel had not yet taken root. A year and a half ago some men

came from there, saying that they wished to embrace Christianity; but it proved that they were one small division of a clan, who were in a quarrel with the rest of the clan, and, not being able to hold their own, wished to secure our help. Last spring there was a fight, with one or two killed on each side, as one of the whilom inquirers had secured a foreign pistol instead of a foreign missionary to offset the odds. We hoped little from such professed inquirers.

"But there is now a new start among a new set of men, which is more promising. During the sermon before communion I noticed several men in a row on one bench, whose faces were new to me, and whose wideawake looks and good attention especially attracted me. After meeting I went to them and inquired who they were, and they said they were from Kshan. Afterward the Shao-wu preacher, in speaking of them, told me that it was truly a rare thing to have men come of themselves as these men had, and be so earnest as they appeared to be. This nearly completes the circle of important regions about Shao-wu. The next thing in this line to hope for is that the truth may in a like manner get a footing in our four or five neighboring cities."

North China Mission.

THE FIRST CONGREGATIONAL ORDINATION IN NORTH CHINA.

MR. AMENT, who went as delegate from Peking to the council at Pao-ting-fu, sends the following:—

"At our last annual meeting it was decided to proceed as early as convenient to the ordination of six young men, three of whom were connected with Tung-cho, two with Peking, and one with Pao-ting-fu. Early in the summer letters missive from the church in Pao-ting-fu were sent to the various churches of our order, desiring their presence by pastor and delegate. Tientsin, Peking, Tung-cho, Kalgan, and Pang-Chuang were represented on the council, which met on Saturday, August 17. Brother Meng, the candidate, could

not pass the ordeal of a public examination, on account of sickness, but the native brethren gladly testified to his qualifications for the office of pastor. His theological instructor, Mr. Sheffield, could speak as to his doctrinal soundness. Perhaps no young man ever had fewer enemies, or more generally commended himself to all by his self-control and wisdom in speech and action. His father was the first convert in Pao-ting-fu, and the pillar in the church for years. Young Meng is thoroughly Christian in all his ideas, and sympathizes with all that is good and helpful in church life. His marriage was an affair of genuine affection. He is a young man of moral courage, and open and frank in manner. It is an auspicious day in North China when such a man is set aside to the gospel ministry.

"On Sabbath morning the little chapel was beautifully decorated with flowers, and was filled to overflowing, many country members coming in to witness the first ordination. A very interesting incident was the singing of a hymn composed by a young theological student from Tung-cho. It was beautiful in thought and expression, and well adapted to the occasion. A hymn sung by four young students from Tung-cho greatly helped to make the exercises varied and interesting.

"We trust this is only the beginning of good things for our work in North China. The native brethren are waking up, and begin to feel some sense of responsibility for the salvation of their countrymen. The work is opening on all sides in a marvelous way. The feeling in the city seemed most friendly. It was in marked contrast to the condition of things twelve years ago, when no foreign lady dare venture on the street. To-day they pass and repass from city to suburb and no one molests. Praise God for his wonderful work in Pao-ting-fu! Pray that this glorious work may go on beyond our highest expectations."

Mr. Pierson, of Pao-ting-fu, under date of September 1, adds the following to

this account of the ordination of Mr. Meng:—

“I presume others have notified you of the fact that two weeks ago to-day we had the privilege of ordaining our first pastor. Brother Meng Chang-chun is now Pastor Meng, and there is every reason to believe he is called of God to do a great work in planting the young church. Strong of body, and strong of mind, and strong of heart, he has by common consent been accorded the first place among the candidates for the high office, and will ever stand as the first native pastor in our mission. God seems to have set his seal upon him by sending him a severe sickness, which has laid him upon his bed for a fortnight. Thus he has had time for thought and prayer and consecration. We are glad to report him improving now.

“To-day has been a Sabbath to be remembered at Pao-ting-fu. Communion services were held this morning in the city, and this afternoon in the suburbs. Combining the results, we may report: ten adults received by profession to the church, and eleven adults and one school-boy to the Christian congregation.”

THE SCHOOLS. — WOMAN'S WORK.

Miss Evans, of Tung-cho, reports the opening of her school with thirty-eight pupils and more to come, a larger number than ever before. It is expected that there will be seventy pupils in the three schools this winter. Miss Evans writes:

“The work among the women has been very encouraging, — I do not know when more so, — and our one Bible reader has her hands more than full. I wish there were more women ready for the work, but most of our women who can read are still too young for such work; but one of these days we are going to have some fine Bible readers. Perhaps I may not live to see it, but some one will be here to enjoy their help. It has pleased us to see how helpful they all try to be in places where it is considered proper for them to work. One of our Bible readers was taken sick in the winter and obliged to

leave her work, which was in the waiting-room at the dispensary. Mrs. Beach and myself each took one day, and the rest of the time was divided up among the Christian women, and they seemed to enjoy it so much! We have a large attendance of women at our morning service of the Sabbath. They remain to a noon meeting, and then after dinner the Bible reader brings them over to me for a little personal talk in my room with the newcomers — those who could get but little from the general meeting. I often have too many to seat, and they sit on the floor. We have had some interesting conversions among them, each of which would be interesting if written out. The work in the dispensary helps wonderfully in our woman's work.”

Shansi Mission.

A CHRISTIAN HELPER.

MR. THOMPSON sends us from Fenchow-fu the following interesting account of a quiet but efficient helper:—

“Ts'ui Hêng T'ai is a native of Shansi and is thirty-three years of age. Nearly all his life has been spent in his native province. When a boy, in his home at Yü Tzu Hsien, not far from Tai-ku, a friend read to him a Christian tract, ‘The Three Character Classic,’ and this awakened in Ts'ui a desire to learn something more of the doctrine of Jesus. His parents fully approved of his desire, telling him that the doctrine set forth in that tract was worthy of being received. Ts'ui's parents, however, never had the privilege of hearing Christian preaching; they died of starvation during the terrible famine that ravaged Shansi twelve years ago. And here comes in a tale of filial piety that ought to commend itself to the most orthodox Chinaman, as well as touch the heart of the Christian reader. Mr. Ts'ui senior died in the northwest corner of Shansi, three hundred miles from the family burial-ground. The son was absent at Peking at the time of his father's death; but on his return a year or two afterwards, he went to the place where his father was

buried, paid the expenses that had been incurred for the funeral, dug up the bones, and putting them into a bag, brought them home on his back and buried them in the family sepulchre.

"During his first visit to Peking, Ts'ui heard the gospel preached in the chapel of the American Board, but it was not till a subsequent visit, in 1879, that he understood it sufficiently to apply for baptism. In about another year he again returned to Shansi, and soon afterwards entered the family of Mr. Stimson, of our Shansi Mission, as a servant. Mr. Stimson carefully instructed him in the Holy Scriptures, and always took him with him on his tours. Ts'ui has proved to be a diligent student of the Word of God, is always glad of an opportunity to preach, and is becoming quite a powerful and eloquent preacher of the Word.

"A few weeks ago a man came into the chapel who has transacted a good deal of business for us the past two years. I talked to him for awhile and then told Ts'ui to explain the doctrine more fully to him. During his talk, Ts'ui became very earnest and impressive. 'Now, sir,' said he, 'you are upwards of fifty years of age. During the past two years you have been transacting business for the foreign teachers. You take their money, but you are not willing to take the doctrine they teach. Soon you must pass into eternity. Then what good will the money be to you? You are now urged to believe in the Saviour.' I have seldom seen a person appear more serious than this man did under that discourse.

"About three years ago Ts'ui married a young woman who had received some training in a mission school at T'aiyüan-fu, and whom Mrs. Stimson has since instructed 'more perfectly.' Mrs. Ts'ui was hopefully converted last year. During several years of Christian labor at home I never knew any one to give more satisfactory evidence of a change of heart than is witnessed in the case of this woman. The family altar has been erected in that home, and every evening their voices may be heard singing Christian hymns together

for a half-hour. Thus there is at least one home in inland China where Christ is honored and worshiped and loved."

THE HEART OPENED.

"I have been struck with the way in which the Lord is developing this man. He has been very parsimonious. He would look at a cash a long while before spending it, but of late the grace of God has been transforming him even in that respect. A year or so ago he began to invite friends to worship, and he would then give them a meal. Within the last few months he has been, to my knowledge, very charitable to the poor. He recently surprised me by bringing in a list of fifteen books, chiefly commentaries on the New Testament, that he wanted me to order for him from Shanghai. Last week Ts'ui surprised me still more. I had been telling him about the famine in Shantung, and he seemed to feel it quite keenly. He asked me if a small contribution would be accepted. On being assured that it would, he brought in 2,000 cash—a half-month's pay—and asked me to send it for the relief of the sufferers. I could not help exclaiming, 'What hath God wrought!' Thus this man is developing into a strong, earnest, devoted disciple. I trust there are many years of usefulness yet before him.

"Ts'ui Hêng T'ai is but one of many who have been called out from among the millions of China to walk humbly before their Lord, and who by the quiet influence of their changed lives are declared to be the sons of God."

Micronesian Mission.

FROM PONAPE.

A CHANCE mail has reached us, bringing no very important news from the islands. The *Star* had not arrived at the time these letters were sent. The following letter from Mr. Doane, dated Ponape, July 25, says:—

"I am happy to tell you this bright July morning there is much to cheer in our work. But few are coming to the Saviour, and some are sliding away by

reason of the evil Spanish influences about us. Perhaps we may see wider defections, but with all this there is much to inspire. Just now I am at the front, where I have been a week. We have made it a week of prayer for the region, where dwells a governor and the forces about him, the centre of liquor influences, houses of ill-fame, and other evils. Could I reside here more or less permanently, by the blessing of God more good could be done. I shall henceforth try and do so. But other places need help. I may truly say on Ponape I have no 'continued abiding city.' I am out on all sides and parts of the island — out by night and by day. I enjoy it, and it is the only way, it seems

to me, 'to hold the fort.' In the school at Oua I have a class in some advance studies one hour each day, but am there only a week or so, and then off for one or two more. Not very rapidly will that class advance. At this place, and at all places, I am glad to see the good Sabbath congregations, the fairly well-attended Sabbath-schools, the goodly number at the Wednesday prayer-meeting, the fair show of the monthly concert gifts, the goodly number of day-schools kept running, and the quite large sales of the New Testament, reaching us a few weeks since from New York. These are sidelights to the otherwise dark picture I should write of in reporting our work."

Notes from the Wide Field.

AFRICA.

BRITISH ZAMBESIA. — This is a new name which has not appeared on any maps, but is yet to be widely known. The British government has just given a charter to a company to be called the British South African Company, similar to the British Imperial East African Company. The prominent men connected with the organization are: the Duke of Abercorn, the Duke of Fife, Lord Gifford, and Mr. C. J. Rhodes, the latter being the leading spirit of the enterprise, who has been a resident in South Africa for a long time. The sphere of operations of this company is vaguely defined, but covers the region north of Bechuana-land to the Zambesi; it also includes the territory of Lobengula, Matebele-land. The area is stated approximately as about four hundred thousand square miles, three times the size of Great Britain. The company, according to *The London Times*, is authorized to acquire whatever rights it can by concessions, as it has already acquired them in Lobengula's country, and to make laws for the preservation of public order. It is authorized also to abolish slavery and to regulate the traffic in intoxicating drinks. Mr. Rhodes, the leader of the company, has shown that he will use this authority, inasmuch as he has made teetotalers out of many South African miners. This company is required to begin its operations within a year. The sum of £700,000 has already been subscribed for the building of a railway to Shoshong. The plan is to carry it north to the Zambesi, with branches to the right and left. The British government will see to it that the Zambesi is maintained as an international highway. The territory covered by this charter is exceedingly rich in many ways. There are great deposits of gold. Mr. Selous, who knows the region better than any one else, speaks in the strongest terms of the country north and northeast of Matebele-land. There is a vast tableland five thousand feet high, well watered, having the richest soil and the finest climate, and he predicts that it will in the future be the great centre of white colonization in South Africa.

ON THE CONGO. — The party of missionaries on the way from England to establish the Balolo Mission on the Congo are reported in the *Regions Beyond* for October as making good progress. We are especially interested in their account of Banza

Manteka, the station of the American Baptist Missionary Union. They report that the missionary premises are in fine condition, the iron church capable of holding five hundred people standing in the middle of the site. Flocks of sheep and goats and of fowls abound. Whole towns in that region, formerly given up to idolatry and heathenism, are rejoicing in the light. The travelers saw a goodly number of Christians and the old king with a large company in the church singing with their utmost might. The travelers express some surprise that the people seemed more refreshed than tired by their strenuous efforts in singing. Many of the congregation came a long distance, and were not satisfied with less than two or three hours of preaching. Hitherto the work of the American Baptist Missionary Union on the Congo has been carried on by missionaries who were transferred from the English Livingstone Inland Mission. Now, however, two ordained Americans have gone out to this Congo Mission. The same journal, *Regions Beyond* (which, we may say parenthetically, is one of the most welcome of our exchanges), states that the station of Luluaberg, on the Kassai River, the great southern affluent of the Congo, is rapidly developing under the admirable government of Captain Braconnier. Buildings of solid burnt brick are being constructed; plantations of bananas, rice, and other articles are extending rapidly, and more than two hundred acres are already planted with manioc.

THE NIGER MISSION.—The Rev. W. Allan, of West Africa, thus summarizes the vast changes that have taken place since the gospel was first preached at Bonny in Africa: "The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. At eleven o'clock I went ashore and addressed 885 worshipers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over seven hundred at Bonny alone who are now under instruction."

SOUTH AFRICA. *Migration of Bamangwato*.—We have often referred to that remarkable Christian chieftain, Khamé, of Shoshong. It seems that on account of the want of water in that region, this chieftain determined to migrate with his people, and he has now removed, with all his belongings, to a district called Cwapong, where there is a good supply of water. Khamé is a strict prohibitionist, and his people have heeded his wishes, but they now come to within twenty or thirty miles of a British camp, and the question is whether they will not be corrupted by these foreigners. It is a sad comment on the character of foreigners who come to South Africa from Christian lands that they are so generally feared as a source of corruption to the natives.

THE ZAMBESI. — Letters from M. Coillard, dated November, 1888, which have recently reached the outer world, give interesting accounts of the Zambesi Mission. M. and Madame Coillard were alone with the natives, M. Goy having gone with the two Basuto evangelists, Lefi and Aarone, to Sesheke. These devoted veterans were left with a school of forty-eight pupils, who were showing a better spirit and an ardent desire to learn. Three of the king's children from Lealuyi had been received among them, on condition that they should come without slaves and should be left entirely under the control of the missionaries. "What!" exclaimed the Princess Katoka, "our children go to Sefula without slaves! Never!" So an

exception was made for two little slaves of the same age as the king's children, who play with them and attend school. The King Lewanika as well as the pupils were much disappointed that the children were not to be received as inmates of the temporary school building. "We will submit to any discipline; you may do with us what you will and the king will feed us," said Litica. The king is very active himself, and wished that the young people should learn to work. He could not see that M. Waddell had anything else to do than to teach them; he would furnish saws and planes himself. He is learning to read and write and makes astonishing progress. In turn he teaches his wives and servants. "What is wanting," says M. Coillard, "is an evangelist with a strong head and a good heart to live at the capital. At present the work here is certainly encouraging. Unhappily we can say no more. Oh, how we sigh for conversions! The people generally listen to the preaching with attention, that is all. There is not yet among our Zambesians a real thirst for the things of God. In our open-air services we are exposed to all sorts of interruptions which provoke a smile from the foolish. If the king comes, there is a thunder of hand-clapping. Strangers approaching cannot understand this strange gathering of people who sing without dancing and who listen to this white man who talks standing."

POLYNESIA.

TAHITI. — With the cession of Tahiti to France, English missionaries there gave place to French Protestants of the *Société des Missions Évangéliques*. They have held their ground amid many difficulties. In reporting the work of the past year their missionaries make the following general observations in the *Journal* of the Society:

"In all these parishes, even those which seem the most feeble, there exists, in spite of all the weakness of the interior life and of religious activity, a universal and very deep attachment to the Word of God. The desire to hear the preaching of the gospel has lost nothing of its force. Everywhere Sunday is always the great and beautiful day when the whole population gathers joyously at church from all quarters. The unconverted, of whom the number is, alas! larger than that of the Christians, are not the least eager. . . . Unhappily, with almost all, this religious sentiment, so vivid, so deep, allies itself in a most offensive way with the love of the world and with its most evil works, and that at the church door and on the same beautiful and holy day. . . . The Christians themselves are still far from responding, as the gospel claims, to all the demands of true piety; which for them consist too much in simply keeping themselves in accord with the church discipline. One can see that our missionary work is not yet finished."

CHINA.

CONFUCIANISM AND CHRISTIANITY. — Rev. George Owen, of Peking, gives a report of the way in which a Chinese preacher contrasted Confucianism and the gospel. "The world is like a great hospital filled with the sick and dying. A Confucian scholar enters with a pile of books under his arm, and, addressing the poor sick folk, tells them they were all born with good, sound constitutions; that their maladies are all self-inflicted; and then delivers a learned lecture on the laws of health. He has no medicine for the sick, no bandages for broken limbs, no ointment for festering sores, and no salve for fast-failing eyes. He is a professor of ethics, not a healer of disease; a scholar, not a doctor; and it is difficult to see what he is doing in a hospital. But a Christian teacher enters, and in sympathetic tones tells the sick ones of a great Physician, who heals all manner of diseases, at whose touch the blind see, the deaf hear, the lame walk, the lepers are cleansed, and the dead are raised. His healing is without money and without price: 'Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened to you.' Confucius was simply a moral teacher; Christ a divine Saviour."

Miscellany.

BIBLIOGRAPHICAL.

Handbook of Christian Evidences, prepared by J. D. Davis, D.D., Professor of Revealed Theology in the Doshisha, Kyōto. Kyōto : 1889. 12mo. 254 pp.

This little volume treats concisely of Natural Theology and of the Evidences of Christianity, and is an outline of the teaching in these departments in Kyōto Seminary. It emphasizes the fundamental questions which enter into the thorough study of these topics and meets current objections. The book is scholarly and well adapted to the particular needs of the bright young Japanese students of to-day. This volume is accompanied by a pamphlet of 36 pages, entitled "Lectures Introductory to the Study of Theology," also prepared by Dr. Davis (printed but not published). This pamphlet contains questions on all the great doctrines of Theology: (1) Biblical, or Exegetical; (2) Historical; (3) Systematic Theology; and (4) Practical Theology; and is admirably adapted for its purpose.

Christ or Confucius, Which? The Story of the Amoy Mission. By Rev. John Macgowan, Missionary in Amoy since 1863. London Missionary Society, 14 Blomfield Street, E. C. Price, 2 shillings.

This is an account of the introduction of the gospel into Amoy and the regions around, and of the gradual formation and growth of the churches there. It gives no account of Chinese life and customs save as they assist in the main object to tell the story of the first converts and their work for Christ. The book leaves a deep impression of the capacity of Chinamen, and of the power of the gospel to renew even the most besotted opium-eaters. One who reads it feels a new hope for the world, and specially for China. Not only are stable Christians there growing into

the likeness of Christ, but they are proving themselves able ministers of his grace to others.

Two Kings of Uganda; or, Life by the Shores of Victoria Nyanza. Being an account of a residence of six years in Eastern Equatorial Africa. By Robert P. Ashe, M.A., F.R.G.S. London: Sampson Low, Marston, Searle & Rivington. 1889.

The author of this book is one of that brave band of Englishmen who have dared a hundred deaths and endured untold privations and sorrows in Mtesa's country for the sake of preaching the gospel in the regions beyond. News from them has always been eagerly welcomed, not only by the Church Universal, but by all who love brave men or care for the redemption of Africa. Now that this full record of their adventures, successes, and reverses has been written, it will be read with intense interest. No better gift could be made to a boy or a Sunday-school, while it will rivet the attention of the elders as well.

BOOKS RECEIVED.

Outlines of Bible Study. By G. M. Steele, D.D. New York: Leach, Shewell, & Sanborn.

People's Commentary on the Gospel according to Luke. By Edwin W. Rice, D.D. Philadelphia: American Sunday-school Union.

Exercises in Latin Prose Composition. By M. Grant Daniell, A.M. Boston and New York: Leach, Shewell, & Sanborn.

Unto the Uttermost. By James M. Campbell. New York: Fords, Howard & Hulbert. 1889.

Camping out in California By Mrs. J. B. Rideout. San Francisco: R. R. Patterson.

Esther's Fortune. A Story for Girls. By Lucy C. Lillie. Philadelphia: Porter & Coates.

In the Presence, and other Poems. By the author of *Thine Forever*, etc. New York: Thomas Whittaker. Price, 75c.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For China: for her Emperor and his counselors, and for her hundreds of millions of people; that, in the present popular movements in the empire, her counsels may be so directed as to favor the progress of the Christian faith; that the missionaries of the cross now laboring there may be wise in availing themselves of the opportunities presented; and that Christians throughout the world may pour out their prayers and their gifts for the conversion of this vast empire. (See page 532.)

ARRIVALS AT STATIONS.

September 14. At Tientsin, China, Dr. and Mrs. F. E. McBride and Dr. and Mrs. James Goldsbury.

October 11. At Erzroom, Turkey, Miss Abi L. Preston, M.D., and Miss Harriet G. Powers.

DEPARTURES.

October 17. From San Francisco, Rev. John T. Gulick and wife, returning to the Japan Mission.

October 19. From New York, Rev. Henry J. Bruce and wife, returning to the Marathi Mission; also, their daughter, Miss Harriet L. Bruce, who is to join the same mission; also, Mrs. Hattie A. Hazen, returning to the Madura Mission.

ARRIVALS IN THIS COUNTRY.

September 29. At New York, Miss Laura A. Day, of the Zulu Mission.

October —. At Vancouver, Rev. A. B. Winchester and wife, of the North China Mission.

October —. At San Francisco, Rev. Doremus Scudder, M.D., and wife, and Miss Catherine S. Scudder, of the Northern Japan Mission, who with their parents, Rev. Dr. H. M. Scudder and wife, are now residing at Pasadena, California.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Bithynia Union in Turkey. (Page 524.)
 2. China's great men and her proposed railway. (Page 532.)
 3. Affairs in West Africa. (Page 534.)
 4. Opposition of ecclesiastics in Bulgaria. (Page 536.)
 5. Items from out-stations of Monastir. (Page 537.)
 6. Moslem convert in India. (Page 538.)
 7. Friends and foes in the Madura Mission. (Page 539.)
 8. The first Congregational ordination in North China. (Page 542.)
 9. A Christian helper in the Shansi Mission, China. (Page 543.)
 10. Various items from Africa. (Page 545.)
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Donations Received in October.

MAINE.		
Cumberland county.		
Cumberland Mills, Warren ch., to		
const. F. A. VERRILL, H. M.	150 00	
Portland, W. W. Mitchell,	25 00—	175 00
Kennebec county.		
Augusta, James W. Bradbury,		100 00
Lincoln and Sagadahoc counties.		
Rockland, Cong. ch. and so.	37 25	
Woolwich, Cong. ch. and so.	9 00—	46 25
Penobscot county.		
Bangor, Central Cong. ch., 150; 1st		
Cong. ch., 16,	166 00	
Hampden, Cong. ch. and so.	10 61—	176 61
Union Conf. of Ch's.		
Fryeburg, Cong. ch. and so.	13 18	
Lovell, Cong. ch. and so.	5 00—	18 18
Washington county.		
Machias, Centre-st. Cong. ch.		9 41
York county.		
Biddeford, Mrs. H. F. Haines, for		
Japan,	200 00	
Limerick, Cong. ch. and so.	6 50—	206 50
		731 95
Legacies. — Bangor, Walter Brown,		
by H. C. Goodenow and J. S.		
Wheelwright, Ex'r's,	1,000 00	
		1,731 95
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. W. H.		
Spalter, Tr.		
Alstead, Cong. ch. and so.	7 16	
Gilsum, Cong. ch. and so.		15 62
Keene, 2d Cong. ch. and so.		12 55
Marlboro, Cong. ch. and so., 10.35;		
W. H. Mason, 2,		12 35
Rindge, Cong. ch. and so.		8 10
Winchester, Cong. ch. and so.	27 25—	83 03
Grafton county.		
Hanover, Cong. ch. at Dartmouth		
College,		98 70
Hillsboro co. Conf. of Ch's. George		
Swain, Tr.		
Bennington, Cong. ch. and so.		10 29
Goffstown, Mrs. M. A. Stinson,		25 00
Lyndeboro, Cong. ch. and so.		10 57
Merrimack, 1st Cong. ch. and so.		5 25
Nashua, 1st Cong. ch. and so.		36 72
New Boston, A friend, for China,	10 00—	97 83
Merrimac county.		
Warner, Cong. ch., 6.15; Mrs.		
Ruth Sargent, 4.50,		10 65
Rockingham county.		
Exeter, Nathaniel Gordon, for Gor-		
doun Theol. Sem., Tung-cho,	125 00	
Plaistow and No. Haverhill, Cong.		
ch. and so.	2 00—	127 00
Strafford county.		
Dover, 1st Cong. ch., to const.		
JOHN R. HAM, H. M.		115 53
		532 74
Legacies. — Tamworth, Rev. Samuel		
H. Riddell, by Alexander White-		
side, surviving Ex'r,		945 36
		1,478 10

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	20 30
Caledonia county.	
Lyndon, 1st Cong. ch. and so.	30 00
St. Johnsbury, North Cong. ch.	53 71—83 71
Chittenden county.	
Burlington, College-st. ch.	162 22
Essex county.	
Victory, N. M. Richardson,	1 00
Orange county.	
Chelsea, Cong. ch. and so.	40 88
Windham county.	
Brattleboro, H.	10 00
West Brattleboro, Cong. ch. and so.	20 84—30 84
Windsor county.	
Ludlow, Cong. ch. and so.	11 80
Royalton, 1st Cong. ch., 32.48; A.	
W. Kenney, to const. Rev. H. Q.	
Ward, H. M., 50,	82 48—94 28
	433 23

MASSACHUSETTS.

Berkshire county.	
Curtisville, Cong. ch. and so.	30 41
Southfield, Cong. ch. and so.	6 54
Windsor, Cong. ch. and so.	7 00—43 95
Bristol county.	
Mansfield, Cong. ch. and so.	9 38
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	8 64
Charlton, Cong. ch. and so.	41 25
Sturbridge, Cong. ch. and so.	46 08—95 97
Essex county, North.	
Ipswich, Linebrook Cong. ch.	4 50
Essex county, South.	
Beverly, Dane-st. ch., m. c.	40 87
Gloucester Lanesville Cong. ch.	25 00
Lynn Central Cong. ch.	100 00
Peabody 2d Cong. ch.	5 00
Swampscott, 1st Cong. ch.	30 00
W. Gloucester, Cong. ch. and so.	6 32—207 19
Franklin co. Aux. Society. Albert	
M. G. Mason, Tr.	
Barnardston Cong. ch. and so.	15 00
Conway, Cong. ch. and so.	10 00
Erving Cong. ch. and so.	5 00
Leverett, 1st Cong. ch. and so.	32 22—62 22
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Agawam, Cong. ch. and so.	42 00
Hampden, Cong. ch. and so.	6 08
So Hadley Falls, Cong. ch. and so.	16 31
Springfield, South ch., 69.71; Wide	
Awake Mis. Soc., for Japan and	
China, 15,	84 71
West Springfield, Park ch. and so.	10 00—159 10
Hampshire co. Aux. Society.	
Amherst 1st Cong. ch. and so.	60 00
Chesterfield Cong. ch. and so.	26 00
Cummington, Village ch., to const.	
Rev. WILBUR RAND, H. M.	50 00
Worthington, Cong. ch. and so.	34 73—170 73
Middlesex county.	
Auburndale Cong. Sab. sch., for	
chapel at Guadalajara,	39 00
Billerica, Cong. ch. and so.	16 00
Cambridgeport, Pilgrim ch., 101.83;	
Ladies Missy's Soc'y of Wood Me-	
morial ch., 2.20,	104 03
Concord, Cong. ch. and so.	23 82
Hopkinton, 1st Cong. ch. and so.	76 33
Lincoln, A friend,	5 00
Marlboro, Union ch. and so.	71 80
Medford, Mystic Sab. sch., for Bible	
reader,	20 00
Newton Centre, 1st Cong. ch. and	
so.	177 53
Reading, Cong. ch. and so.	10 00
Somerville, Prospect Hill ch.	65 53
West Newton, An invalid, for Cey-	
lon,	5 00—614 04
Middlesex Union.	
Fitchburg, Rollstone Cong. ch.	60 00
Harvard, Cong. ch. and so.	13 50—73 50
Norfolk county.	
Braintree, 1st Cong. ch. and so.	25 00
Hyde Park, 1st Cong. ch. and so.	33 00

Millis, 1st Cong. ch. and so.	21 80
So. Walpole, Missionary,	4 00
So. Weymouth, 2d Cong. ch. and so.	35 00
Wellesley Hills, Mrs. J. W. Allen,	5 00—123 80
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	72 50
Lakeville, Precinct Cong. ch., to	
const. Mrs. ANNA M. DAWES,	112 00
H. M.	
New Bedford, Trin. Cong. ch.	72 81—257 31
Plymouth county.	
Hanover, Cong. ch. and so.	2 25
Hanson, Cong. ch. and so.	9 16
Marion, Cong. ch. and so.	13 70
Middleboro, Cong. ch. and so.	9 16—34 27
Suffolk county.	
Boston, Berkeley-st. ch., 243.20; 2d	
ch. (Dorchester), 84.74; Brighton	
Ev. ch., 74.66; Phillips ch., 65.40;	
So. Ev. ch. (West Roxbury),	
46.31; Allston Cong. ch., 40; A	
friend in Eliot ch., 20; A friend, 4;	
Hollis Moore Memorial Trust for	
books for missionaries, 67.60,	645 91
Chelsea, 1st Cong. ch., 27; 3d Cong.	
ch., 41.83; Central Cong ch., 322,	390 83—1,036 74
Worcester county, North.	
Templeton, Cong. ch. and so.	23 50
Winchendon, 1st ch. and so.	35 96—59 46
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Leicester, V. P. S. C. E., for chapel	
at Guadalajara,	5 00
Shrewsbury, Cong. ch. and so.	20 50
Worcester, Mrs. H. E. Wilder,	10 00—35 50
Tapleville, James Richmond,	75
—, M. R. B., for student in Theol.	
Inst., Tung-cho, China, 100; for	
work in Japan, 100,	200 00
	3,188 41
Legacies. — Dunstable, Mary Wilson,	
by William P. Proctor, Ex'r,	50 00
Enfield, Henry Fobes, by W. B.	
Kimball, Ex'r,	150 00
Groton, Samuel C. Rockwood, by	
George S. Gates, Ex'r,	300 00
Nahant, George Curtis, by R. H.	
Dana, Trustee, add'l,	3,000 00
Randolph, Ebenezer Alden, m.d.,	
by E. K. Alden, Ex'r, for distrib.	
missionary books,	218 44—3,718 44
	6,906 85

RHODE ISLAND.

Providence, Central Cong ch., 85.80;	
Beneficent ch., A lady, 10,	95 80

CONNECTICUT.

Fairfield county.	
Danbury, 1st Cong. ch. and so.	163 85
New Canaan, Cong. ch. and so.	91 05
No. Greenwich, Cong. ch. and so.	12 40
So. Norwalk, Cong. ch. and so.,	
77.58; do., J. M. Layton, so,	127 58—394 88
Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	76 34
E. Avon, Cong. ch. and so.	25 00
Hartford, Pearl-st. ch., 110.52; do.,	
Rev. G. E. Sanborne, with other	
don., to const. ETHEL HALE	
LOVE, H. M., 50; Theol. Sem.,	
69.62; Rev. C. S. Beardslee, for	
chapel at Guadalajara, 25,	255 14
West Hartland, Cong. ch. and so.	5 00—361 48
Litchfield co. G. M. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	14 93
New Milford, James Hine,	10 00
Thomaston, Cong. ch. and so.	15 31
Woodbury, A friend,	2 00—42 24
Middlesex co. E. C. Hungerford, Tr.	
Centre Brook, Cong. ch. and so.	34 27
Durham, Cong. ch. and so.	13 50
Old Saybrook, Cong. ch. and so.	38 72—86 49
New Haven co. F. T. Jarman, Agent.	
New Haven, Humphrey-st. ch. and	
Sab. sch., 125; Centre ch., m. c.,	3.06, 128 06

Stony Creek, Cong. ch. and so.	8 00
Whitneyville, Cong. ch. and so.	27 00—163 06
New London co. L. A. Hyde and H. C. Learned, Trs.	
Groton, 1st Cong. ch., to const. J. L. RANDALL, H. M.	127 00
New London, 1st Ch. of Christ, m. c., 15.41; do., with other dona., to const. J. H. WILCOX and MARY S. CLARK, H. M., 191.38,	206 79
Norwich, Broadway ch., 153.25; 1st Cong. ch. (of which 50 from L. A. Hyde, with other dona., to const. ELIZABETH COFFEY, H. M.), 130,	283 25
Preston, Cong. ch. and so.	22 50—639 54
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	80 28
Coventry, 1st Cong. ch. and so.	31 50
Somers, Cong. ch. and so.	68 10
Somersville, Cong. ch. and so.	14 67—194 55
Windham county.	
Chaplin, Cong. ch., for chapel at Guadalajara,	24 00
No. Woodstock, Cong. ch. and so.	22 55
Plainfield, 1st Cong. ch. and so.	40 05
Putnam, 2d Cong. ch. and so.	23 44—110 04
	1,992 28

NEW YORK.

Albany, Julia Treadwell, with other dona., to const. G. C. AMY, ALICE, and L. S. TREADWELL, H. M., 200; Miss M. Learned, 30; Electa M. Eames, 10; E. Maria Eames, 10,	250 00
Berkshire, 1st Cong. ch. and so.	60 41
Binghamton, Mrs. Henry Mather, 10; Mrs. Geo. F. Lyon, 10,	20 00
Brooklyn, Tompkins-ave. Cong. ch., 500; Rochester-ave. Cong. ch., to const. J. D. and Mrs. A. C. CUTTER and J. FRASER, H. M., 368.13,	868 13
CClinton, M. N. H. Popoff and G. Theodoroff, for building in Samokov,	10 00
Ellington, Cong. ch. and so.	8 00
Gloversville, Mrs. U. M. Place,	100 00
Hoosick Falls, Mrs. Quackenbush, for Gemerek,	10 00
Ithaca, 1st Cong. ch.	69 00
Munnsville, Cong. ch. and so.	5 00
New York, Broadway Taber, ch., 100; Pilgrim ch., Two friends, 38; S. T. Gordon, 250; Friends, for Geme- rek, 116; H. E. Parkhurst, for aid of Theol. students in Doshisha sem., Japan, 125; Mrs. E. M. Maxwell, for Gemerek, 100; "Arrears," 20; A friend at an. meeting, 20; Carrie A. Pierson, for Gemerek, 5,	774 00
Palmyra, D. D. Swezey, 5; G. H. Rogers, 3.88,	8 88
Paris, Cong. ch. and so.	19 50
Pulaski, 1st Cong. ch. and so.	8 00
Rochester, Memorial of L. J. Gaylord, Syracuse, Plymouth ch.	5 00
West Brook, Cong. ch. and so.	22 00
	2 75—2,240 67
Legacies. — Oxford, Alamanzar Wat- son, by A. H. Watson, Ex'r,	2,000 00
	4,240 67

PENNSYLVANIA.

Roxboro, A friend,	20 00
Scranton, Plymouth Cong. ch.	39 80—59 80

NEW JERSEY.

E. Orange, Miss C. D. Dill,	10 00
Orange, Mrs. J. W. Strikler, for Anatolia College,	50 00
Plainfield, Cong. ch., m. c.	5 00
Princeton, Mizpeh Circle, for scholar- ship in Anatolia College,	25 00
Summit, Cen. Presb. ch., for native helper, Tung-cho,	50 00
Vineland, J. H. Genn,	4 80—144 80

MARYLAND.

Baltimore, 1st Cong. ch. (of which 31.25 for special work in Japan),	128 45
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VIRGINIA.

Falls Church, Cong. ch.	14 97
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DISTRICT OF COLUMBIA.

Washington, Ralph Dunning, 75; Rev. Robert Nourse, 10,	85 00
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ALABAMA.

Mobile, For. Mis. Band, for Misses Wyckoff,	7 35
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OHIO.

Akron, West Hill Cong. ch.	29 10
Alexandria, Cong. ch.	4 30
Andover, 1st Cong. ch.	5 68
Ashtabula, 1st Cong. ch.	35 35
Cleveland, Plymouth Cong. ch., 116.06; 1st Cong. ch., 28.18; Beth. Bohe, Y. P. S. C. E., for Shansi, 10,	154 24
Coolville, Mrs. M. B. Bartlett, to const. Mrs. FANNIE G. SLACK, H. M.	100 00
Kent, Cong. ch., 17.25; George O. Rice, 10,	27 25
Mansfield, 1st Cong. ch., 215.88; S. A. Jennings, for school in Madura, 25,	240 88
Oberlin, 2d Cong. ch., 96.72; Mrs. L. C. B. Hills, 10; Mrs. E. B. Clark, 10,	116 72
Paris, Cong. ch. and Sab. sch.	30 00
Siloam, John R. Jones,	5 00
Tallmadge, Cong. ch. and Y. P. S. C. E.	97 98
Wakeman, Cong. ch.	5 00
W. Andover, Cong. ch.	17 19—868 69

INDIANA.

Terre Haute, Mary H. Ross,	10 00
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ILLINOIS.

Abingdon, Cong. ch.	27 06
Champaign, 1st Cong. ch.	24 66
Chicago, U. P. ch., m. c., 10.83; do., Y. P. S. C. E., 25; West-ave. ch., 32.84; Warren-ave. ch., 31.07; South Ger. ch., 3; W. E. Sanford, 25,	127 74
Du Quoin, Mrs. Mary A. Arms,	10 00
Earlville, J. A. D.	25 00
Lamoille, Cong. ch.	11 45
Lincoln, Robert W. Crowell,	5 00
Moline, Cong. ch.	100 00
Payson, J. K. Scarborough,	200 00
Princeton, Cong. ch.	15 66
Roseville, Mr. and Mrs. L. C. Axtell,	95 05—641 62

MISSOURI.

Kansas City, 1st Cong. ch.	175 00
Kidder, Cong. ch.	8 76
La Grange, Cong. ch.	3 75
Sedalia, Cong. ch.	31 72
St. Louis, 3d Cong. ch., 41.18; 1st Ger. Cong. ch., 3.85	45 03—264 26

MICHIGAN.

Eastport, Cong. ch.	1 80
Kalamazoo, 1st Cong. ch., add'l,	20 00
Port Sanilac, Cong. ch.	19 00
So. Haven, 1st Cong. ch.	1 09—41 89

WISCONSIN.

Beloit, 1st Cong. ch.	14 90
Browntown, H. Lathrop,	5 00
Emerald Grove, Cong. ch.	6 50
Fox Lake, Cong. ch.	13 09
Hartland, Cong. ch.	11 40

Menasha, 1st Cong. ch.	16 98
Pewaukee, Cong. ch.	7 20
Pleasant Hill, Presb. ch.	5 00
Whitewater, 1st Cong. ch.	25 00—105 07

IOWA.

Clinton, Cong. ch.	22 53
Des Moines, Plymouth Cong. ch., 232.68; Pilgrim Cong. ch., 4.04; M. H. Smith, for helper for Rev. E. H. Richards, E. C. Africa, 30,	266 72
Durango, Cong. ch.	5 80
Genoa Bluffs, Cong. ch.	5 21
Jefferson, D. B. Eells,	10 00
McGregor, Cong. ch.	32 27
Montour, Cong. ch., to const. Rev. W. H. BARROWS, H. M.	50 07
Sherrill's Mound, Ger. Cong. ch.	4 00
Woodbine, Mrs. A. A. Dimmick, for Mr. Gregorian's work,	10 00—406 60
Legacies.—Des Moines, Mrs. Harriet L. Rollins, for rent of farm,	37 50
	444 10

MINNESOTA.

Minneapolis, Plymouth Cong. ch., 113.20; Fifth-ave. ch., 6,	119 20
St. Paul, A. C. A.	50 00
Waseca, Cong. ch.	5 25
Worthington, Union Cong. ch.	2 92—177 37

KANSAS.

Sabetha, Cong. ch.	10 00
Stockton, Cong. ch.	2 62—12 62

NEBRASKA.

Ainsworth, Cong. ch.	8 50
Chadron, Cong. ch.	44 07
Fremont, Cong. ch.	16 09
Pawnee City, S. E. Hillis,	2 00
Stanton, N. E. Cong. ch.	1 70
Waverly, Cong. ch.	3 50—75 86

CALIFORNIA.

Berkeley, 1st Cong. ch.	35 60
Oakland, 1st Cong. ch., 252.43; Plymouth-ave. Cong. ch., 10.95; Market-st. Br. ch., 10.80,	274 18—309 78

OREGON.

Forest Grove, Cong. ch.	35 00
Pendleton, Cong. ch.	2 50—37 50

COLORADO.

Colorado Springs, 1st Cong. ch.	30 35
Denver, 1st Cong. ch.	95 40
West Denver, Cong. ch.	14 00—139 75

SOUTH DAKOTA.

Bard, Cong. ch.	8 65
Howard, Cong. ch.	3 00—11 65

WASHINGTON.

Skokomish, Cong. ch.	15 00
Tacoma, Rev. Cushing Eells, D.D., to const. MINNIE B. PERKINS, H. M.	100 00—115 00

DOMINION OF CANADA.

Province of Quebec.	
Montreal, Am. Presb. ch. (of which 300 towards support of Mr. and Mrs. Pedley),	800 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Niigata, Rev. D. Scudder, to const. Mrs. E. C. SCUDDER, H. M.	100 00
Sandwich Islands, ———, A friend,	5,000 00

Turkey, Broosa, Girls' Mis. Soc., for Madura, 24.06; Marsovan, Girls' Mis. Soc., for China, 3.96; Monastir, Miss M. L. Matthews, a thank-offering, 10,	38 02—5,138 02
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For rebuilding Umvoti house, Zulu Mission,	500 00
For wagon, 150, and bal. refit for Miss Hance, 4.77,	154 77
For Miss Melvin's trip for health,	270 00
For scholar in Miss Fritcher's school, Marsovan,	40 00
For Mrs. Howland's work, Mexico,	100 00—1,064 77

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 17,114 72

For Beggars' School, Aintab,	34 00
For clothing for said beggars,	10 00—17,158 72

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Central Cong. Sab. sch., 16; Portland, 2d Parish Sab. sch., for native pastor in Hong Kong, 10,	26 00
NEW HAMPSHIRE.—New Ipswich, Children's 27th Annual Fair,	1 00
VERMONT.—St. Johnsbury, South Cong. Sab. sch., for Harpoot,	38 00
MASSACHUSETTS.—Boston, Y. P. S. C. E., Allston, for Miss Wheeler, 10; Chelsea, 1st Cong. Sab. sch., for work of Miss E. M. Stone, 25; Easton, Y. P. S. C. E., 6.25; Lowell, High-st. Sab. sch., for student at Kyoto, 25; So. Framingham, South Cong. Sab. sch., 25; Warwick, Cong. Sab. sch., 8,	99 25
NEW YORK.—New York, Buds of Promise, for child in Ceylon, 5; Sherburne, 1st Cong. Sab. sch., 24.46,	29 46
PENNSYLVANIA.—Summit Hill, St. Paul Ref. ch., for Packarich school, Eastern Turkey, OHIO.—Bath, Union Sab. sch., 4.25; Penfield, Y. P. S. C. E., 1.50; Springfield, Primary Dep. of 1st Cong. Sab. sch., for girl at Harpoot, 3,	8 75
ILLINOIS.—Kemper, Delaware Cong. Sab. sch., for Turkey,	5 00
MICHIGAN.—Grand Rapids, 1st Cong. Sab. sch., 25; Richmond, Cong. Sab. sch., 6.15; Wheatland, Cong. Sab. sch., 5.60,	36 75
MISSOURI.—Amity, Cong. Sab. sch., for student, Micronesia,	75
IOWA.—Atlantic, Cong. Sab. sch., 10.97; Clinton, Cong. Sab. sch., 10; Nashua, Cong. Sab. sch., for West Mexico, 5.66; Sheldon, Cong. Sab. sch., 5.10,	31 73
MINNESOTA.—New Ulm, Y. P. S. C. E.	5 00
KANSAS.—Blue Rapids, Cong. Sab. sch., 1.50; Manhattan, Deep Creek Sab. sch., 6,	7 50
SOUTH DAKOTA.—Chamberlain, Cong. Sab. sch.	5 00
	296 01

From THE AMERICAN MISSIONARY ASSOCIATION.

By W. H. Hubbard, *Treasurer*.

Income of "the Avery Fund" for missionary work in Africa, balance for year to Sept. 30 (prev. rec'd, 2,301.19),	2,453 03
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Donations received in October,	39,783 66
Legacies received in October,	7,701 30
	47,484 96

Total from September 1 to October 31, 1889: Donations, \$56,093.85. Legacies, \$17,108.02=\$73,201.87.

FOR YOUNG PEOPLE.

ACROSS AFRICA.

BY MRS. JOHN O. MEANS.

IN July, 1881, a young Scotchman, named Frederick Arnot, set out from Glasgow with the purpose of giving his life for the redemption of Africa. Before leaving he had received as a parting counsel from the veteran missionary, Dr. Moffat, these words: "Have patience, have patience, have patience!" One friend accompanied him, whose health failed on the voyage, and who therefore remained in Natal while Mr. Arnot pressed on north-westward toward the interior. His plan was to travel over the country, declaring the good news of the gospel as he went, and looking for a suitable place where he might establish himself permanently as a missionary. He had not intended to go alone; still he went cheerfully and fearlessly, in the assurance that God was with him according to his word.



CROSSING A RIVER.

Joining himself to a troop of wagons driven by Kaffirs, he started in November, 1881, for Shoshong, in the Bamangwato country. There he would find Englishmen of the London Missionary Society, and could learn the Sechuana language, akin to the dialects of interior tribes. The Kaffir drivers, at first unfriendly, became kind and helpful during their month's journey over the Drachensburg Mountains to Potschefstroom in the Transvaal. Mr. Arnot carried a little tent, but slept under a wagon, his bed consisting of a layer of goatskins and a waterproof sheet lined with woolen cloth, with rug and blankets for covering. After a few weeks of language study he resumed

his journey to Shoshong, in the company of the African traveler, Mr. Selous. The heat was so great that they were often obliged to travel by night, Mr. Arnot walking five hours one night before the wagons with a lantern to trace the road through the thick bush. Among the Boers he received the utmost kindness, and the country was often most lovely. Lions and leopards became numerous as they reached the Limpopo River, and on dark nights kept them awake with their roaring. But with a thorn hedge and a blazing fire there was no danger.

Arriving at Shoshong in five weeks, and resting and studying there a few weeks more, he set off early in June, 1882, for the Zambesi River. He had now been in the fever district through the five worst months of the year, yet he was in excellent health, having had only a light touch of fever, while others had suffered severely. He could now speak the language well enough to be understood as he gave the message of eternal life. Three native Christians went with him, and three donkeys carried the luggage.

Crossing the Kalahari desert in heat and drought, often amid intense discomforts, and making their way in zigzag fashion from water to water, they came among the Bechuanas. From village to village they went; now through a wild, beautiful country, getting plenty of game; again over deserts and reedy marshes. They always held a service of reading and prayer each morning and evening and on Sunday afternoons. Long stretches of the country had never before been visited by any messenger of the gospel, and many natives said they would be very glad of a teacher. As they left the awful desert finally behind them, all the talk of the people was of the wonderful escape they had made, affirming that it was a perfect miracle. Coming to the Chobe River, Mr. Arnot found it refreshing to see that vast body of water rolling on between its wooded and vine-clad banks, bearing on its bosom rare and splendid water-fowl. At length, after two months' toil, he reached the Zambesi in perfect health, a little more than a year after leaving home.

But the king of the Barotse tribe had ordered that no white man should cross the river. He "would kill any native who took one over." Great delays and difficulties followed. In that pestilential region fever also set in and laid Mr. Arnot low, but plain paths always opened before his pilgrim feet. One English trader nursed him, and another, who had known the king from his boyhood, advocated his cause so that he was taken up the river by the king's own men. He was kindly treated, and remained in that region for two years, teaching children as well as grown people and accustoming himself to native ways. His bodily sufferings in that fever-haunted valley became, however, so severe and prostrating that when the Portuguese trader, Silva Porto, urged his accompanying him on a return journey to Bihé, Mr. Arnot consented. He had always had before his mind a more healthful country to the north. So, riding upon an ox, he again set forward, May, 1884, still telling everywhere, though after awhile it had to be through interpreters, the good news from heaven.

The usual African privations and adventures were experienced till he reached Bihé and Bailundu, where he rendered good service in procuring the recall thither of the missionaries of the American Board, Messrs Sanders, Stover, Fay, and others, who had been expelled by King Kwikwi. Thence he went

down to the coast at Benguella for supplies from England, ending his great journey across Africa in March, 1885.

At this time he fixed upon King Msidi's town in the Garenganze country as his permanent working place, and, beginning the inland journey in June, 1885, he arrived there in February, 1886. It took more than three months

MR. ARNOT'S ADVENTURE WITH A LION.



after leaving our Bihé station to reach Garenganze, which lies just west of Lakes Bangweolo and Moero, not very far from Ilala, where Livingstone died. Zanzibar Arabs were there before Mr. Arnot and told infamous stories about him to the king, to which he said: "I am sure I cannot answer your words. I do not know these English people. I certainly do not know this man who is now coming; but one thing I know — *I know you Arabs.*" He

had heard of Livingstone, and was much interested when Arnot told him that he was a man of peace like Livingstone and came from the same country and town. The Umbundu language used in Bihé is understood somewhat in Garenganze, so that Mr. Arnot could immediately communicate with the people. He found Msidi "a thorough gentleman," honorable and friendly in dealing with him, and generally wise, though strict, in government. His five hundred wives are taken from as many different sections of his domain, and through them he keeps strict watch over everything. He gave Mr. Arnot his choice of a site for residence and men to help him build. Two native boys who came with him were his housemates and soon his fellow-Christians. Instead of asking tribute, Msidi sent him presents of food and cloth to buy more, making every effort to please him, and consenting to every suggestion. As to his health, Mr. Arnot wrote in May, 1887: "I have not had a single day's illness of any kind, and nearly a year has passed since I touched quinine or any other home medicines. . . . In fact I am quite a naturalized African. The heat of the sun in no way affects my head as it used to do. My days are spent in unbroken quietness of mind and peace within. The Lord wonderfully makes up to me for all I lose in being without the immediate fellowship of brethren in Christ." There were constant tokens of the presence of the King with his servant not only in spiritual but in temporal things. Once he was quite out of boots, so that he had to tie on his feet thick pads of newspapers to keep them from the hot ground. He had been too busy with the people to prepare any leather. He set out for Msidi's, intending to ask him if he had a pair, but changed his mind and said nothing to any one. "Next morning a man came along with a pair of boots to sell, almost new, of fine leather; and on trying them on they fitted me perfectly — the best-fitting boots I ever had. 'How much for them?' 'Four yards.' I had just four yards of cloth on hand. I could not have believed five minutes before that such a pair of boots was in the interior, for even in Benguella I could not get boots to fit me."

Two years had passed without a word from the outside world, when one afternoon a native walked in with a packet of letters and the news that two Englishmen were a few days behind, on their way to Mr. Arnot's aid. Great must have been the joy of that meeting; but Messrs. Swan and Falkner, the new missionaries, agreed that it was best for Mr. Arnot to return to the coast with their caravan — so seldom do caravans penetrate to that region — and sail for Europe to secure rest and further aid. This was done. Mr. Arnot spent six months at home, and again reached Africa in the summer of 1889, bringing with him a wife, and expecting the family of his sister and her husband to follow with more teachers.

While in England Mr. Arnot read an account of his travels before the Royal Geographical Society, by which it was most favorably received. When asked by the members to what he attributed his success in winning his way among the people, he answered simply: "To the presence and power of God with me day and night." May that presence still go before him and give him rest!

The story of Mr. Arnot's life is told in his volume entitled "*Garenganze*," published in this country by F. H. Revell, by whose permission we use the cuts in this article.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced Eightieth Annual Meeting in the Tabernacle Congregational Church of the city New York, Tuesday, October 15, 1889, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Joseph S. Wheelright, Esq., Bangor.
William H. Fenn, D.D., Portland.
Rev. William P. Fisher, Brunswick.

New Hampshire.

Samuel C. Bartlett, D.D., LL.D., Hanover.
Hon. John W. Noyes, Chester.
Alonzo H. Quint, D.D., Dover.
Josiah G. Davis, D.D., Amherst.
Franklin D. Ayer, D.D., Concord.

Vermont.

Chas. F. Thompson, Esq., Brattleborough.
Matthew H. Buckham, D.D., Burlington.
Rev. H. Fairbanks, PH.D., St. Johnsbury.
Calvin B. Hulbert, D.D., East Hardwick.
Geo. W. Phillips, D.D., Rutland.

Massachusetts.

Augustus C. Thompson, D.D., Boston.
James M. Gordon, Esq., Auburndale.
Langdon S. Ward, Esq., Boston.
Daniel T. Fiske, D.D., Newburyport.
Joshua W. Wellman, D.D., Malden.
Edmund K. Alden, D.D., Boston.
William E. Merriman, D.D., Boston.
Hon. Joseph S. Ropes, Boston.
Samuel G. Buckingham, D.D., Springfield.
Edwin B. Webb, D.D., Wellesley.
Ebenezer Cutler, D.D., Worcester.
Theron H. Hawks, D.D., Springfield.
A. E. P. Perkins, D.D., Worcester.
Daniel L. Furber, D.D., Newton Centre.
Richard H. Stearns, Esq., Boston.
Samuel Johnson, Esq., Boston.
Egbert C. Smyth, D.D., Andover.
Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Northampton.
M. McG. Dana, D.D., Lowell.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Henry E. Sawyer, Esq., Mt. Hermon.

William H. Willcox, D.D., Malden.
Jonathan L. Jenkins, D.D., Pittsfield.
Sewall G. Mack, Esq., Lowell.
Thomas J. Borden, Esq., Fall River.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Henry M. Dexter, D.D., New Bedford.
William O. Grover, Esq., Boston.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Hon. James White, Williamstown.
Samuel B. Capen, Esq., Boston.
Hon. William P. Ellison, Newton.
Michael Burnham, D.D., Springfield.
John Lincoln Barry, Esq., Dorchester.
Rev. Chas. A. Dickinson, Boston.
G. Henry Whitcomb, Esq., Worcester.
Edward A. Studley, Esq., Boston.
Homer Merriam, Esq., Springfield.
Moses A. Herrick, Esq., Winchester.
Alexander McKenzie, D.D., Cambridge.
Arthur Little, D.D., Boston.
Francis E. Clark, D.D., Auburndale.
Rev. Payson W. Lyman, Fall River.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Rowland Hazard, Esq., Peacedale.
Thomas Laurie, D.D., Providence.
James G. Vose, D.D., Providence.
Royal C. Taft, Esq., Providence.

Connecticut.

John N. Stickney, Esq., Rockville.
John E. Todd, D.D., New Haven.
Roland Mather, Esq., Hartford.
Burdett Hart, D.D., New Haven.
Hon. Nathaniel Shipman, Hartford.
Rev. Joseph W. Backus, Plainville.
Jonathan N. Harris, Esq., New London.
Robbins Battell, Esq., Norfolk.
George L. Walker, D.D., Hartford.
James G. Johnson, D.D., New London.
Lewis A. Hyde, Esq., Norwich.
Azal W. Hazen, D.D., Middletown.
Elbert B. Monroe, Esq., Southport.

James W. Cooper, D.D., New Britain.
George P. Fisher, D.D., New Haven.
Hon. Chester Holcombe, Hartford.

New York.

Richard S. Storrs, D.D., LL.D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
Gen. Oliver O. Howard, New York City.
L. Henry Cobb, D.D., New York City.
William M. Taylor, D.D., New York City.
Geo. B. Safford, D.D., Tremont, New York City.
Rev. E. N. Packard, Syracuse.
William S. Smart, D.D., Albany.
A. J. F. Behrends, D.D., Brooklyn.
Frank Russell, D.D., New York City.
James P. Wallace, Esq., Brooklyn.
M. E. Strieby, D.D., New York City.
Thomas B. McLeod, D.D., Brooklyn.
John F. Anderson, Jr., Esq., Brooklyn.
John H. Washburn, Esq., New York City.
Wm. E. Park, D.D., Gloversville.
Wm. H. Thomson, M.D., New York City.

New Jersey.

Henry M. Storrs, D.D., Orange.
Samuel Holmes, Esq., Montclair.

District of Columbia.

Wm. W. Patton, D.D., LL.D., Washington.
E. Whittlesey, D.D., Washington.

Louisiana.

Henry L. Hubbell, D.D., Lake Charles.

Ohio.

William J. Breed, Esq., Cincinnati.
Hiram C. Haydn, D.D., LL.D., Cleveland.
Hon. Francis C. Sessions, Columbus.
Washington Gladden, D.D., Columbus.

Illinois.

George N. Boardman, D.D., Chicago.
E. W. Blatchford, Esq., Chicago.
Ralph Emerson, Esq., Rockford.
Simon J. Humphrey, D.D., Chicago.
James W. Scovill, Esq., Oak Park.
Frederick A. Noble, D.D., Chicago.
Charles H. Case, Esq., Chicago.
M. K. Whittlesey, D.D., Ottawa.
Franklin W. Fisk, D.D., Chicago.
Caleb F. Gates, Esq., Chicago.
William E. Hale, Esq., Chicago.
Rev. Edward M. Williams, Chicago.
G. S. F. Savage, D.D., Chicago.

Michigan.

Philo R. Hurd, D.D., Detroit.
A. Hastings Ross, D.D., Port Huron.

Wisconsin.

Hon. Edward D. Holton, Milwaukee.
Elijah Swift, Esq., Eau Claire.

Minnesota.

James W. Strong, D.D., Northfield.
Hon. Edwin S. Jones, Minneapolis.
Charles F. Thwing, D.D., Minneapolis.

Iowa.

Alden B. Robbins, D.D., Muscatine.
George F. Magoun, D.D., Grinnell.
Hon. Samuel Merrell, Des Moines.

Missouri.

Henry A. Stimson, D.D., St. Louis.

Colorado.

Howard Z. Culver, Esq., Denver.

California.

Israel E. Dwinell, D.D., Oakland.

MALE HONORARY MEMBERS
REPORTED AS PRESENT.

Maine.

Rev. C. F. W. Hubbard, Ellsworth.
Rev. Geo. W. Reynolds, Gorham.
Daniel Choate, Portland.

New Hampshire.

Rev. George E. Hill, Atkinson Station.
Rev. Geo. E. Hall, Dover.
Rev. Geo. E. Street, Exeter.
Rev. Sam'l L. Gerould, Hollis.
Rev. C. E. Milliken, Penacook.

Vermont.

Chas. W. Osgood, Bellows Falls.
Rev. S. A. Barrett, Castleton.
Rev. A. W. Wild, Charlotte.
Rev. Chas. W. Clark, Georgia.
Rev. J. F. Whitney, Jamaica.
Rev. Wm. S. Hazen, Northfield.
Rev. Geo. T. Chapin, Saxton's River.
Rev. Geo. P. Byington, Shoreham.
Rev. S. F. French, Wallingford.
Alfred Stevens, D.D., Westminster West.

Massachusetts.

Rev. R. W. Haskins, Abington.
Rev. Geo. W. Stearns, Acton.
Rev. Augustus Alvord, Alford.
Rev. F. J. Fairbanks, Amherst.
Geo. Harris, D.D., Andover.
Wm. J. Tucker, D.D., Andover.
Rev. F. D. Greene, Andover.
Wm. H. Cooley, Auburndale.
W. H. Wardwell, Auburndale.
Rev. Sherrod Soule, Beverly.
Rev. N. Boynton, Boston.
Rev. Joseph Cook, Boston.
C. C. Cregan, D.D., Boston.
Rev. Geo. A. Gordon, Boston.
A. E. Dunning, D.D., Boston.

David Gregg, D.D., Boston.
 William E. Griffis, D.D., Boston.
 Rev. B. F. Hamilton, Boston.
 John A. Hamilton, D.D., Boston.
 Rev. R. B. Howard, Boston.
 Rev. Ezra A. Slack, Brookline.
 Rev. Austen Dodge, Boylston.
 Rev. David Bremner, Boxford.
 Rev. M. L. Richardson, Brimfield.
 W. S. Alexander, D.D., Cambridge.
 Rev. David N. Beach, Cambridge.
 Rev. Elihu Loomis, Chesterfield.
 Marshall Pease, Chicopee.
 Rev. Edward C. Ewing, Danvers.
 Horatio G. Knight, Easthampton.
 Elbridge Mix, D.D., Fall River.
 S. H. Williams, Framingham, South.
 Rev. R. M. Woods, Hatfield.
 Rev. Henry Seymour, Hawley.
 O. S. Dean, D.D., Holbrook.
 James H. Newton, Holyoke.
 Lyman S. Rowland, D.D., Lee.
 Rev. Edward G. Porter, Lexington.
 Rev. A. F. Newton, Marlborough.
 Rev. Webster Woodbury, Milford.
 Edward I. Morris, Monson.
 John E. Tuttle, Neponset.
 Rev. H. J. Patrick, Newton, West.
 S. R. Dennen, D.D., Newton, West.
 William C. Strong, Newton Highlands.
 Rev. Chas. S. Mills, North Brookfield.
 Rev. Wm. N. T. Dean, Oxford.
 Edward Strong, D.D., Pittsfield.
 Rev. Chas. Scott, Reading.
 Rev. G. H. Tilton, Rehoboth.
 Rev. P. T. Farwell, Stockbridge.
 Rev. James Richmond, Tapleville.
 Rev. E. W. Allen, Taunton, East.
 Rev. B. M. Fullerton, Waltham.
 Rev. P. D. Cowan, Wellesley.
 Rev. W. R. Eastman, Wellesley.
 Rev. David Shurtleff, Westfield.
 Luke Hall, Winchendon.
 Chas. E. Swett, Winchester.
 Rev. M. H. Hitchcock, Worcester.
 Dan'l Merriman, D.D., Worcester.

Rhode Island.

Thomas P. Barnefield, Pawtucket.
 Henry W. Wilkinson, Providence.
 J. G. Parkhurst, Providence.
 Rev. L. Z. Ferris, East Providence.

Connecticut.

Rev. C. W. Park, Birmingham.
 Rev. Henry C. Woodruff, Beech Rock.
 Rev. B. G. Northrup, LL.D., Clinton.
 John Stevens, Cromwell.
 Rev. Sam'l J. Austin, Darien.
 A. G. Bevin, East Hampton.
 Rev. Edward P. Root, East Hampton.

Jas. M. Talcott, Ellington.
 Rev. W. T. Hutchins, Ellington.
 Jas. B. Williams, Glastonbury.
 Rev. Edward G. Stone, Griswold.
 S. R. Holmes, Hadlyme.
 Rev. Geo. E. Sanborne, Hartford.
 Rev. Q. M. Bosworth, Jewell City.
 Rev. O. G. McIntire, Jewell City.
 Rev. H. C. McKnight, North Guilford.
 Rev. W. E. B. Moore, North Madison.
 Charles Peck, New Britain.
 David N. Camp, New Britain.
 Newman Smyth, D.D., New Haven.
 J. E. Twitchell, D.D., New Haven.
 Zenas W. Bliss, New Haven.
 Rev. Samuel H. Lee, New Haven.
 Rev. John O. Barrows, Newington.
 S. Leroy Blake, D.D., New London.
 Rev. Henry Upson, New Preston.
 Rev. John De Peu, Norfolk.
 Rev. S. B. S. Bissell, Norwalk.
 Lewellyn Pratt, D.D., Norwich.
 Rev. W. J. Jennings, Redding.
 C. H. Kendall, Ridgefield.
 Rev. Bernard Paine, Saybrook.
 D. M. Seward, South Norwalk.
 John Stevens, Talcottville.
 Joseph Anderson, D.D., Waterbury.
 S. T. Dayton, Watertown.
 Geo. R. Hyde, Yantic.

New York.

Rev. J. J. Hough, Berkshire.
 Rev. J. Y. Leonard, Berkshire.
 E. Dwight Swing, Cazenovia.
 Wm. M. Johnson, D.D., Cohoes.
 Lyman Abbott, D.D., Brooklyn.
 A. B. Davenport, Brooklyn.
 Julius Davenport, Brooklyn.
 Rev. Lewis Francis, Brooklyn.
 Rev. Samuel L. Loomis, Brooklyn.
 R. R. Meredith, D.D., Brooklyn.
 Joseph L. Partridge, Brooklyn.
 Rev. Frank S. Fitch, Buffalo.
 Rev. Chas. C. Johnson, East Bloomfield.
 Rev. Andrew Parsons, Knox.
 Rev. Charles S. Lane, Mount Vernon.
 Rev. Sidney G. Law, New Brighton.
 Rev. Sam'l Johnson, New Haven.
 Rev. M. B. Angier, North Granville.
 Rev. T. H. Johnson, Newburgh.
 Rev. R. H. Wallace, Newburgh.
 H. W. Hubbard, New York City.
 Rev. Thos. S. Pond, New York City.
 Sam'l H. Virgin, D.D., New York City.
 Lucien C. Warren, M.D., New York City.
 Edward W. Gilman, D.D., New York City.
 Rev. C. H. Daniels, New York City.
 Wm. H. Ward, D.D., New York City.
 Rev. A. C. Frissell, New York City.
 Charles Whittemore, New York City.

William J. Whittemore, New York City.
 W. W. Rand, D.D., New York City.
 Homer F. Lockwood, New York City.
 Rev. Daniel Tenney, Poughkeepsie.
 Rev. Walter K. Long, Richmond Hill.
 Rev. Lewin F. Buell, Smyrna.
 Rev. E. Nevins, Stuyvesant Falls.
 Rev. Wm. J. Chalmers, Riverhead.
 Rev. Samuel Whaley, Riverhead.
 Rev. Thomas Jenkins, Waterville.

New Jersey.

Rev. Wm. H. Belden, Bridgton.
 A. H. Bradford, D.D., Montclair.
 Oliver Crane, D.D., Morristown.
 J. E. Rankin, D.D., Orange.
 Rev. Sam'l Hutchings, Orange.

Pennsylvania.

Rev. Sam'l W. Pierson, Philadelphia.

Maryland.

Rev. Edward A. Lawrence, Baltimore.

South Carolina.

Rev. Richard Knight, Barnwell.

Ohio.

Rev. Wm. H. Warren, Cincinnati.
 C. L. F. Huntington, Cincinnati.
 Rev. J. W. Simpson, Cincinnati.
 W. H. Cook, Cincinnati.
 Rev. Irving W. Metcalf, Cleveland.
 W. A. Mahoney, Columbus.
 Rev. E. H. Richards, Norwalk.
 Rev. C. V. Spear, Oberlin.

Michigan.

Rev. W. H. Davis, Detroit.

Illinois.

Rev. H. S. Harrison, Chicago.
 Joseph E. Roy, D.D., Chicago.
 D. R. Holt, Lake Forest.
 Edward A. Tanner, Jacksonville.
 Thos. D. Robertson, Rockford.
 Roswell O. Post, D.D., Springfield.
 John B. Joy, ———.

Wisconsin.

Rev. W. L. Bray, Kenosha.
 Rev. H. A. Miner, Madison.
 Rev. Luther Clapp, Wauwatosa.

Minnesota.

Rev. Joseph Chandler, Lakeland.

Missouri.

Rev. John H. Williams, Kansas City.
 Rev. J. G. Merrell, St. Louis.

Kansas.

Rev. J. G. Dogherty, Kansas City.
 Rev. Linus Blakesley, Topeka.

Nebraska.

Rev. John B. Doolittle, Franklin.

California.

Rev. W. H. Cook, Oakland.

Canada.

George H. Wells, D.D., Montreal.
 Rev. E. M. Hill, Montreal.

MISSIONARIES PRESENT.

Rev. Josiah Tyler, Zulu Mission.
 Miss Susie Tyler, Zulu Mission.
 Rev. Erwin H. Richards and wife, East Central African Mission.
 Rev. Lyman Bartlett and wife, Western Turkey Mission.
 Miss Fannie E. Burrage, Western Turkey Mission.
 Miss Laura B. Chamberlin, Western Turkey Mission.
 Rev. Geo. F. Herrick, D.D., and wife, Western Turkey Mission.
 Rev. Geo. W. Wood, D.D., and wife, Western Turkey Mission.
 Miss Mary P. Wright, Western Turkey Mission.
 Rev. Robert Chambers and wife, Eastern Turkey Mission.
 Rev. Royal M. Cole, Eastern Turkey Mission.
 Rev. Henry J. Bruce and wife, Marathi Mission.
 Miss Harriet L. Bruce, Marathi Mission.
 Rev. John E. Chandler and wife, Madura Mission.
 Miss Gertrude A. Chandler, Madura Mission.
 Rev. Geo. H. Gutterson, Madura Mission.
 Mrs. Hattie A. Hazen, Madura Mission.
 Miss Ella J. Newton, Foochow Mission.
 Rev. Henry D. Porter, M.D., and wife, North China Mission.
 Rev. Martin L. Stimson and wife, Shansi Mission.
 Rev. Dan'l C. Greene, D.D., Japan Mission.
 Rev. Frank E. Rand and wife, Micronesian Mission.
 Miss Lizzie B. Pierson, of Pao-ting-fu, North China Mission.
 Rev. C. N. Ransom and Rev. James C. Dorward, under appointment to the Zulu Mission.

President R. S. Storrs, D.D., took the chair and led the devotional exercises.

Rev. W. M. Taylor, D.D., delivered an address of welcome, to which President Storrs briefly replied.

The material portions of the Minutes of the last meeting were read.

The chair nominated the following committees and they were approved:—

Committee of Arrangements.—W. M. Taylor, D.D., George M. Boynton, D.D., James P. Wallace, Esq., Rev. E. G. Porter, and John H. Washburn, Esq.

Business Committee.—James G. Johnson, D.D., Hon. Royal C. Taft, Henry Fairbanks, PH.D., Ralph Emerson, Esq., Rev. E. N. Packard, A. H. Quint, D.D., and Elbert B. Monroe, Esq.

The chair appointed the following

Committee on Nominations.—Arthur Little, D.D., Samuel Holmes, Esq., C. F. Thwing, D.D., William Kincaid, D.D., A. Lyman Williston, Esq.

Secretary Alden read the report of the Prudential Committee on the Home Department. Prayer was offered by Rev. M. Burnham, D.D., and a hymn was sung.

Treasurer L. S. Ward read a summary of his report, to which were appended the various certificates of the Auditors.

In the absence of Secretary Clark, the Annual Survey of Missions relating to Papal Lands, Bulgaria, India, and Japan was read by the Editorial Secretary, Dr. Strong.

Secretary Smith read that portion of the Annual Survey which related to Asia Minor, China, Africa, and the Pacific Islands.

Prayer was offered by Rev. John Hall, D.D., of New York.

Adjournment was taken to a quarter before eight o'clock.

TUESDAY EVENING.

President Storrs took the chair at a quarter before eight o'clock. The hymn, "In the Cross of Christ I glory," was sung; devotional services were conducted by Rev. G. S. F. Savage, D.D., and the sermon preached by Rev. Llewellyn Pratt, D.D., of Norwich, Conn., from the text, John 20: 21-23: "Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Prayer was offered by Rev. T. B. McLeod, D.D., and the meeting adjourned to nine o'clock Wednesday.

WEDNESDAY MORNING.

The President took the chair at nine o'clock, and prayer was offered by Rev. A. H. Quint, D.D.

The Minutes of the sessions of yesterday were read.

Rev. A. H. Quint, D.D., was released from service on the Business Committee, and Pres. W. W. Patton, D.D., was appointed in his place.

Secretary Alden read a paper from the Prudential Committee upon "The Place Occupied in Missionary Work by Prayer." The paper was referred to a special committee.

Devotional exercises for a half-hour were conducted by Rev. A. H. Plumb, D.D.

Part was taken in these services by Rev. W. E. Griffis, D.D., Rev. O. S. Dean, Rev. Josiah Tyler, of South Africa, Rev. W. L. Bray, and Rev. G. E. Street.

At half-past ten Vice-President Blatchford took the chair. Secretary Smith read a paper from the Prudential Committee on "The Evangelization of Africa." Prayer was offered by Rev. W. E. Park, D.D., and the paper was referred to the Committee on Missions to Africa.

The Nominating Committee reported the following committees; the report was accepted and the committees were appointed.

Committee on Home Department Report.—Rev. F. W. Fisk, D.D., Rev. Henry Fairbanks, PH.D., Hon. E. S. Jones, Rev. T. B. McLeod, D.D., Rev. J. W. Harding, Lewis A. Hyde, Esq., Rev. W. H. Warren.

Committee on Treasurer's Report.—Hon. James White, W. E. Hale, Esq., Hon. E. D. Holton, Z. Styles Ely, Esq., Rev. J. G. Vose, D.D., Charles L. Mead, Esq., W. C. Mahoney, Esq.

Committee on Nomination of Officers.—Rev. F. A. Noble, D.D., Rev. George P. Fisher, D.D., James P. Wallace, Esq., Rowland Hazard, Esq., Rev. George W. Phillips, D.D., Pres. J. W. Strong, D.D., C. F. Gates, Esq.

Committee on Missions to Japan.—Rev. George P. Fisher, D.D., Rev. E. A. Lawrence, Gen. O. O. Howard, Rev. H. M. Storrs, D.D., Rev. W. J. Tucker, D.D., Rev. B. G. Northrup, LL.D., Rev. J. L. Scudder.

A paper from the Prudential Committee, written by Secretary Clark, upon "Twenty Years in Japan," was read by Rev. F. E. Clark, D.D., and the paper was referred to the Committee on Missions to Japan.

Prayer was offered by Prof. George N. Boardman, D.D.

The chair appointed the following committee on the paper read by Secretary Alden: Rev. M. Burnham, D.D., Rev. A. W. Hazen, D.D., Rev. W. H. Davis, C. F. Gates, Esq., Rev. J. E. Rankin, D.D.

Adjournment was taken to half-past two o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at half-past two o'clock and led in prayer.

The Committee on Nominations reported the following committees, and they were appointed.

Committee on Missions to Africa.—Rev. George L. Walker, D.D., Rev. M. E. Strieby, D.D., Rev. A. McKenzie, D.D., Hon. Samuel Merrell, Rev. George E. Street, Gen. E. Whittlesey, Rev. J. J. Hough.

Committee on Turkish Missions.—Rev. Joseph Cook, G. H. Whitcomb, Esq., Rev. J. Y. Leonard, Rev. W. L. Bray, Rev. George F. Magoun, D.D., Rev. H. D. Wiard, D. Willis James, Esq.

Committee on Missions to India and Ceylon.—Rev. E. G. Porter, Rev. W. H. Davis, Rev. N. Smyth, D.D., Rev. G. H. Welles, Hon. N. Shipman, Pres. E. A. Tanner, Thomas D. Robertson, Esq.

Committee on Missions to Papal Lands.—Rev. A. H. Bradford, D.D., Rev. W. S. Alexander, D.D., Rev. C. C. Johnson, Rev. Washington Gladden, D.D., H. Z. Culver, Esq., H. W. Hubbard, Esq., Rev. H. C. Simmons.

Committee on Missions to China.—Rev. S. H. Virgin, D.D., Rev. D. N. Beach, Rev. J. E. Roy, D.D., Rev. A. H. Ross, D.D., Hon. Chester Holcombe, Rev. H. W. Lathe, J. N. Stickney, Esq.

Committee on Missions in the Pacific Islands.—Rev. F. S. Fitch, Rev. I. W. Dwinell, D.D., Julius Davenport, Esq., Rev. A. A. Berle, Rev. M. W. Montgomery, C. W. Osgood, Esq., Henry W. Wilkinson, Esq.

A report was received from the Prudential Committee upon the matter referred to it last year concerning the proposed union of churches in Japan. The report was read in behalf of the chairman of the Committee by Rev. C. C. Creegan, D.D., and was accepted. It expressed the opinion of the Committee that no further action upon the matter referred to them is at present required.

The committee appointed last year upon the relation of the Board to the churches and individuals contributing to it reported in part, through its chairman, Rev. A. J. F. Behrends, D.D., offering the following resolution, which, under suspension of the rules, was unanimously adopted, after the acceptance of the report:—

Resolved, That By-law II (page 8) be amended by striking out the word "of" next following the words "Prudential Committee," and inserting in place thereof the words "consisting of the President,

Vice-President;" and by inserting the word "other" after the word "ten," so that the sentence will read as follows:—

"A Prudential Committee consisting of the President, Vice-President, and ten other persons."

After remarks by Pres. W. W. Patton, D.D., Rev. W. E. Griffis, D.D., Z. Styles Ely, Esq., and Rev. R. R. Meredith, D.D., the committee was continued.

Addresses were made by Rev. Henry D. Porter, M.D., of the North China Mission, Rev. Josiah Tyler, of the Zulu Mission, and by the President.

Rev. W. M. Taylor, D.D., introduced a committee bringing salutations from the Board of Managers of the Methodist Episcopal Church, the committee consisting of Rev. C. C. McCabe, D.D., Senior Corresponding Secretary, Rev. S. L. Baldwin, his colleague, and Gen. Clinton B. Fisk, who made addresses, to which the President responded. A committee of three was ordered to return the salutations of the Board.

Adjournment was taken to a quarter before eight o'clock.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at a quarter before eight o'clock. A hymn was sung, and prayer was offered by Pres. S. C. Bartlett, D.D.

The Committee on Nominations reported the following nominations for a committee, which was appointed:—

Committee on Place and Preacher.—Rev. A. W. Hazen, D.D., Rev. H. C. Haydn, D.D., T. J. Borden, Esq., Rev. George B. Safford, D.D., Rev. N. H. Whittlesey, Elijah Swift, Esq., and Pres. Cyrus Northrup.

The committee on the paper from the Prudential Committee read by Secretary Alden, on "The Place Occupied in the Missionary Work by Prayer," reported through Rev. M. Burnham, D.D., who made an address. After a further address by Rev. A. W. Hazen, D.D., the report was accepted.

Addresses were made by Rev. Robert Chambers, of the Eastern Turkey Mission, Rev. E. G. Porter, of Massachusetts, and Rev. M. Chamberlain, of Brazil, and the meeting adjourned to nine o'clock on Thursday.

THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. E. M. Williams.

The Minutes of yesterday's sessions were read.

The Committee on Missions to the Pacific Islands reported through Rev. F. S. Fitch, its chairman, who made an address. After an address by Rev. I. E. Dwinell, D.D., the report was accepted.

The Committee on Place and Preacher reported through its chairman, Rev. A. W. Hazen, D.D., recommending Minneapolis, Minn., as the place of the next Annual Meeting, and that the Rev. Arthur Little, D.D., of Boston, be the preacher, with Rev. J. K. McLean, D.D., of Oakland, Cal., as alternate, and nominating the following Committee of Arrangements:—

Rev. C. F. Thwing, D.D., Rev. Geo. R. Merrill, Rev. F. P. Woodbury, D.D., Rev. A. H. Heath, D.D., E. S. Jones, Esq., Pres. Cyrus Northrup, LL.D., C. A. Pillsbury, Esq., D. C. Bell, Esq., Geo. A. Brackett, Esq., F. H. Carleton, Esq., Rev. H. W. Gleason, Geo. H. Rust, Esq., A. N. Leighton, Esq., Geo. H. Pratt, Esq., G. M. Rathbone, Esq., Albert Shaw, Esq.

The report was accepted, after remarks by Rev. C. F. Thwing, D.D., and the several nominations were confirmed.

The chair appointed E. W. Blatchford, Esq., Rev. W. M. Taylor, D.D., and Rev. A. H. Quint, D.D., a committee to return the salutations of the managers of the Methodist Episcopal Board of Missions.

The Secretaries were appointed a committee to send by telegraph the salutations of the Board to the Inter-Seminary Missionary Alliance now in session in Chicago.

The Committee on Missions to Africa reported through its chairman, Rev. G. L. Walker, D.D., offering the following resolution, which, after remarks by Dr. Walker, Rev. M. E. Strieby, D.D., Rev. E. H. Richards, of East Africa, Rev. Josiah Tyler, of the Zulu Mission, and the President, was adopted, with the acceptance of the report:—

Resolved, That the President and Secretaries of this Board be empowered, in its name and on its behalf, to request the President of the United States to urge upon Congress the expediency of uniting with Great Britain and Germany, now engaged in the undertaking, in the total suppression of the slave traffic on the eastern coast of Africa.

A communication to the Board was received through the President from Mr. Frederick K. Walter and wife, formerly assistant missionaries in connection with the Board, appealing from the decision of the Prudential Committee in their case, and it was referred under the rules to the Business Committee.

At half-past ten o'clock devotional exercises were introduced under the lead of Rev. Thomas Laurie, D.D., in which Rev. W. P. Sprague, of China, Rev. J. A. Chase, and Rev. A. H. Plumb, D.D., took part.

The President took the chair at eleven o'clock. The Committee on the Report of the Home Department reported through Prof. F. W. Fisk, D.D., its chairman, and after remarks by the chairman, Rowland Hazard, Esq., Prof. E. C. Smyth, D.D., Rev. A. McKenzie, D.D., Rev. W. H. Warren, and Hon. N. Shipman, a motion to refer the report back to the committee with the addition of three members was lost, and the report was accepted.

The Committee on Missions to Japan presented a report through its chairman, Prof. Geo. P. Fisher, D.D., with resolutions appended, and after remarks by the chairman, Prof. W. J. Tucker, D.D., W. E. Griffis, D.D., Rev. A. C. Thompson, D.D., and the reading of a telegram from the Eliot Church of Newton, Mass., reporting the gift of \$5,000 with an appended request that it be used in the opening of a new station in Japan, the report was accepted and the resolutions were adopted as follows:—

Resolved, That we have listened with profound sympathy to the memorial of our honored and beloved brethren of the Japan Mission, that we are impressed with the reasonableness and the urgency of their appeal, and that we pledge the resources at the command of the Board, so far as the just claims of our other missions shall permit, for the carrying out of their specific requests.

Resolved, That we recommend the consideration by the Prudential Committee of the expediency of raising a special fund for the enlargement of the work in Japan, according to the terms of the petition.

A resolution presented by Rev. G. F. Magoun, D.D., for the appointment of a special committee to consider certain suggestions made as to the report of the Prudential Committee, was laid upon the table.

On motion of Rev. A. H. Quint, D.D., under suspension of the rules, it was voted to amend Article 14 of Chapter III by striking out the first eight words and inserting the word "five," as fixing the quorum of the Prudential Committee.

Adjournment was taken to the close of the communion service.

THURSDAY AFTERNOON.

The communion service was held in the Tabernacle Congregational Church under the lead of Rev. S. G. Buckingham, D.D., of Massachusetts, and Rev. G. F. Herrick, D.D., of Turkey.

The President took the chair at four o'clock.

The Committee on New Members reported, through Rev. Burdett Hart, D.D., the decease of Hon. H. W. Taylor, Rev. J. W. Chickering, D.D., Elizur Smith, Esq., Prof. W. Thompson, D.D., and S. B. Chittenden, Esq.; also, the resignations of Rev. I. R. Worcester, of Massachusetts; Rev. A. L. Chapin, D.D., of Wisconsin; Rev. H. D. Kitchell, D.D., of Ohio; Hon. S. D. Hastings, of Wisconsin; Aaron Carter, Esq., of New Jersey; and Hon. W. W. Thomas, of Maine; and these resignations were accepted.

The same committee also recommended the following persons for election as Corporate Members:—

Hon. Franklin Fairbanks, of Vermont; Rev. L. Pratt, D.D., Prof. C. D. Hartranft, D.D., W. A. Slater, Esq., and Charles A. Jewell, Esq., of Connecticut; Rev. E. F. Williams, D.D., and Hon. W. H. Bradley, of Illinois; Rev. Daniel March, D.D., Rev. Lyman S. Rowland, D.D., F. B. Knowles, Esq., Rev. A. E. Dunning, D.D., Rev. D. N. Beach, A. G. Cumnock, Esq., Hon. J. M. W. Hall, and Rev. C. C. Creegan, D.D., of Massachusetts; Rev. A. R. Thain, D.D., of Nebraska; Rev. W. H. Warren, of Ohio; Pres. E. D. Eaton, D.D., of Wisconsin; D. C. Bell, Esq., of Minnesota; John D. Cutter, Esq., of New Jersey; Rev. W. A. Waterman, of Michigan.

It was voted that a majority of the votes cast should be necessary to an election, and the above-named gentlemen were elected by ballot.

The Committee on Missions to Turkey reported through its chairman, Rev. Joseph Cook, and the report was accepted after remarks by Mr. Cook, Rev. George F. Herrick, D.D., of Turkey, and Rev. A. J. F. Behrends, D.D.; and the committee was instructed to append to their report a resolution with regard to the services rendered the Board and its missionaries by the recent Minister of the United States to the Sublime Porte, the Hon. O. F. Straus.

The Committee on Nomination of Officers reported, through Rev. F. A. Noble, D.D., a list of officers, and Prof. G. P. Fisher, D.D., of the committee, presented a minority report signed by himself and Mr. Rowland Hazard. Remarks were made by Rev. George A. Gordon, Rev. D. N. Beach, Rev. A. H. Bradford, D.D., Ralph Emerson, Esq., Rev. A. J. F. Behrends, D.D., Rev. Lyman Abbott, D.D., Rev. F. A. Noble, D.D., Rev. A. E. P. Perkins, D.D., and Professor Fisher, D.D. A resolution was offered by Rev. G. L. Walker, D.D., and after remarks by Rev. W. M. Taylor, D.D., Rev. R. R. Meredith, D.D., Rev. Washington Gladden, D.D., Rev. Arthur Little, D.D., Prof. F. W. Fisk, D.D., the President of the Board, Rev. E. B. Webb, D.D., Hon. A. C. Barstow, Rev. A. J. F. Behrends, D.D., Rev. F. A. Noble, D.D., S. B. Capen, Esq., Prof. G. P. Fisher, D.D., Rev. A. C. Thompson, D.D., Rev. M. McG. Dana, D.D., Lewis A. Hyde, Esq., Rev. G. L. Walker, D.D., Pres. J. W. Strong, D.D., Rev. A. H. Quint, D.D., Ralph Emerson, Esq., the following substitute was accepted by the mover, and adopted by the Board:—

Resolved, That a committee of nine be appointed to inquire into the methods of administration pursued at the Missionary Rooms in Boston, and to recommend any changes which shall appear to them useful or important; the committee to report at a subsequent meeting.

The following officers were duly elected by ballot:—

President.
RICHARD S. STORRS, D.D., LL.D.

Vice-President.
E. W. BLATCHFORD, Esq.

Prudential Committee.
AUGUSTUS C. THOMPSON, D.D.
JOSEPH S. ROPES, Esq.

EDWIN B. WEBB, D.D.
C. C. BURR, Esq.
ELBRIDGE TORREY, Esq.
A. H. PLUMB, D.D.
Hon. W. P. ELLISON.
FRANCIS E. CLARK, D.D.
Rev. C. A. DICKINSON.
G. HENRY WHITCOMB, Esq.

Corresponding Secretaries.

Rev. N. G. CLARK, D.D.
 Rev. E. K. ALDEN, D.D.
 Rev. JUDSON SMITH, D.D.

Assistant Recording Secretary.

Rev. E. N. PACKARD.

Treasurer.

LANGDON S. WARD.

Auditors.

Hon. ARTHUR W. TUFTS.
 JAMES M. GORDON, Esq.
 SAMUEL JOHNSON, Esq.

Recording Secretary.

Rev. H. A. STIMSON, D.D.

Rev. Dr. Storrs stated that he would accept the responsibilities of the office of President, provided the Board would give approval to the platform laid down in his letter of acceptance two years ago. This was granted by a unanimous and rising vote.

A recess was taken until quarter past eight o'clock.

THURSDAY EVENING.

Vice-President E. W. Blatchford took the chair. After singing, prayer was offered by Major-General O. O. Howard.

The Committee on the Treasurer's Report reported through its chairman, Hon. James White, and the report was accepted.

Rev. E. G. Porter presented the report of the Committee on Missions to India and Ceylon. The report was accepted. Remarks were made by Mr. S. V. Karmarkar, of Bombay.

An address was made by President R. S. Storrs, D.D., LL.D.

A hymn was sung, and the benediction was pronounced by Rt. Rev. Bishop F. D. Huntington. The Board took a recess until to-morrow morning at nine o'clock.

FRIDAY MORNING.

President R. S. Storrs, D.D., took the chair at nine o'clock. After singing, prayer was offered by Rev. Washington Gladden, D.D.

The journal of yesterday was read. A telegram from the Inter-Seminary Missionary Alliance was read.

The President nominated as the committee of nine to inquire into methods of administration, the following persons:—

Rev. George L. Walker, D.D., Rev. A. H. Quint, D.D., Samuel Johnson, Esq., Elbert B. Monroe, Esq., Rev. George P. Fisher, D.D., John H. Washburn, Esq., Rev. Arthur Little, D.D., Ralph Emerson, Esq., Hon. Royal C. Taft. The committee was appointed by vote.

Rev. A. H. Quint, D.D., offered the following resolution in regard to the resignation of Ezra Farnsworth, Esq., as a member of the Prudential Committee:—

"Upon the voluntary retirement of Ezra Farnsworth, Esq., from his place as a member of the Prudential Committee, made necessary by the state of his health, the Board desires to express its profound appreciation of his able and faithful service of twenty-one continuous years."

The resolution was adopted.

The Committee on Missions to Papal Lands reported through Rev. A. H. Bradford, D.D., and the report was accepted.

The Business Committee reported in regard to the appeal of Mr. F. A. Walter and wife as follows:—

The Business Committee have given careful consideration to the letter of Mr. Fred. A. Walter, for himself and wife, addressed to the Board, under Rule 26 of the Manual, and referred to them. They find that Mr. Walter desired to sever his connection with

the Board, and that he does not wish to return to its service. The officers of the Board express the utmost respect for the Christian character and the eminent service of Mr. Walter under very trying circumstances. It appears upon the face of the papers themselves that the Prudential Committee have acted entirely within the scope of their powers and in conformity with the rules of the Board. The following action is therefore recommended: *Resolved*, That the case be dismissed.

The report was accepted and the resolution adopted.

Rev. S. H. Virgin, D.D., reported in behalf of the Committee on Missions to China. The report was accepted. The following resolutions were offered by the committee, and after remarks by Hon. Chester Holcombe and Rev. W. P. Sprague, of the North China Mission, and Rev. M. L. Stimson, of the Shansi Mission, the resolutions were adopted:—

Resolved, That this Board, recognizing with deep gratitude to almighty God the development of its work in North China, and recognizing the fact that a thoroughly educated native ministry is peculiarly essential to the permanent establishment of Christianity in a country where education and literature are held in such high esteem and reverence as is the case in this empire, most heartily approves and endorses the plans of the mission for enlarged educational work at Tung-cho, and requests its Prudential Committee to take the necessary steps for carrying these plans into effect at the earliest possible moment.

The President nominated the following as a committee to nominate new members next year:—

Rev. George R. Leavitt, D.D.; Hon. Frederick Billings, of Vermont; Rev. G. S. F. Savage, D.D., of Illinois; Hon. Elijah Swift, of Wisconsin; Rev. Burdett Hart, D.D., of Connecticut; Homer Merriam, Esq., of Massachusetts; Rev. L. H. Cobb, D.D., of New York; and the committee was appointed by vote.

Addresses were made by the following missionaries and native pastors from mission fields:—

Rev. H. J. Bruce, of the Marathi Mission; Rev. Mr. Filian, pastor of the church in Marsovan, Turkey; Rev. D. C. Greene, D.D., of the Japan Mission; Rev. Mr. Isè, of Tokyō, Japan; Mr. J. C. Dorward, under appointment to the Zulu Mission; Mr. C. N. Ransom, under appointment to the Zulu Mission.

Letters of excuse for absence were received from the following persons:—

Rev. Messrs. J. K. McLean, Edward H. Merrell, E. G. Beckwith, George Mooar, H. Q. Butterfield, William M. Barbour, F. P. Woodbury, Moses Smith, G. A. Tewksbury, J. W. Hough, E. P. Goodwin, H. S. DeForest, J. S. Hoyt, E. A. Park, Joseph Ward, Noah Porter, George H. White, J. L. Withrow, N. A. Hyde, James Brand, Edward Hawes, and C. R. Palmer; also, from Messrs. James B. Angell, C. T. Hulburd, Benjamin Douglass, Douglass Putnam, J. W. Bradbury, Franklin Carter, John G. Foote, E. P. Flint, S. H. Potter, Charles H. Bull, Philip L. Moen, Frederick Billings, Robert Coit, Frank W. Carpenter, D. Willis James, William H. Rice, Charles T. Russell, George L. Weed.

Prayer was offered by Rev. L. S. Rowland, D.D., of Massachusetts.

Rev. Dr. W. M. Taylor reported from the committee appointed to respond to the salutations of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, received through its delegation on Wednesday. It rejoices in the prosperity of the work which that great Church is carrying on both at home and abroad, gives thanks to God for the brotherly fellowship and coöperation of its agents with our own on every field in which they are together, and prays that the blessing of God may rest on every effort put forth by them for the diffusion of the gospel throughout the world.

Remarks were made by Bishop Hurst, of the Methodist Episcopal Church.

A resolution was offered for the Committee on Turkish Missions, by Mr. G. H. Whitcomb, recognizing the services of our American Minister to the Sublime Porte, as follows : —

Resolved, That the thanks of the Board are due and are heartily tendered to the Hon. Oscar F. Straus, late United States Minister in Turkey, for his efficient services in defence of the rights and liberties of American citizens resident within the Turkish Empire.

Rev. Dr. J. G. Johnson, chairman of the Business Committee, reported the following resolutions, which were adopted : —

Resolved, That the thanks of the Board are given to Rev. Llewellyn Pratt, D.D., for his sermon, and that a copy be requested for publication.

Resolved, That the thanks of the Board be given to the Committee of Arrangements for the ample and admirable provision which they have made for the needs of so large a meeting and for the convenient transaction of business ; to the Broadway Tabernacle Church and the other churches of this city and vicinity for their generous hospitality with which they have received their guests, and to the railroads for the reductions which they have made in their fares.

Rev. S. H. Virgin, D.D., responded in behalf of the churches of New York.

The Minutes to this point were read, and it was voted that these Minutes and those of preceding sessions, as read from day to day, be approved.

The President responded in behalf of the Board to the farewell utterances of Dr. Virgin. A hymn was sung ; prayer was offered by Rev. William M. Taylor, D.D. ; the benediction was pronounced by the President ; and the Board was declared adjourned to meet at Minneapolis, Minnesota, on the first Tuesday of October, 1890.

E. N. PACKARD,

Assistant Recording Secretary.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT, AND REPORT OF COMMITTEE OF FIFTEEN ON ORGANIZATION.

The reports of the committees appointed at the Annual Meeting to consider the several sections of the Annual Report and other papers from the Prudential Committee are here given, as usual, with slight abbreviation.

The Committee on the Treasurer's Report, Hon. James White, Chairman : —

The committee to whom was referred the Treasurer's Report have attended to the duty assigned them and submit the following report : —

The Treasurer placed in our hands various papers, including his account current for the last financial year, trial balance, and a full list of the securities in which the different funds of the Board are invested ; also, a report on his accounts, made by a sub-committee of business men, appointed by the Prudential Committee from their own number, as well as the Certificate of the Auditors. He also gave orally such information and explanations at various points as was called for by members of the committee.

The large amounts taken from the Otis and Swett legacies during the year appear to have been expended in accordance with the directions given by the Board at its annual meetings, but it is much to be regretted that it has been necessary to reduce these funds to so large an extent.

Your committee recognize the evidence of suitable method and accuracy in keeping the accounts, and the exercise of care and good judgment in making investments ; and they see good reason for the unabated confidence so long and so strongly cherished by the churches and the community in the efficiency of this department of the work of the Board.

The Committee on the Home Department Report, Professor Franklin W. Fisk, D.D., Chairman : —

We note with gratitude that there have been sent to the foreign field the last year twelve ordained missionaries and forty assistant missionaries, in all fifty-two, "a larger number," the report states, "than has been sent out during any one year for over half a century, twenty-two more than the annual average of the last fifteen years."

Your committee notice with pleasure the appointment of the Rev. Charles H. Daniels to the Secretaryship of the Middle District, and of the Rev. A. N. Hitchcock to be Associate Secretary with the Rev. Dr. Humphrey in the District of the Interior States. Your committee are also gratified with the efficient service rendered the Board by the District Secretaries in their respective fields.

The tabulated statements of receipts and the suggestions of the Secretaries seem to us as quite valuable and worthy of careful study. We notice with pleasure that in the District of the Interior the donations exceed those of the preceding year by about \$12,000, which sum includes \$10,000 in special gifts by friends of the Board in Chicago. We are gratified with the success that has attended the earnest labors of the Field Secretary of the Board, Rev. Dr. C. C. Creegan, and approve of the "Missionary Campaigns," "Missionary Field-days," and "Simultaneous Meetings," that, with the hearty coöperation of others, he has successfully carried forward.

• The Publications of the Board, in the judgment of your committee, were never more interesting and instructive than they are to-day, and should be carefully read by all the friends of the Board who would be well informed respecting its missions. Your committee note with appreciation the valuable aid rendered our Board by the American Bible Society, the American Tract Society, the Turkish Missions Aid Society, and the Religious Tract Society of London.

Your committee regard it as cause of gratitude to God that the Board received both from donations and legacies (the Otis and Swett bequests excepted) a larger sum than it had received in any former year of its history. Yet it appears that nearly *two fifths* of the donations came from the three Woman's Boards, resulting, it would seem, largely from the method of personal solicitation, which the churches would do well to copy in their general collections for the same object, and it also appears that the advance so urgently proposed at Cleveland has been very inadequately met.

We note with pleasure that the Otis bequest, "set apart for new missions," though drawn upon the last year for work in Africa, China, Japan, and Mexico to the amount of about \$44,000, yet, owing to the sums received for premiums on sales and for dividends and interest, the principal has not been reduced.

It appears that from the Swett legacy, "set apart" by the Board in 1884, "to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China," was taken the last year, for various missions, the sum of \$82,000, leaving only \$108,000 of the bequest remaining. And though the sum taken from the legacy the last year was less by \$14,000 "than the annual average appropriated from this bequest during the preceding four years," yet we call special attention to the statement of the Prudential Committee that a "comparatively small sum can hereafter be taken from the rapidly diminishing Otis and Swett bequests." They cannot be depended upon in the future for large sums for mission work.

Your committee are in substantial agreement with the financial recommendations of the Prudential Committee for the next year. They ask for an additional \$200,000 to the nearly \$400,000 contributed last year by churches and individuals, including the Woman's Boards—an advance of fifty per cent. From the showing made by your Prudential Committee, it would not seem a formidable undertaking by the constituency of the Board, through their various organizations of churches, Sunday-schools, Societies of Christian Endeavor, and the like, to raise not only this sum, but even the \$300,000 "so imperatively needed." If a forward movement could be made all along the line by all the friends of our Board, each doing his part in the work, the \$1,000,000 toward which we have so long looked, and which we so urgently need for our great missionary enterprises, would soon be obtained.

The "five significant facts" mentioned by the Prudential Committee give, as we think, peculiar emphasis to this urgent call for a large increase of funds. To these facts we ask special attention. Can we not at this Annual Meeting, by the divine blessing, so rise to the height of our great opportunity as to resolve that, God helping us, we will address ourselves as never before to this great work, and rest not till it shall be accomplished? And shall it not also be our earnest prayer that the Prudential Committee may be so ended with wisdom from on high in all their counsels, that all our churches, also divinely led, shall be moved to unite as one man to secure the result sought?

The Committee on Missions to Africa, to which was also referred the special paper from the Prudential Committee, read by Secretary Smith, on "The Evangelization of Africa," Rev. George L. Walker, D.D., Chairman:—

The committee have been gratified to note the indications of substantial progress made in each of the three divisions of this interesting but arduous field of your missionary work. . . . Looking at the needs of these missions alone, and in view of the hopeful character of their work and the opportunity of its large and successful development, your committee can not but feel that a very considerable increase, both of men and of money, is urgently demanded for the reinforcement and strengthening of these missions of the Board.

But the survey of these comparatively narrow fields of labor on African soil was but a small portion of that outlook to which we were called by the reports of yesterday. The paper of Secretary Smith brought before us the needs and the opportunities, not of a few wide-separated localities of missionary endeavor, but the opportunities and needs of a vast continent, as yet largely unexplored, as yet almost wholly ignorant of the light either of civilization or the gospel. It is not the intention of your committee to recapitulate the points of the most cogent and eloquent paper of your Secretary in presenting the claims of Africa to the blessings of evangelization, or the tokens which conspire to indicate that now is an urgent and auspicious time to enter with more vigorous effort upon the vast enterprise. It would indeed be difficult to speak too strongly of the vividness and power with which the needs of this immense realm for missionary endeavor, and the reasons and encouragements for immediate devotement of new endeavor to the undertaking, were presented, in a paper which ought to be read and pondered by every household in the constituency of this Board. But without at all attempting to traverse the ground gone over with so clear an eye to the difficulties and the hopes of so great an enterprise, it may suffice to express the conviction left upon the minds of your committee that the work of the evangelization of Africa presents an object of urgent and almost unique appeal to the Christians of the world, and especially of America.

That appeal is special and peculiar in its cogency. It is so because we have in the case of Africa—unlike the case of India, China, Turkey, or almost any other field occupied by our missions, except in very narrow limits—the question of the power of the gospel to deal with vast continental barbarisms. It is peculiar because it involves not the question of the Christianization of immense tribes of savage races over wide territorial regions alone, but the establishing among them of the common relationships of society and of community life. It is peculiar as bringing us in an unusual manner and degree into immediate contact with some of the most powerful hindrances, at once to civilization and Christianity, left yet unconquered in this world—the hindrance occasioned by the power on an excitable, sensuous race of the immense evil, coming through nominally

Christian channels, of the destroying traffic in rum, and the even more horrid curse and wrong of traffic in slaves. It is peculiar as presenting a case when, more than in any other known to missionary endeavor, the claims of a people upon us for the blessings of the gospel are seconded and enforced by the remembrance of the injuries we have done them in the past. It is peculiar, once more, as affording an instance, unlike any belonging to our missionary history hitherto, when we may hope and somewhat confidently believe that we have, by the overruling providence of God, an agency among ourselves in the colored people of our own land destined to become a mighty power for good in the evangelization of their own race in darkness beyond the seas.

For these and for many reasons besides, your committee believes that a case of peculiar exigency and urgency is presented for enlarged endeavors by the Christians of America for the evangelization of Africa; and as one small but important auxiliary step toward this great enterprise, we believe that this country, where slavery has been so recently abolished with such benign results to all our institutions, civil and religious, should take an efficient hand in putting an end to the slave traffic on African shores. We therefore recommend the passing of the following resolution:—

(See Minutes for this resolution.)

The Committee on Turkish Missions, Rev. Joseph Cook, Chairman:—

The chief feature of the last year in this field has been a remarkable religious awakening at Aintab. All the three churches in that city have shared in the revival. In August, at their communion services, 538 converts were received to church membership on profession of their faith. Nearly all the students of the college are among the converts. Great congregations listened with the deepest feeling to the fundamental and simple truths of the gospel. The moral changes in the relations of individuals were very striking. "Wrongs were confessed and enmities forgiven," and a sense of God's presence produced a general hush and awe in the hearts and homes of the community. This revival has not been exceeded in results during the whole history of the work of the American Board in the Turkish Empire.

In European Turkey, especially in Bulgaria, the chief danger is said to be the spread of irreligion and infidelity among the upper classes. But in Asiatic Turkey our missionaries are often called on, as never before, to preach evangelical discourses in the Armenian churches. The young college at Harpoot is developing strength and usefulness with highly encouraging rapidity. It reaches already with its instructions an aggregate of 475 persons. Four hundred of these are in the primary departments, and seventy-five in the college proper. The prosperity of the Anatolia College in number of students, elevated standards of scholarship, and religious life will be readily learned from the Rev. Dr. George F. Herrick, the representative of that institution, who is present at this meeting. There continues to be complaint of the censorship of the press by Turkish authorities; but the missionary publications, nevertheless, are growing in usefulness.

The increase of self-supporting and self-propagating churches, now 103 in number in all Turkey with 9,500 members, is one of the chief features of promise, and calls for devout gratitude to providence. In view of the deplorable economical condition of the country, the degree of self-support is quite equal to that of churches at home. The demand for more American as well as more native laborers is very pressing.

The Smyrna station occupies the largest and most populous field of the Turkish missions. It contains the area once covered by the Seven Churches of the Apocalypse. Our work is extending across the Russian frontier. Medical missionaries are urgently asked for in provinces beyond Erzroom. Another form of the necessary enlargement of the Turkish Mission is the Arabic-speaking work now called for at central points, in the southern portion of our present field, at Aleppo, Oorfa, and Mosul. Aleppo, it will be remembered, is ancient Berea, and Oorfa has been regarded as Ur of the Chaldees. It is a matter of peculiar interest that American Christians, as representatives of one of the youngest of nations, are called on to labor in one of the most ancient of religious fields.

The Committee on Missions in India and Ceylon, Rev. E. G. Porter, Chairman:—

It is gratifying to observe that in each of the three missions included in this report, many of the familiar and honored names of the fathers are perpetuated in the second and even third generation of sons and daughters who are laboring in the same field, and in the same spirit of wisdom and devotion to Christ. We observe that the various methods and appliances in common use are those which have been developed by long experience and careful study. As these methods commend themselves to those who are most deeply interested in the work, we can only respect the judgment of these brethren, and coöperate with them on the lines of an elaborate policy, which appears indeed as philosophical in its theory as it is practical and successful in its results.

Of all the missions of our Board, that among the Marathis is the oldest. With Bombay as a prominent station, it includes many important cities and towns in the interior of the Presidency.

Its churches and schools of various grades are all flourishing under the constant inspection of the missionary staff, aided by a large force of native assistants. Special notice is taken of the large high school for the children of native Christians in Bombay, under the charge of Mrs. Edward Hume. This was the first school of the kind in India to adopt the plan of coeducation, and it has been in successful operation for twelve years. There are now 150 pupils, with two boarding departments. A new dormitory is much needed. The quality of the work done in this school is seen in the fact that not a single member of the three upper classes is outside of the fold of Christ.

At Ahmednagar our mission college has won for itself such a high place among the government officials that they have increased their grant-in-aid nearly fourfold for a term of five years. The school for girls, under the charge of the Misses Bissell, in their fine new building, is a busy hive of Christian instruction, full of hope and cheer. Five new village churches have been organized during the year in the vicinity of Ahmednagar. Mr. Robert Hume has been especially active in these rural districts, and has circulated a large number of popular Christian tracts in connection with the open-air preaching, in which the native catechists have assisted.

Of the missions included in this report, that of Madura is now the largest and the most in need of reinforcements, the number of missionaries having been reduced by various causes, while the field is ever broadening. One of the characteristic features of this mission is the spirit of fellowship and harmony which has long prevailed among the brethren. Its annual meetings are occasions for the most delightful and unrestrained interchange of social and spiritual sympathies, which are sure to find permanent expression in the vigor with which their work is prosecuted. During the brief absence of Dr. and Mrs. Chester in this country, Miss Root, M.D., treated no less than 20,551 cases. Two hundred and two new members have been added to the churches in this mission, and the native contributions have exceeded those of last year by over a thousand rupees. These Tamil Christians support their own pastors and catechists, and build their own churches for the most part, without calling upon this Board for help. The experiment of sending out unordained evangelists into the surrounding country has been tried two years in this mission, thus supplying a felt want in our old system of work. Seventeen of these evangelists have preached during the year in no less than 4,452 villages.

Itinerary work among the heathen has been pushed by our brethren with many encouraging results. Our Christian boarding schools are a source of great satisfaction and constitute a nursery of character and piety for the church. The Pasumalai College, under Mr. Washburn's excellent administration, with 400 names on its roll and twenty-two new converts, and sixteen Christian workers going out from its walls this year to begin evangelistic labor, may well encourage our hearts.

One of the striking movements of the year in this mission has been a fanatical outburst of opposition, on the part of certain Hindu leaders, in an organized effort against Christianity. From their headquarters at Madras large numbers of anti-Christian tracts are distributed broadcast throughout the Presidency, stirring up the prejudices of Hindus, especially at their great festivals. These efforts resulted in a violent persecution of the native Christians by the heathen mob. Several of the miscreants were arrested, fined, and imprisoned. This outbreak affected the attendance of students at our new high school, which Mr. Jones has taken such pleasure in building, but in no instance has a Christian believer gone back to heathenism. In fact, the whole persecution has served to strengthen the faith and reinvigorate the zeal of our Christians and, as of old, God is causing even the wrath of man to praise him.

It is a pleasure to note the generous contributions to our work given by the British residents in India every year. They are appreciative witnesses of its power and beneficence, and their gifts deserve the thanks of this Board. We may also add, what is never stated in the reports of our missionaries, that they themselves are regular givers in all their local charitable work. Out of their slender salaries many of them give a tenth gladly, and even more, to help the many cases of necessity among their native brethren.

Of the work in the Ceylon Mission we can only say that everything seems to have advanced on the approved and consolidated lines which have become so well known in this older field. We regret that Dr. Hastings felt the need of relief and resigned the presidency of Jaffna College, with which he has been so long and so happily identified. His place has been filled by the appointment of Rev. S. W. Howland, who possesses excellent qualifications for the post. The various educational institutions of this mission are almost wholly independent of help from this Board, being generously supported by government aid and by the Christian community which has gradually grown up in connection with our work. These admirable schools are all feeders to the churches, and are indeed the chief reliance of the missionaries in their hopes for the future spread of Christianity in Ceylon.

The Misses Leitch are still absent on the special errand to which the Lord seems to have called them in England and Scotland, where they have received many urgent invitations, followed by large and continuous gifts in behalf of the endowment of Jaffna College.

The Committee on Missions to China, Rev. S. H. Virgin, D.D., Chairman:—

The friends of missions are to be congratulated at the words of encouragement which the reports under review contain. Everything is hopeful for the salvation of this empire, and imperatively demands the enlargement of the forces engaged in its conquest. The overthrow of idols by a dozen influential families in the Shansi district is full of promise for that hopeful field and its faithful laborers.

In the Hong Kong Mission, our youngest in China, we have this special interest that it was originated by the Chinese Christians of our Pacific coast. Their own association having raised five hundred dollars for such a mission at Hong Kong, from which region most of them had come, requested the American Missionary Association to initiate and take charge of the work. That body referred them to this, which now reports a mission there. Though it is still in its infancy, it has clearly taken root within that soil. With only one missionary, Rev. Mr. Hager, it is encouraging that it has already one station, two out-stations, three native preachers, three teachers, two churches, twenty-three members, and three common schools, with 353 pupils. The imperative need of the mission is reinforcement. There is special importance in strengthening such a position, that those who come through that gateway of the Celestial Empire to run the blockade of our law of restriction may have had a chance to start with some knowledge of our religion. It is also desirable that this mission be so reinforced as to call out the utmost endeavor of our Chinese-American Christians, who are reported to have raised already the sum of \$2,500 for gospel work in China, and who number 1,000 in our Congregational churches of the Pacific slope, with increasing membership elsewhere, some of whom, as have others before them, may return to their native land as Christian workers.

The successful results in nearly every form of mission work in Foochow, and the reception of seventeen new members in the city church, justifies all the expenditure of time, labor, and money, and call loudly for great increase in the means for prosecuting this work. The story of the struggles, defeats, and triumphs in the out-stations is so like that in other fields where our brethren are at work, that in the attitude of the people towards Christianity, and in the difficulty of presenting its truths to their conscience and heart, the Chinese lose all their claim to peculiarity. The unique becomes common. The old problem appears with the same factors—the sinful heart and the need of the power of the Holy Ghost. Your committee emphasize as of rare value the medical work done at Foochow, especially in the hospital for women and children. It opens an attractive feature of Christianity to the people, and has called out the contributions of the Christian Chinese in this land, as likely, in their view, to accomplish much in awakening their fellowmen in this literary, political, and commercial centre of the province to the broad work of the Christian faith, reaching both body and soul, and caring tenderly for women.

Our missionaries are discovering more and more that the intellectual gifts of this much traduced people give them a high rank as a race; that their loyalty to the "Five Human Relations," especially the filial obligation, so emphasized and enforced by Christian teaching, will, when infused with the spirit of Christ, make them doubly earnest in their efforts for the salvation of their people; and that the willing expenditure of from one fifth to one third of their income annually to promote ancestral worship heralds the greatness of their contributions for the kingdom of Christ when loyalty to him shall supplant their present faith. . . .

The report of the North China Mission dwells at length upon the educational needs of the mission. A small day-school for boys, started some twenty-five years ago at Tung-cho, twelve miles out of Peking, has developed into a grammar school and the nucleus of a theological seminary, in which are practically concentrated the entire educational work of the mission for boys and young men. It has been evident for some years that a reorganization of this branch of Christian work upon a higher and broader plane was a necessity. At the recent annual meeting a carefully drawn plan was laid before the mission, and by it unanimously endorsed. It provides in brief for academic, collegiate, and theological courses of study, thoroughly Christian in their character, and calculated to provide for the churches of North China an educated Christian ministry. It is the opinion of your committee that the plans of the North China Mission in this direction should be heartily endorsed, and steps taken by this Board to carry them into immediate execution. The importance of trained ministers and evangelists, especially in a country where education is held in so high esteem as in China, cannot be overestimated. Tung-cho would seem to be the proper place for such institutions of learning, surrounded as it is by a thick network of outlying villages and within easy reach of, yet removed from, the capital of the empire. The men there, possessing scholarly tastes and habits, the educational instinct, and at the same time a love for the field work of evangelization, would seem to be the men for the guidance of such institutions; and to-day would seem to be the time for initiating such a broad system of Christian education.

Your committee accordingly recommend the adoption of the following resolution:—

(See Minutes for the resolution.)

The Committee on the Japan Missions, to which was also referred the special paper from the Prudential Committee, prepared by Secretary Clark, on "Twenty Years in Japan," Prof. George P. Fisher, D.D., Chairman:—

The condensed, instructive remarks of Dr. Clark in his historical paper, and the impressive and even pathetic petition of the Japan Mission, render a special report from your committee almost superfluous. Our mission to Japan is not a mission to a race low in intelligence and degraded, perhaps, by a long period of savage employments or enervating vices. It is not a mission to hardy tribes of barbarians, like the Celts and Teutons who overran the Roman Empire, and whom Christian teachers had to civilize as well as to convert. Nor is it again a mission to a nation civilized in a good measure, to be sure, but hard to be moved from its old ways, and insusceptible to Christian influences. But the Japan Mission is planted in an ancient, civilized, and populous empire, whose inhabitants are full of vivacity, eager to learn, and hospitable to the reception of new ideas. We go to a people which, as Dr. Clark has pointed out, have been intellectually trained by the disciples of Confucius and Buddha, but have come to feel in a great degree the insufficiency of the philosophy and ethics of the past, and to yearn for a new life-giving force. Only a few days ago, a young Japanese student spoke to the chairman of your committee of the striking analogy between the state of the Japanese mind in relation to the gospel, and that intellectual and moral preparation of ancient society which existed prior to the first advent of Christianity. Add to these observations that Japan is now at an interesting and momentous turning-point in its national history; that freedom in the teaching of the gospel has gained a constitutional guaranty; that it has pleased God to open special doors of ingress to American missionaries; that the missionaries of this Board have been successful in a conspicuous and most encouraging degree, and we have an accumulation of motives, the weight of which we cannot overestimate, for listening to the earnest and thrilling appeal which comes to us across the sea from our dear and honored brethren of the Japan Mission.

We recommend to the members and friends of the Board the careful perusal both of Secretary Clark's paper and of the Japan Memorial. The urgency of the case, let it not be forgotten, is in the fact that the harvest is ripe. Now is the golden opportunity. It is evident that among this inquisitive people who are rapidly making themselves familiar with the science and speculation of the Western nations, Christianity will have to do battle with all the foes with whom we have to contend. This is one of the various reasons which make it an imperative necessity that the preachers and teachers who are sent to Japan should be persons in whom native abilities are combined with thorough training and adequate knowledge. No mistake could be more fatal than to despatch upon such an errand incompetent messengers. Consecration of spirit is essential, but that is not the only essential in missionaries to that country, especially at this epoch of national ferment, when old things are passing away and a new social state is in the process of formation. Happily, in our seminaries, the presence of Japanese students and other circumstances have kindled an extraordinary interest in what is there occurring. There is no reason why there should not be an enthusiastic response in the minds of students who are preparing for the ministry to the call of our brethren in the mission, which has reached us in the Memorial.

The Memorial refers by name to the great cities, centres of manufactures and trade, of a busy and various life—cities to which teachers and preachers should be sent. Among the cities of Japan, Tokyo, the capital, is in different ways preëminent. The apostle Paul took care to direct his course to the large prominent cities, but he never rested until he had reached Rome, whither all roads led and whence they all diverged. The greatest captain of modern times, Napoleon, led his armies straight to the capitals of the countries which he aimed to conquer. We recommend that in Tokyo, the seat of the imperial government, where is the National University, and where twenty thousand students of a high grade are pursuing their studies, a station of the mission should be speedily established by the Board. This is not only in accordance with the unanimous judgment of our missionaries in Japan, but also with the cordial desire of the missionaries from other ecclesiastical bodies, who are already at work in that city.

We conclude by submitting to the Board the following resolutions:—
(See Minutes.)

The Committee on Missions in the Pacific Islands, Rev. F. S. Fitch, Chairman:—

Two distinct fields of labor are considered in this report, the Hawaiian Islands and Micronesia. Dr. Hyde, president of the North Pacific Institute, gives a detailed report of the educational work under his care. The number of students remains about the same as in recent years. Eleven were graduated. The health of the students has been good, and their devotion to study praiseworthy. A course of study similar to that of the English course in Oberlin Theological Seminary has been pursued. Special emphasis has been placed upon the English Bible. Its books have been studied

in detail, analyzed, and made the personal possession of the students by independent investigation. Much attention has been given to the development of personal piety.

A second feature of the work at the Hawaiian Islands is the Chinese mission. The number of Chinese residents is twenty thousand. There is no increase at present which is considered favorable to the development of Christian work among them. A decade has passed since the first Chinese church was organized. There have been connected with this church since the beginning 184 persons, 144 men and 40 women. Of these, seventy first professed their faith in Honolulu. The others have come from the mission churches in California and China.

The distinctively new feature of the year under review is the evangelistic work undertaken by Rev. and Mrs. W. D. Westervelt, late of Denver, Colorado. They are now busy learning the language and studying the condition and needs of the people. They have received a cordial welcome from the local committee, who have the direction of this work, and from the pastors and churches. If we find a place in our Eastern states for evangelists, it need not surprise nor discourage us that there has been felt to be urgent need in the Hawaiian Islands for such work.

The second division of our report has to do with the Micronesian Mission. This consists of 3 stations, 47 out-stations, 7 American missionaries, 13 assistant missionaries (one a physician), 6 Hawaiian missionaries, 15 native pastors, 61 native preachers and teachers, 47 churches, 4,509 members (613 were received on confession this year), 4 training schools, with 114 pupils, 3 girls' boarding schools, with 79 pupils, 43 common schools, with 2,422 pupils; native contributions, \$2,035.30.

The *Morning Star* made its annual voyage within eight months, all the groups being visited and some new points reached in the Marshall Islands. Dr. Pease thus sums up the work: "The work was never so encouraging as now. The churches are all apparently stronger, and except where interfered with by foreigners have made a healthy gain in membership. The German occupation of these islands, while not interfering directly with missionary work, still proves an annoyance in several ways. The work on Ponape has recovered from the disturbances of two years ago with wonderful promptness and completeness. The churches and schools are all open and resorted to as freely as before."

The least satisfactory part of the work in Micronesia is that of the central Carolines. The death of Mr. Logan and the return of Mrs. Logan to this country left this part of the field in the care of laborers scarcely in command of the language and almost without experience in Christian work. The training school is much diminished, and the girls' school discontinued. The recent return of Mrs. Logan to this field, leaving her children in this country, gives us hope that all that has been lost will soon be more than regained, and that the rare heroism and consecration thus manifested will strengthen the foreign work and have a marked influence at home among the wide circle of those who count her as a friend.

In the opinion of the committee there should be at no distant day increased facilities of communication with these western islands, either by increased steam-power of the *Morning Star*, which is able now to make only one trip a year, or by some other means.

We desire to put on record our appreciation of the economy with which this mission is conducted, the relatively large gifts of the natives, and the large results for labor expended. "Surely the isles shall wait for Him."

The Committee on Missions in Papal Lands, Rev. A. H. Bradford, D.D., Chairman:—

The report of the missionaries in Mexico is very hopeful. They are reaping in the fields in which they have sown. The only special appeal made by the workers in the missions is that which comes from Northern Mexico for an efficient native agency. The men are ready and a fund is needed for their support. The request of these tireless servants of the Master is so modest that there can hardly be doubt but what the Board will speedily be able to respond to the appeal with the needed aid.

With our small missionary force in Spain and Austria, one missionary and his assistant in each country, with such native helpers and evangelists as each man can gather around him, it is a matter of grateful surprise that so much has been accomplished and that so important and promising an opening for the gospel has been secured.

The Missions in Papal Lands are attended with difficulties which call for peculiar patience and wisdom in their treatment. Our brethren are compelled to exercise great caution in their methods, and a strict regard to national and local regulations, even when they are unjust and proscriptive.

There is emphatic need of missions to Papal lands. The condition of the people in Spain, Austria, and Mexico is not much, if any, higher than that in Japan, China, or India. They are ignorant, superstitious, and terribly sensual. The men have largely renounced all religion, and the women who are loyal to the Church are the dupes of the priests. If the gospel is to be preached to every

creature, these people cannot be overlooked. If the end of that preaching is the salvation of the souls of men in the life to come, these people are as needy as any other; and if we have caught sight of the fact that Christianity is not only to save man in some region beyond the grave, but also to ennoble, beautify, and make worthy his life on the earth and in society, then the appeal to all who believe that the message of the Christ is good news is constant and imperative.

As we survey these fields of missionary service, we are impressed with the fact that the call to enter Mexico and possess it in the interests of a large and catholic spiritual life is peculiarly impressive. Railroads connect New York with Mexico City. She is our nearest neighbor on the south. What she is our southern borders must be also. If Mexico is the home of outlawry and of loose and abandoned people, then our own territory contiguous to it will have the same character. More than ever before will the nation south of ours influence us, and never before was it possible for our people to send their influences, so benign and so potent, as to-day. Your committee are convinced that Mexico as a mission field has peculiar claims on American Christians, and therefore beg for it the especial consideration of this Board.

We cannot close this report without bearing our witness to the tireless fidelity and consecration of all the missionaries and assistants working in Papal lands. In many respects those in Spain and Austria and Mexico have a harder lot than those in China and Japan. They have never faltered in the task they have undertaken. All honor to them from those whom they are representing. No more gifted or consecrated men and women are doing the Master's work either at home or abroad.

The Committee on the Special Paper from the Prudential Committee, read by Secretary Alden, on "The Place Occupied in Missionary Work by Prayer," Rev. M. Burnham, D.D., Chairman:—

The paper needs no commendation by the committee. It commends *itself*. No one who heard it can fail to feel its power. Let us say in few words:—

1. The spirit of the paper is in accord with the spirit of missions. They were begun in prayer; they have continued in prayer; they will continue in prayer. This paper was manifestly itself prepared and given in the spirit of prayer.

2. The plan of the paper is unique, and one that could not fail to interest.

3. The facts gathered up and presented are in themselves a history of the inner life of hope and faith and struggle and victory in several of our mission fields, by noble men and women whom the Church delights to honor. Those testimonies will be read and re-read by hundreds who will henceforth better appreciate the need of joining prayer at home and in the churches with these workers for God at the front. These men and women wrote out of full hearts.

4. The suggestions offered or inferences drawn are these: (1) "Our missionary opportunity is literally unlimited." The Board could expend \$1,000,000. "Only the consecrated money and the consecrated messengers and consecrated prayer must go together." (2) "The great opportunity suggests the great need." "There was probably never a time when the difficulties which spring up in connection with the prosecution of the missionary work were more clearly discerned than they are to-day." "It is no holiday work." (3) "The need suggests the critical emergency of the hour and the possibility of a great deliverance." "The crisis is the crisis of a generation, a double crisis:—(a) The crisis of the perishing millions, asking during that generation for the Bread of life. (b) The crisis of the believing people of God during the same generation who are under orders to proclaim the good tidings immediately, to the extent of their ability, throughout the entire world."

These are ringing words. Your committee are unanimous in saying that these testimonies from missionary brethren ought to be thoughtfully considered. The paper is timely. It meets a felt need of the hour. It is timely for the Board, for the churches, for missionaries. The query should be pressed, Is prayer brought to the front as "the vital power," the mainspring of missionary effort? Are we not prone to hold the so-called secular aspects of the work separate from the spiritual? These are days of pressure, of rapid transit, of steam, of electricity, of vast and growing business enterprises and wealth. We are liable to forget the spiritual. We are liable to trust the material, and forget that the power, and the only power, that is vital is the power of God in spiritual life.

In our very missionary enterprises, too,—with nations born in a day and continents opening everywhere to the power of the gospel,—we are tempted to accept the stir and bustle and activity for the deeper power of God by his Spirit; we fall short of the real need.

The committee are unanimous, as they urge the reading of the paper upon the churches, in seeking also to cultivate, by commending it, a new sense of responsibility in us as American Christians. Our missionaries ought to be upheld by prayer.

The Committee of Fifteen appointed at the Annual Meeting of 1888 to consider questions relating to the Organization of the Board, Rev. A. J. F. Behrends, D.D., Chairman:—

Your committee began its work as a committee of inquiry. They deemed it their main task, under your instructions, to discover whether any dissatisfaction existed among the Congregational churches with the present method of electing corporate members, how pronounced and widespread was such dissatisfaction, if any, and to elicit the method which would command general and hearty approval. In pursuance of this aim, 1,397 circulars were sent to as many churches, being all on our list which had contributed each during the year 1888 not less than twenty-five dollars into the treasury of the American Board. In addition 158 circulars were sent to corporate members not included in the more general distribution, and 38 circulars were sent to professors in our theological seminaries. The total number of replies received was 570, of which 482 were from pastors of churches or church clerks, 73 from corporate members, and 15 from theological professors.

Of these replies, 325 favored some change, of which number 292 were from pastors or church clerks, 27 from corporate members, and 6 from theological professors. The number of replies opposing any change was 206, of which 151 were from pastors or church clerks, 46 from corporate members, and 9 from theological professors. Thirty-nine replies were received in which no opinion was expressed, all of them from pastors. It was also the common experience of all those who solicited responses and tabulated the results, that the great majority of the prominent churches, whose gifts have been most numerous and generous, maintained a strange and silent reserve. To over 1,000 of the circulars no answers were received, and this silent constituency was composed of 915 churches, 85 corporate members, and 23 theological professors. Only 325 out of 1,593 favored any change, less than one fifth of those whose judgment was solicited. Little more than one third made any response whatever. It is difficult to class the 1,023 who paid no attention to the circular.

The correspondence also brought to light an unusual variety of judgment, indicative of a certain degree of mental bewilderment, of hasty judgment, and a consequent uncertainty and indefiniteness of opinion. Many favor a change because they think that others want it, while they doubt whether any change would result in any improvement. There are so many of these doubtful and qualified supporters of a change, that if their votes were counted separately, the majority would appear on the side of the opposition. Some demand change on theoretical grounds, declaring that the present method is thoroughly uncongregational and vicious, the very worst that could have been devised; while others urge it on the ground of pure expediency, declaring the present method to be theoretically defensible, and for purposes of practical efficiency the very best possible. The latter is the judgment of very many business men. So far as professors in theological seminaries have expressed any opinion, six tell us that the present method is plainly uncongregational, and nine insist that it is the only conceivable one vitally accordant with Congregational polity. No less than thirty substitutes are suggested. Some favor election, as well as nomination, by the churches or the conferences, which cannot be done under the present charter. Of those who favor nomination simply, with electoral power remaining in the Board, some advise that no corporate members shall be elected except upon such nomination by churches or conferences, others recommend that one third, one half, or two thirds of such elections shall be from such lists of nomination. Many emphasize the wisdom of limiting corporate membership to a term of years not longer than five, and of dropping from the roll the names of such pastors as withdraw into communions whose churches do not make the American Board their organ and agent. Nor is there any agreement as to the body or bodies by which the nominations shall be made. A few suggest that this duty be assigned to the National Council, others that special conventions be summoned for the purpose, others that the state conferences be charged with the matter, others that the right belongs to the local conferences, while some insist that some new way, of which no hint is given, must be invented by which every local church shall be separately represented in the corporate membership of the Board.

This plain statement of fact shows that the time has not come for inaugurating any radical revolution. Indifference and perplexity must first be overcome by wider and more thoroughgoing discussion, and there must be more general agreement among the advocates of a change, both as to its form and extent, and as to the principles upon which such change should be made. Whatever is done, principle and not compromise must determine our judgment. It is clear to your committee that, as far as they have been able to study the situation, the moment of crystallization has not yet come: and it is the part of wisdom to stay where we are until we know what is wanted, and until we are sure that we are going to have something better. We are consequently unprepared to recommend any change at present in the methods of election to corporate membership.

Your committee was also instructed to consider what measures, if any, could be taken to secure a closer relation between the American Board and the churches. We unanimously agree in making

a single and simple recommendation. We recommend that the President and Vice-President of the Board be made *ex officio* members of the Prudential Committee, and that by-law eleven be amended accordingly. The following resolution is herewith submitted to the Board for its action:—

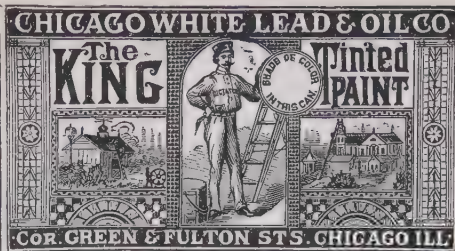
Resolved, That by-law eleven (page 8) be amended by striking out the word "of" next following the words "Prudential Committee," and inserting in place thereof the words, "consisting of the President, Vice-President, and," and by inserting the word "other" after the word "ten," so that the sentence will read as follows: "A Prudential Committee, consisting of the President, Vice-President, and ten other persons."

Your committee was not instructed to report at this Annual Meeting. It was understood that they might require more time than a year could give them, in order to secure the mature judgment of the churches contributing to this Board, especially on the question of methods of election to corporate membership. They expect to prosecute their inquiries to a definite and satisfactory conclusion, unless the Board shall deem it needless further to pursue the subject.

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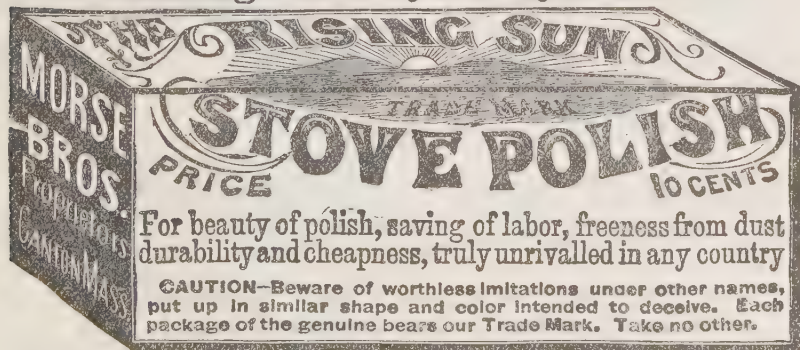
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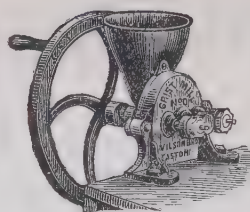


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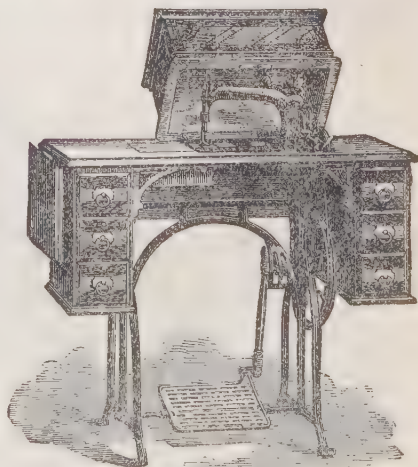
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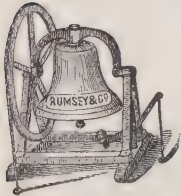
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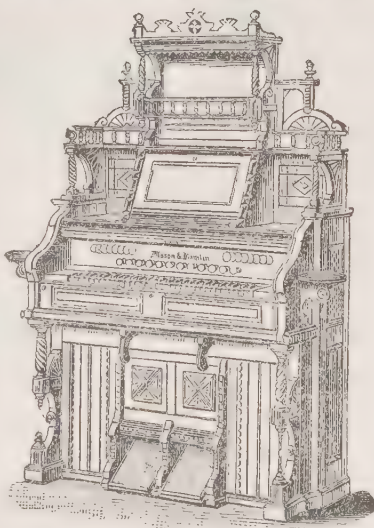
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